

Daily Dhamma Reflection
每日佛法省思

PĀḲI CHANTING

巴利课诵

PāḲi-English-Chinese

巴英中三语

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Devārādhana *Inviting the Deities* 邀请诸天

Samantā cakka-vāḷesu
Atrāgacchantu devatā;
Saddhammaṃ Muni-rājassa
Suṇantu sagga-mokkhadaṃ.

May the deities of the entire universe come here and listen to the True-Dhamma of the King of Sages, which leads to the heavenly states and liberation (Nibbāna).
从世界系中各处，愿诸天神来此地，
聆听知王之正法，导向天界与解脱。

Dhammassavana-kālo ayaṃ bhadantā. (x3)

Sirs, now is the time for listening to the Dhamma.
这是听闻佛法的时候，大德们。

Vandanā *Homage [to the Buddha]* 礼敬佛陀

Namo tassa Bhagavato Arahato
Sammāsambuddhassa. (x3)

Homage to that Blessed One, the Arahant and Perfectly Self-Awakened One.
礼敬世尊、阿罗汉、圆满自觉者。

Sambodhi-Udāna *Inspired Utterance [after] Self-Awakening* 正觉自说语

Aneka-jāti saṃsāraṃ
Sandhāvissaṃ anibbisaṃ,
Gaha-kāraṃ gavesanto
Dukkhaṃ jāti punappunaṃ.

I wandered [through] many births in saṃsāra, searching for the house builder (craving) [but] found [him] not; repeated birth is suffering.
在生死轮回当中，我寻找了许多世，
却找不到造屋者。一再投生的确苦。

Gaha-kāraka, diṭṭho'si
Puna gehaṃ na kāhasi,
Sabbā te phāsukā bhaggā
Gaha-kūṭaṃ visaṅkhataṃ,
Visaṅkhāra-gataṃ cittaṃ
Taṇhānaṃ khayamajjhagā.

O house-builder! You are seen. You shall not build a house again. All your rafters are broken. Your ridge-pole is shattered. My mind has attained the unconditioned, obtaining the destruction of craving.
造屋者你已被见！你已不能再造屋。
你所有的椽已断，你的横梁已粉碎。
我心已证无为法。已经达到爱尽毁。

– KN, Dhṃ¹ 153-154

¹ Abbreviations in this book 本书中的英文缩写：DN (Dīgha-Nikāya), MN (Majjhima-Nikāya), SN (Saṃyutta-Nikāya), AN (Aṅguttara-Nikāya), KN (Khuddaka-Nikāya), Dhṃ (Dhammapada).

Paṭiccasamuppāda Dependent Origination 缘起

Iti imasmim sati idaṃ hoti, imassuppādā
idaṃ uppajjati, yadidaṃ:

Avijjā-paccayā saṅkhārā, saṅkhāra-
paccayā viññāṇaṃ, viññāṇa-paccayā nāma-
rūpaṃ, nāma-rūpa-paccayā saḷāyatanaṃ,
saḷāyatana-paccayā phassa, phassa-paccayā
vedanā, vedanā-paccayā taṇhā, taṇhā-paccayā
upādānaṃ, upādāna-paccayā bhava,
bhava-paccayā jāti, jāti-paccayā jarā-maraṇaṃ soka-
parideva-dukkha-domanassupāyāsā
sambhavanti. Evametassa kevalassa
dukkhakkhandhassa samudayo hoti.

Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa,
Athassa kaṅkhā vapayanti sabbā,
Yato pajānāti sahetudhammaṃ.

Iti imasmim asati idaṃ na hoti, imassa
nirodhā idaṃ nirujjhati, yadidaṃ:

Avijjā-nirodhā saṅkhāra-nirodho,
saṅkhāra-nirodhā viññāṇa-nirodho, viññāṇa-
nirodhā nāma-rūpa-nirodho, nāma-rūpa-
nirodhā saḷāyatana-nirodho, saḷāyatana-
nirodhā phassa-nirodho, phassa-nirodhā
vedanā-nirodho, vedanā-nirodhā taṇhā-
nirodho, taṇhā-nirodhā upādāna-nirodho,
upādāna-nirodhā bhava-nirodho, bhava-
nirodhā jāti-nirodho, jāti-nirodhā jarā-maraṇaṃ
soka-parideva-dukkha-domanassupāyāsā
nirujjhanti. Evametassa kevalassa
dukkhakkhandhassa nirodho hoti.

Thus when there is this that is, with the arising of this
that arises, such as:

此有故彼有，此生故彼生，即：

Dependent on ignorance, activities [arise]; dependent
on activities, consciousness [arises]; dependent on
consciousness, mentality and materiality [arise];
dependent on mentality and materiality, the six bases
[arise]; dependent on the six bases, contact [arises];
dependent on contact, feeling [arises]; dependent on
feeling, craving [arises]; dependent on craving,
attachment [arises]; dependent on attachment, existence
[arises]; dependent on existence, [a new] birth [takes
place]; dependent on birth, ageing, death, sorrow,
lamentation, pain, unhappiness and despair come to be.
Thus is the arising of this whole mass of suffering.

无明缘行；行缘识；识缘名色；名色缘六处；
六处缘触；触缘受；受缘爱；爱缘取；取缘有；有
缘生；生缘老、死、愁、悲、苦、忧、恼。如是整
个苦蕴的集起。

When indeed phenomena become apparent to the
religious one who is ardent and meditative, then all his
doubts disappear, since he knows the nature of their
causes.

当诸法明显呈现时，热诚禅修的婆罗门，
一切疑惑都会消失，因他了知诸法之因。

When there is not this that is not, with the cessation
of this that ceases, such as:

此无故彼无，此灭故彼灭，即：

With the cessation of ignorance, activities cease;
with the cessation of activities, consciousness ceases;
with the cessation of consciousness, mentality and
materiality cease; with the cessation of mentality and
materiality, the six [sense] bases cease; with the cessation
of the six [sense] bases, contact ceases; with the cessation
of contact, feeling ceases; with the cessation of feeling,
craving ceases; with the cessation of craving, attachment
ceases; with the cessation of attachment, [the cause for a
new] existence ceases; with the cessation of [the cause for
a new] existence, [the possibility of re]birth ceases; with
the cessation of birth, ageing, death, sorrow, lamentation,
pain, unhappiness and despair cease. Thus there is the
cessation of this whole mass of suffering.

无明灭则行灭；行灭则识灭；识灭则名色灭；
名色灭则六处灭；六处灭则触灭；触灭则受灭；受
灭则爱灭；爱灭则取灭；取灭则有灭；有灭则生灭；
生灭则老、死、愁、悲、苦、忧、恼灭。如是整个
苦蕴的熄灭。

Yadā have pātubhavanti dhammā
 Ātāpino jhāyato brāhmaṇassa,
 Athassa kaṅkhā vapayanti sabbā,
 Yato khayam paccayānam avedi.

Iti imasmim sati idam hoti, imassuppādā
 idam uppajjati, imasmim asati idam na hoti,
 imassa nirodhā idam nirujjhati, yadidam:

Avijjā-paccayā saṅkhārā, saṅkhāra-
 paccayā viññāṇam, viññāṇa-paccayā nāma-
 rūpam, nāma-rūpa-paccayā saḷāyatanaṃ,
 saḷāyatana-paccayā phassa, phassa-paccayā
 vedanā, vedanā-paccayā taṇhā, taṇhā-paccayā
 upādānam, upādāna-paccayā bhava,
 bhava-paccayā jāti, jāti-paccayā jarā-maraṇam soka-
 parideva-dukkha-domanassupāyāsā
 sambhavanti. Evametassa kevalassa
 dukkhakkhandhassa samudayo hoti.

Avijjāya tveva asesavirāga-nirodhā
 saṅkhāra-nirodho, saṅkhāra-nirodhā viññāṇa-
 nirodho, viññāṇa-nirodhā nāma-rūpa-nirodho,
 nāma-rūpa-nirodhā saḷāyatana-nirodho,
 saḷāyatana-nirodhā phassa-nirodho, phassa-
 nirodhā vedanā-nirodho, vedanā-nirodhā
 taṇhā-nirodho, taṇhā-nirodhā upādāna-
 nirodho, upādāna-nirodhā bhava-nirodho,
 bhava-nirodhā jāti-nirodho, jāti-nirodhā jarā-
 maraṇam soka-parideva-dukkha-
 domanassupāyāsā nirujjhanti. Evametassa
 kevalassa dukkhakkhandhassa nirodho hoti.

Yadā have pātubhavanti dhammā,
 Ātāpino jhāyato brāhmaṇassa,
 Vidhūpayam tiṭṭhati māra-senam,
 Suriyo'va obhāsayamantalikkham.

– Vinayaṭīka, Mahāvagga,
 Mahākhanda

When indeed phenomena become apparent to the religious one who is ardent and meditative, then all his doubts disappear, since he experiences the elimination of [their] causes.

当诸法明显呈现时，热诚禅修的婆罗门，
 一切疑惑都会消失，因他体证诸缘之灭。

Thus when there is this that is, with the arising of this that arises: when there is not this that is not, with the cessation of this that ceases, such as:

此有故彼有，此生故彼生；
 此无故彼无，此灭故彼灭，即：

Dependent on ignorance, activities [arise]; dependent on activities, consciousness [arises]; dependent on consciousness, mentality and materiality [arise]; dependent on mentality and materiality, the six bases [arise]; dependent on the six bases, contact [arises]; dependent on contact, feeling [arises]; dependent on feeling, craving [arises]; dependent on craving, attachment [arises]; dependent on attachment, existence [arises]; dependent on existence, [a new] birth [takes place]; dependent on birth, ageing, death, sorrow, lamentation, pain, unhappiness and despair come to be. Thus is the arising of this whole mass of suffering.

无明缘行；行缘识；识缘名色；名色缘六处；
 六处缘触；触缘受；受缘爱；爱缘取；取缘有；有
 缘生；生缘老、死、愁、悲、苦、忧、恼。如是整个苦蕴的集起。

With the remainderless dispassion and cessation of ignorance, activities cease; with the cessation of activities, consciousness ceases; with the cessation of consciousness, mentality and materiality cease; with the cessation of mentality and materiality, the six [sense] bases cease; with the cessation of the six [sense] bases, contact ceases; with the cessation of contact, feeling ceases; with the cessation of feeling, craving ceases; with the cessation of craving, attachment ceases; with the cessation of attachment, [the cause for a new] existence ceases; with the cessation of [the cause for a new] existence, [the possibility of re]birth ceases; with the cessation of birth, ageing, death, sorrow, lamentation, pain, unhappiness and despair cease. Thus there is the cessation of this whole mass of suffering.

无明灭尽离欲无余则行灭；行灭则识灭；识灭
 则名色灭；名色灭则六处灭；六处灭则触灭；触灭
 则受灭；受灭则爱灭；爱灭则取灭；取灭则有灭；
 有灭则生灭；生灭则老、死、愁、悲、苦、忧、恼
 灭。如是整个苦蕴的熄灭。

When indeed phenomena become apparent to the religious one who is ardent and meditative, he stands dispelling the hosts of Māra, just as the sun illuminating the sky [dispels darkness].

当诸法明显呈现时，热诚禅修的婆罗门，
 他击败魔军而稳立，犹如太阳照亮天空。

Ven. Assajī's Teaching to Ven. Sāriputta

阿说示尊者给予舍利弗尊者的教导

Ye dhammā hetuppabhavā,
Tesaṃ hetuṃ Tathāgato āha;
Tesañca yo nirodho,
Evaṃ-vādī Mahā-samaṇo.

– KN, Apadāna, Buddhavagga,
Sāriputtatthera-Apadāna

Of those phenomena that originate from a cause, the Tathāgata has declared the cause, and also what their cessation is — This is the doctrine of the Great Recluse.

从因生之法，如来说其因，
及彼等之灭；此大沙门说。

Paccayā

[Twenty-Four] Conditions 二十四缘

Hetupaccayo, ārammaṇapaccayo,
adhipatipaccayo, anantarapaccayo,
samanantarapaccayo, saha-jātapaccayo,
aññamaññapaccayo, nissayapaccayo,
upanissayapaccayo, purejātapaccayo,
pacchājātapaccayo, āsevanapaccayo,
kamma-paccayo, vipāka-paccayo,
āhārapaccayo, indriya-paccayo,
jhāna-paccayo, magga-paccayo,
sampayutta-paccayo, vippayutta-paccayo,
atthipaccayo, natthipaccayo,
vigata-paccayo, avigata-paccayoti.

Root condition, object condition,
predominance condition, immediacy condition,
contiguity condition, conscence condition,
mutuality condition, dependence condition,
powerful dependence condition, pre-nascence condition,
post-nascence condition, repetition condition,
kamma condition, result condition,
nutriment condition, faculty condition,
jhāna condition, path condition,
association condition, dissociation condition,
presence condition, absence condition,
disappearance condition, non-disappearance condition.

因缘；所缘缘；增上缘；无间缘；
相续缘；俱生缘；相互缘；依止缘；
亲依止缘；前生缘；后生缘；重复缘；
业缘；果报（异熟）缘；食缘；根缘；
禅那缘；道缘；相应缘；不相应缘；
有缘；无有缘；离去缘；不离去缘。

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalam.

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Buddhānussati

Contemplation of the Buddha 佛随念

Iti'pi so bhagavā araham, sammāsambuddho,
vijjācaraṇa-sampanno, sugato, lokavidū,
anuttaro purisadamma-sārathi, satthā
devamanussānaṃ, buddho, bhagavā.

Such is that Blessed One, the Worthy One, the Perfectly Self-Awakened One, One fully possessed of wisdom and conduct, One who has proceeded by the good way, Knower of the [three] worlds, Unexcelled Trainer of tamable men, Teacher of deities and men, The Awakened One, The Blessed One.

世尊是：阿罗汉、圆满自觉者、明行足、善逝、世间解、无上士调御丈夫、天人师、佛陀、世尊。

Dhammānussati

Contemplation of the Dhamma 法随念

Svākkhāto bhagavatā dhammo, sandiṭṭhiko,
akāliko, ehi-passiko, opanayiko, paccattaṃ
veditabbo viññūhi.

Well-expounded is the Exalted One's Dhamma, visible here-and-now, not delayed in time, inviting of inspection, onward-leading, is directly experienceable by the wise.

法由世尊善说，现前可见、无时（无间隔）、请来看、导向、当由智者亲证。

Saṅghānussati

Contemplation of the Saṅgha 僧随念

Suppaṭipanno bhagavato sāvaka-saṅgho,
Ujuppaṭipanno bhagavato sāvaka-saṅgho,
Ñāyappaṭipanno bhagavato sāvaka-saṅgho,
Sāmīcippaṭipanno bhagavato sāvaka-saṅgho;
Yadidaṃ: cattāri purisa-yugāni aṭṭha purisa-
puggalā, esa bhagavato sāvaka-saṅgho;
Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-
karaṇīyo, anuttaraṃ puññakkhettaṃ lokassa.

The community of the Exalted One's disciples has entered on the good way, the community of the Exalted One's disciples has entered on the straight way, the community of the Exalted One's disciples has entered on the true way, the community of the Exalted One's disciples has entered on the proper way, that is to say, the four pairs of men, the eight types of persons. That is the Exalted One's disciple community, worthy of gifts, worthy of hospitality, worthy of offerings, whom should be respected, the incomparable field of merit for the world.

世尊的声闻僧众已入善行道；世尊的声闻僧众已入正直行道；世尊的声闻僧众已入真实行道；世尊的声闻僧众已入正当行道。即四双八辈。这是世尊的声闻僧众，是应供养、应供奉者、应施于者、应合掌（礼敬）者，是世间的无上福田。

Evaṃ buddhaṃ sarantānaṃ
Dhammaṃ saṅghaṅca bhikkhavo;
Bhayaṃ vā chambhitattaṃ vā
Lomahaṃso na hessati.

Thus, Bhikkhus, in you who remember the Buddha, the Dhamma and the Saṅgha, fear, trembling or terror will never arise.

如是诸比丘，忆念佛法僧，
他无畏不栗，无毛骨悚然。

– SN, Sagāthāvagga, Sakkasamyutta,
Dhajaggasuttaṃ

Etena saccavajjena pātu tvaṃ ratanattayaṃ.
(x3)

By this speaking of truth, may the Triple Gem protect you!

借此真实话语，愿三宝保护你！

Mettasuttaṃ Discourse on Loving-Kindness 慈爱经

Yassānubhāvato yakkhā neva dassenti bhīsanam
Yamhi cevānuyuñjanto rattindivamatandito.

Sukham supati sutto ca pāpaṃ kiñci na passati,
Evamādiguṇūpetam parittam tam bhaṇāma he.

- - -

Karaṇīyamattakusalena, yantasantaṃ padam
abhisamecca;
Sakko ujū ca suhujū ca, suvaco cassa mudu
anatimānī.

Santussako ca subhara ca, appakicco ca
sallahukavutti;
Santindriyo ca nipako ca, appagabbho
kulesvananugiddho.

Na ca khuddamācare kiñci, yena viññū pare
upavadeyyum;
Sukhinova khemino hontu, sabbasattā
bhavantu sukhittatā.

Ye keci pāṇabhūtatti, tasā vā thāvarā
vanavasesā;
Dīghā vā yeva mahantā, majjhimā rassakā
aṇukathulā.

Diṭṭhā vā yeva adiṭṭhā, ye va dūre vasanti
avidūre;
Bhūtā va sambhavesī va, sabbasattā bhavantu
sukhitattā.

Na paro param nikubbetha, nātimaññetha
kattaci na kañci;
Byārosanā paṭighasaññā, nāññamaññassa
dukkhamiccheyya.

Mātā yathā niyam puttamāyusā
ekaputtamanurakkhe;
Evampi sabbabhūtesu, mānasam bhāvaye
aparimāṇam.

Due to the power of this (Mettā Sutta), spirits did not manifest frightful sights. One who devotes himself to these teachings day and night diligently sleeps soundly and does not have any nightmare when asleep. Let us recite this protective discourse.

透过它(慈爱经)的力量,夜又不显现恐怖相。对于昼夜致力修行者,他睡眠舒适不做噩梦。且让我们诵念具备这些功德之护卫。

This is to be done by [one] skilled in [what is] beneficial: having understood the path that [leads to] peace; he would be able, upright, very upright, easy to admonish, gentle, and not arrogant.

这是想要证得彻悟寂静涅槃、善于有益修行的人应该做的事:他必须有能力、正直、非常正直、易受教、柔软、不自大。

Contented and easy to support, of few duties and living frugally; [with] calm faculties and prudent, not obtrusive [to and] greedy [for gains from supporting] families.

知足、易护持、少事务、生活简朴、诸根寂静、拥有成熟的智慧、不无礼、不贪着在家众。

He would not do [even] the slightest thing, by which the wise could censure [and tell] others; may [all beings] be happy and secure, may all beings be in a state of happiness.

只要是智者将会指责的事,即使是小事他也不做;(愿一切众生)幸福与平安,愿一切众生安乐;

Whatever living beings there are, feeble or strong, [all] without exception; those long, great, medium, short, small or large.

无论是任何存在的众生,会颤抖的或不会颤抖的皆毫无遗漏,长的或大的或中等的,短的或小的或粗圆的,

Those seen or not seen, and living far or nearby; born or seeking birth, may all beings be in a state of happiness.

见到的或没见到的,住在远方的或近处的,已生的或还寻求再生的——愿一切众生快乐。

One would not deceive another, [nor] despise them anywhere [about] anything; [out of] anger or aversion, would not wish suffering for each other.

且让人不欺骗别人,也不在任何地方轻视别人。且让他们不会以瞋怒与厌恶来互相希望对方痛苦。

Just as a mother for her son, [her] only son, would protect [him] with her life; thus, also, towards all beings, would develop the mind without limit.

正如母亲对待自己的儿子那样,会以生命来保护独生子;应当如此对一切众生培育无量的心。

Mettañca sabbalokasmi, mānasam bhāvaye
 aparimāṇam;
 Uddham adho ca tiriyañca, asambādham
 averamasapattam.

With loving-kindness towards the whole world,
 would develop the mind without limit; above, below and
 across, unrestricted, free from enmity and hostility.
 以及应当以慈爱对全世界培育无量的心，上
 方、下方与周围，无障碍、无仇人、无敌对。

Tiṭṭham caram nisinno va, sayāno yāvatāssa
 vitamiddho;
 Etaṃ satim adhiṭṭheyya, brahmametaṃ
 vihāramidhamāhu.

While standing, walking, seated, or lying down free
 from drowsiness; would determine [to keep] this
 mindfulness [in mind], this is a divine abiding in this
 world, it is said.
 立、行、坐或卧，只要不是在睡眠中，都应决
 心保持如此的正念。这就是他们在此所说的梵住。

Diṭṭhiñca anupaggamma, sīlavā dassanena
 sampanno;
 Kāmesu vinaya gedham, na hi
 jātuggabbhaseyya punareti.
 – KN, Khuddakapāṭha 9; Suttanipāta, Uragavagga 8

Not going to [wrong] view[s], being morally well
 behaved and having [right] vision, [and] having given up
 greed for sensuality, never again come [back] to the
 womb.
 不执持邪见，拥有戒行，具足智见，及已经去
 除对欲乐的贪爱之后，他肯定不会再投胎。

Etena sacca-vajjena sotthi te hotu sabbadā.
 Etena sacca-vajjena sabba-rogo vinassatu.
 Etena sacca-vajjena hotu te jaya-maṅgalam.

By this speaking of truth, may there be well-being
 for you always. By this speaking of truth, may all [your]
 diseases disappear. By this speaking of truth, may there
 be the blessings of triumph for you.
 借着这真实的话语，愿你时常得到安乐；
 借着这真实的话语，愿一切的疾病消失；
 借着这真实的话语，愿你得到胜利吉祥。

Khandhasuttaṃ

Discourse on [Protection of] Aggregates 蕴护经

Sabbāsivisajātinaṃ
 Dibbamantāgadam viya
 Yam nāseti visam ghoram
 Sesañcāpi parissayam.

Just like divine charms and divine medicines, this
 (Khandha-Sutta) nullifies baneful poison and other perils
 of all the highly poisonous creatures.
 犹如天咒与天药，此经能够除剧毒；
 一切剧毒之生物，其害此经皆能除。

Āṇākkhettamhi sabbattha
 Sabbadā sabbapāṇinaṃ
 Sabbasopi nivāreti
 Parittam tam bhaṇāma he.

In the scope of authority everywhere, always, for all
 beings this discourse prevents (the disasters). Let us
 recite this protective discourse now.
 在此威力范围内，一切时候一切处，
 此经能防该危害。我们且诵此护卫。

Virūpakkhehi me mettam
 Mettam Erāpathehi me,
 Chabyāputtehi me mettam
 Mettam Kaṇhāgotamakehi ca.

May I have loving-kindness towards the Virūpakkhas;
 May I have loving-kindness towards the Erāpathas;
 May I have loving-kindness towards the Chabyāputtas;
 May I have loving-kindness towards the Kaṇhāgotamakas.
 愿我对威卢跋有慈爱；愿我对伊拉跋有慈爱；
 愿我对刹标子有慈爱；愿我对黑瞿昙有慈爱。

Apādakehi me mettam
 Mettam dvipādakehi me,
 Catuppadehi me mettam
 Mettam bahuppadehi me.

May I have loving-kindness towards footless beings;
 May I have loving-kindness towards beings with two legs;
 May I have loving-kindness towards beings with four legs;
 May I have loving-kindness towards beings with many legs.
 愿我对无足众生有慈爱；愿我对两足众生有慈爱；
 愿我对四足众生有慈爱；愿我对多足众生有慈爱。

Mā maṃ apādako hiṃsi
Mā maṃ hiṃsi dvipādako,
Mā maṃ catuppado hiṃsi
Mā maṃ hiṃsi bahuppado.

May footless beings not harm me;
May beings with two legs not harm me;
May beings with four legs not harm me;
May beings with many legs not harm me.
愿无足众生不伤害我；愿两足众生不伤害我；
愿四足众生不伤害我；愿多足众生不伤害我。

Sabbe sattā, sabbe pāṇā
Sabbe bhūtā ca kevalā,
Sabbe bhadraṇi passantu
Mā kañci pāpamāgamā.

May all living beings, all breathing things,
all creatures (without exception)
meet with good fortune.
May none of them come to any evil.
愿一切有情一切息生、一切众生毫无遗漏地，
愿他们遇见幸运的事，不会遭遇邪恶的事情。

Appamāṇo Buddho,
Appamāṇo Dhammo,
Appamāṇo Saṅgho.
Pamāṇavantāni siriṃsapāni:
Ahi-vicchikā, satapadī,
Uṇṇanābhi, sarabū, mūsikā.

Infinite is the Buddha,
Infinite is the Dhamma,
Infinite is the Saṅgha.
Finite are creeping things:
snakes, scorpions, centipedes,
spiders, lizards, rats.
佛无量，法无量，僧无量。
爬行类却有限量：
蛇、蝎、蜈蚣、
蜘蛛、蜥蜴、老鼠。

Katā me rakkhā, kataṃ me parittaṃ,
Paṭikkamantu bhūtāni.
So'haṃ namo Bhagavato,
Namo sattannaṃ Sammā-sambuddhānaṃ.

I have made the protection, I have made the safeguard.
May the (harmful) beings depart. I pay homage to the
Blessed One; homage to the seven Buddhas (Vipassī
Buddha, Sikhī Buddha, Vessabhū Buddha, Kakusandha
Buddha, Koṇāgamana Buddha, Kassapa Buddha, and
Gotama Buddha)
我做了护卫，我做了保护。
愿那些（有害的）众生离开。
我礼敬世尊；
礼敬七位圆满自觉者。

– KN, 203 Khaṇḍajātaka;
AN.IV.67 Ahirājasuttam;
Vinayapiṭaka, Cūlavagga,
Khuddakavatthukkhandaṃ

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalaṃ.

By this speaking of truth, may there be well-being
for you always. By this speaking of truth, may all [your]
diseases disappear. By this speaking of truth, may there
be the blessings of triumph for you.
借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

(For additional chanting, please see the 'Table of Chanting Sequence' at the back of this book.)

(关于附加课诵，请参考本书后面的「课诵顺序表」。)

Ovāda-Pātimokkha-Gāthā

Verses of Pātimokkha Exhortation 护解脱教诫偈

Khantī paramaṃ tapo titikkhā,
Nibbānaṃ paramaṃ vadanti Buddhā;
Na hi pabbajito parūpaghātī,
Na samaṇo hoti paraṃ viheṭṭhayaṃto.

Enduring patience is the highest austerity. ‘Nibbāna is supreme,’ say the Buddhas. He is not a true renunciate who harms another, nor a true recluse who oppresses others.
忍辱是至上磨练，诸佛说涅槃至上，
害他实非出家人，恼他不名为沙门。

Sabba-pāpassa akaraṇaṃ,
Kusalassa upasampadā,
Sacitta-pariyodapanaṃ,
Etaṃ Buddhāna’Sāsaṇaṃ.

The not doing of all that is bad, undertaking [all] that is skilful and cleansing one’s own mind — this is the teaching of the Buddhas.
诸恶莫做，众善奉行，
自净其意，是诸佛教。

Anūpavādo, anūpaghāto,
Pātimokkhe ca saṃvaro,
Mattaññutā ca bhattasmiṃ,
Pantañca sayanāsaṇaṃ,
Adhicitte ca āyogo,
Etaṃ Buddhāna’Sāsaṇaṃ. – Dhp 184, 183, 185

Not despising, not harming, restrained according to the monastic discipline, knowing the [right] amount in regard to food, [dwelling in a] secluded lodging, and dedication to [the practice of] higher mind – this is the teaching of the Buddhas.
不贬与不害，严持于戒律，
饮食知节量，僻静处独居，
勤修增上心，是为诸佛教。

Bhaddekaratta-Gāthā

Verses on ‘An Auspicious Night’ 贤善一夜偈

Atītaṃ nānvāgameyya,
Nappaṭikaṅkhe anāgataṃ;
Yadatītaṃ pahīnaṃ taṃ,
Appattañca anāgataṃ.

One should neither follow the past nor have expectations for the future; what is past has gone and the future not yet reached.
不应沉湎过去，亦别期盼未来；
过去已经过去，未来还未到来。

Paccuppannañca yo dhammaṃ
Tattha tattha vipassati;
Asaṃhīraṃ asaṅkappaṃ
Taṃ vidvā manubrūhaye;

Instead with insight let him see each presently arisen condition; let him know that and be sure of it, invincibly, unshakeably.
应当透过智慧，观照当下之法，
正确地了知它，坚定且不动摇。

Ajjeva kiccaṃātappaṃ
Ko jaññā maraṇaṃ suve;
Na hi no saṅgarantena
Mahā-senena maccunā.

Today itself ardent effort should be made; who knows death may come tomorrow. For there is no bargaining with that, [that is] with death and its great army.
今日就应努力，谁知明日便死；
跟死王之大军，无法讨价还价。

Evaṃ vihāriṃ ātāpim
Ahorattamatanditaṃ,
Taṃ ve `bhaddeka-ratto’ti
Santo ācikkhate Muni’ti. – MN, 131-134

One who thus dwells ardently, relentlessly day and night – the serene Sage states that he [is one who has spent] ‘an auspicious night.’
如此热忱安住，日夜都在精进；
寂静圣贤称之：贤善渡过一夜。

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalaṃ.

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.
借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Dasadhammāsuttaṃ (Pabbajita-Abhiṇhasuttaṃ)

Discourse on Ten Dhammas 十法经

Evam me sutam: ekam samayam Bhagavā
Sāvattiyam viharati Jeta-vane Anātha-
piṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū
āmantesi: “Bhikkhavo”ti. “Bhadante”ti te
bhikkhū Bhagavato paccassosum, Bhagavā
etadavoca:

“Dasayime, bhikkhave, dhammā
pabbajitena abhiṇham paccavekkhitabbā.
Katame dasa?

1. ‘Vevaṇṇiyamhi ajjhupagato’ti
pabbajitena abhiṇham paccavekkhitabbam;

2. ‘Para-paṭibaddhā me jīvikā’ti
pabbajitena abhiṇham paccavekkhitabbam;

3. ‘Añño me ākappo karaṇīyo’ti
pabbajitena abhiṇham paccavekkhitabbam;

4. ‘Kacci nu kho me attā sīlato na
upavadatī’ti pabbajitena abhiṇham
paccavekkhitabbam;

5. ‘Kacci nu kho maṃ anuvicca viññū
sabrahma-cārī sīlato na upavadantī’ti
pabbajitena abhiṇham paccavekkhitabbam;

6. ‘Sabbehi me piyehi manāpehi nānā-
bhāvo vinā-bhāvo’ti pabbajitena abhiṇham
paccavekkhitabbam;

7. ‘Kammasakomhi kamma-dāyādo
kamma-yoni kamma-bandhu kamma-
paṭisaraṇo, yaṃ kammaṃ karissāmi kalyāṇaṃ
vā pāpakaṃ vā tassa dāyādo bhavissāmī’ti
pabbajitena abhiṇham paccavekkhitabbam;

Thus I heard: at one time the Blessed One was dwelling near Sāvattī at Anāthapiṇḍika’s grounds in Jeta’s Wood. There it was that the Blessed One addressed the monks, saying: “Bhikkhus!” “Reverend Sir!” those bhikkhus replied to the Blessed One, and the Blessed One said this:

如是我闻：一时，世尊住在舍卫城祇陀林给孤独园。于其处，世尊称呼比丘们：「诸比丘。」那些比丘回答世尊：「尊者。」世尊如此说：

“There are these ten things, bhikkhus, that one who has gone forth should frequently reflect on. What are the ten?

「诸比丘，有十种法是出家人应当经常省察的。是哪十种？」

‘I have become one who has no class’, one who has gone forth should frequently reflect on this.

出家人应当经常地省察：『我已经成为没有阶级分别的人。』

‘I am bound to others for my livelihood’, one who has gone forth should frequently reflect on this.

出家人应当经常地省察：『我的生活依赖他人。』

‘I should comport myself differently’, one who has gone forth should frequently reflect on this.

出家人应当经常地省察：『我的行仪举止应与在家人不同。』

‘Can I myself find no fault with my virtue?’ one who has gone forth should frequently reflect on this.

出家人应当经常地省察：『我是否不会因戒而谴责自己？』

‘Will my wise companions in the spiritual life, after testing me, find no fault with my virtue?’ one who has gone forth should frequently reflect on this.

出家人应当经常地省察：『有智的同梵行者检查后，是否不会因戒而谴责我？』

‘All those who are dear and pleasing to me are subject to change, subject to separation (i.e. death)’, one who has gone forth should frequently reflect on this.

出家人应当经常地省察：『一切我所喜爱、可意的会变易、别离（即：死亡）。』

‘I am the owner of my kammās, I am the heir of my kammās, it is kamma that I am born from, kammās are my kinsfolk, kammās are my refuge, whatever kammās I perform, whether good or bad, to that I will be the heir’, one who has gone forth should frequently reflect on this.

出家人应当经常地省察：『我是业的所有者，业的继承者，以业为起源，以业为亲属，以业为依靠。无论我所造的业是善或恶，我将是它的继承者。』

8. 'Kathambhūtassa me rattindivā
vītivattantī'ti pabbajitena abhiṇhaṃ
paccavekkhitabbaṃ;

9. 'Kacci nu kho ahaṃ suññāgāre
abhiramāmī'ti pabbajitena abhiṇhaṃ
paccavekkhitabbaṃ;

10. 'Atthi nu kho me uttari-manussa-
dhammo alamariya-ñāṇa-dassana-viseso
adhigato, yenāhaṃ pacchime kāle
sabrahmacārīhi puṭṭho na maṅku bhavissāmī'ti
pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

Ime kho, bhikkhave, dasa dhammā
pabbajitena abhiṇhaṃ paccavekkhitabbā'ti.
Idamavoca Bhagavā. Attamanā te bhikkhū
Bhagavato bhāsitaṃ abhinandun'ti.

– AN.X.48

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalaṃ.

'In what way do the nights and days pass for me?',
one who has gone forth should frequently reflect on this.
出家人应当经常地省察：『我是如何度过日
夜呢？』

'Do I delight in empty places?' one who has gone
forth should frequently reflect on this.
出家人应当经常地省察：『我是否乐于空闲处
呢？』

'Has a state beyond (ordinary) human beings, the
distinction of what is truly noble knowledge and seeing
been attained by me? Will I at the end, when questioned
by my companions in the spiritual life, not be
embarrassed?', one who has gone forth should frequently
reflect on this.

出家人应当经常地省察：『我是否有证得上人
法、真正殊胜的圣智见呢？在我最后时刻，当同梵
行者们问及时，我将不会羞愧？』

"These are the ten things, bhikkhus, that one who
has gone forth should frequently reflect on." The Blessed
One said this, and those bhikkhus were uplifted and
greatly rejoiced in the Blessed One's words.

诸比丘，此十种法乃出家人应当经常地省察。」
世尊如此说。那些比丘满意与欢喜世尊所说。

By this speaking of truth, may there be well-being
for you always. By this speaking of truth, may all [your]
diseases disappear. By this speaking of truth, may there
be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Catupaccavekkhaṇā

Four [Requisites] Contemplation 四种省思

Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi,
yāvadeva sītassa paṭighātāya, uṇhassa
paṭighātāya, ḍaṃsa-makasa-vātātapa-
siriṃsapa-samphassānaṃ paṭighātāya,
yāvadeva hiri-kopīna-paṭicchādanatthaṃ.

Yathā-paccayaṃ pavattamānaṃ dhātu-
mattamevetaṃ yadidaṃ cīvaraṃ
tadupabhuñjako ca puggalo dhātu-mattako
nissatto nijjīvo suñño, sabbāni pana imāni
cīvarāni ajigucchanīyāni imaṃ pūtikāyaṃ patvā
atīviya jigucchanīyāni jāyanti.

Reflecting wisely, I wear the robe, only to protect
myself from cold, heat, gadflies, mosquitoes, wind and
sun and creeping things; and also for the purpose of
covering the parts of my body that cause shame.

我如理省思所受用之衣，只是为了防御寒冷，
为了防御炎热，为了防御虻、蚊、风吹、日晒、爬
虫类的触恼，只是为了遮蔽羞处。

Dependent upon and existing through causes and
merely [a combination of various] elements are both this
robe and the one who wears it; mere elements, not a
being, lifeless, void [of a self]. All of these robes are not
loathsome [yet], but having come into contact with this
putrid body become exceedingly loathsome.

此袈裟及穿着袈裟的人都只是种种元素的组
合体，依靠诸因而存在，非有情、无命、空。这一
切袈裟不可厌，但在接触这不净的身体后，它变得
非常可厌。

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi,
neva davāya na madāya na maṇḍanāya na
vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā
yāpanāya vihiṃsūparatiyā
brahmacariyānuggahāya, iti purāṇaṅca
vedanaṃ paṭisaṅkhāmi, navaṅca vedanaṃ na
uppādessāmi, yātrā ca me bhavissati
anavajjatā ca phāsu-vihāro ca.

Yathā-paccayaṃ pavattamānaṃ dhātu-
mattamevetam yadidaṃ piṇḍapāto
tadupabhuñjako ca puggalo dhātu-mattako
nissatto nijjīvo suñño, sabbo panāyaṃ
piṇḍapāto ajigucchaniyo, imaṃ pūtikāyaṃ
patvā ativiya jigucchaniyo jāyati.

Paṭisaṅkhā yoniso senāsanam paṭisevāmi,
yāvadeva sītassa paṭighātāya, uṇhassa
paṭighātāya, ḍaṃsa-makasa-vātāta-
sirimsapa-samphassānaṃ paṭighātāya,
yāvadeva utu-parissaya-vinodanaṃ
paṭisallānārāmattham.

Yathā-paccayaṃ pavattamānaṃ dhātu-
mattamevetam yadidaṃ senāsanam
tadupabhuñjako ca puggalo dhātu-mattako
nissatto nijjīvo suñño. Sabbāni pana imāni
senāsanāni ajigucchaniyāni imaṃ pūtikāyaṃ
patvā ativiya jigucchaniyāni jāyanti.

Paṭisaṅkhā yoniso gilāna-paccaya-
bhesajja-parikkhāraṃ paṭisevāmi, yāvadeva
uppannānaṃ veyyābādhikānaṃ vedanānaṃ
paṭighātāya, abyāpajjha-paramatāya.

Yathā-paccayaṃ pavattamānaṃ dhātu-
mattamevetam yadidaṃ gilāna-paccaya-
bhesajja-parikkhāro tadupabhuñjako ca
puggalo dhātu-mattako nissatto nijjīvo suñño.
Sabbo panāyaṃ gilāna-paccaya-bhesajja-
parikkhāro ajigucchaniyo imaṃ pūtikāyaṃ
patvā ativiya jigucchaniyo jāyati.

Reflecting wisely I use almsfood not for play, not for pride, not for beauty, not for fattening; but merely for the sustenance and continuance of this body; to cease discomfort; and to be able to practise the holy life, thinking “Thus I will destroy old feelings (of hunger) and not create new feelings (from overeating). I will maintain myself, be blameless, and live in comfort.”

我如理省思所受用的食物，不为嬉戏，不为骄傲，不为装饰，不为庄严，只是为了此身住立存续，为了停止伤害，为了资助梵行，如此我将消除旧受，并使新受不生，我将维持生命、无过且安住。

Dependent upon and existing through causes and merely [a combination of various] elements are both the almsfood and the one who partakes of it; mere elements, not a being, lifeless, void [of a self]. All of this almsfood is not loathsome [yet], but having come into contact with this putrid body becomes exceedingly loathsome.

此鉢食及食用者都只是种种元素的组合体，依靠诸因而存在，非有情、无命、空。这一切鉢食不可厌，但在接触这不净的身体后，它变得非常可厌。

Reflecting wisely I make use of dwellings, only to protect myself from cold, heat, gadflies, mosquitoes, wind and sun and creeping things; and as a protection from the perils of weather conditions; and for the joy of seclusion.

我如理省思所受用的坐卧处，只是为了防御寒冷，为了防御炎热，为了防御蛇、蚊、风吹、日晒、爬虫类的触恼，只是为了免除季候的危险，而好独处（禅修）之乐。

Dependent upon and existing through causes and merely [a combination of various] elements are both this lodging and the one who lives in it; mere elements, not a being, lifeless, void [of a self]. All these lodgings are not loathsome [yet], but having come into contact with this putrid body become exceedingly loathsome.

此住所及使用者都只是种种元素的组合体，依靠诸因而存在，非有情、无命、空。这一切住所不可厌，但在接触这不净的身体后，它变得非常可厌。

Reflecting wisely I make use of medicinal requisites that are for curing the sick, only to counteract any afflicting feelings (of illness) that have arisen and for maximum freedom from disease.

我如理省思所受用的病者所需之药品，只是为了防御已生起的病苦之受，为了尽量没有身苦。

Dependent upon and existing through causes and merely [a combination of various] elements are both this requisite of medicine for treating illness and the one who partakes of it; mere elements, not a being, lifeless, void [of a self]. All of this requisite of medicine for treating illness is not loathsome [yet], but having come into contact with this putrid body becomes exceedingly loathsome.

此药物及使用者都只是种种元素的组合体，依靠诸因而存在，非有情、无命、空。这一切药物不可厌，但在接触这不净的身体后，它变得非常可厌。

Subha-Patthanā & Paritta

Blessings and Protection 祝福与护卫

Yam dunnimittam avamaṅgalañca,
Yo cāmanāpo sakuṇassa saddo,
Pāpaggaho dussupinaṃ akantaṃ,
Buddhānubhāvena vināsamentu.

By the power of the Buddha, may all evil omens, inauspiciousness, the unpleasant cry of birds, bad [influences of the] planets, bad dreams and [all that is] not agreeable disappear.

透过佛陀的威力，愿诸恶兆与不祥、
不悦鸟啼与灾星、噩梦不如意消失！

Yam dunnimittam avamaṅgalañca,
Yo cāmanāpo sakuṇassa saddo,
Pāpaggaho dussupinaṃ akantaṃ,
Dhammānubhāvena vināsamentu.

By the power of the Dhamma, may all evil omens, inauspiciousness, the unpleasant cry of birds, bad [influences of the] planets, bad dreams and [all that is] not agreeable disappear.

透过佛法的威力，愿诸恶兆与不祥、
不悦鸟啼与灾星、噩梦不如意消失！

Yam dunnimittam avamaṅgalañca,
Yo cāmanāpo sakuṇassa saddo,
Pāpaggaho dussupinaṃ akantaṃ,
Saṅghānubhāvena vināsamentu.

By the power of the Saṅgha, may all evil omens, inauspiciousness, the unpleasant cry of birds, bad [influences of the] planets, bad dreams and [all that is] not agreeable disappear.

透过僧团的威力，愿诸恶兆与不祥、
不悦鸟啼与灾星、噩梦不如意消失！

Sabbītiyo vivajjantu,
Sabba-rogo vinassatu,
Mā te bhavatvantarāyo,
Sukhī dīghāyuko bhava.

May all calamities be avoided, may all diseases disappear, may there be no obstacle[s] for you, [and may] you be happy and have long life.

愿脱离一切灾难，愿一切疾病消失；
愿你没有诸障碍，愿你快乐又长寿！

Bhavatu sabba-maṅgalaṃ,
Rakkhantu sabba-devatā,
Sabba-buddhānubhāvena
Sadā sotthi bhavantu te.

May all blessings be [yours], may all the deities protect [you]; by the power of all the Buddhas, may you have well-being always.

愿你得一切吉祥，愿一切神保护你；
透过诸佛的威力，愿你永远都平安！

Bhavatu sabba-maṅgalaṃ,
Rakkhantu sabba-devatā,
Sabba-dhammānubhāvena
Sadā sotthi bhavantu te.

May all blessings be [yours], may all the deities protect [you]; by the power of all the Dhammas, may you have well-being always.

愿你得一切吉祥，愿一切神保护你；
透过诸法的威力，愿你永远都平安！

Bhavatu sabba-maṅgalaṃ,
Rakkhantu sabba-devatā,
Sabba-saṅghānubhāvena
Sadā sotthi bhavantu te.

May all blessings be [yours], may all the deities protect [you]; by the power of all the Saṅghas, may you have well-being always.

愿你得一切吉祥，愿一切神保护你；
透过诸僧的威力，愿你永远都平安！

Nakkhatta-yakkha-bhūtānaṃ
Pāpaggaha-nivāraṇā,
Parittassānubhāvena
Hantu tesam upaddave.

The obstacles from the bad [influences of] planets, [and] of constellations, demons and ghosts; by the power of this protective chant, may the dangers of [all of] these be destroyed.

灾星与夜叉与鬼、以及星座的阻碍；
以护卫经之力量，愿破除彼等诸厄！

Dukkhappattā ca niddukkhā
Bhayappattā ca nibbhayā,
Sokappattā ca nissokā
Hontu sabbe'pi pāṇino.

May all creatures who are suffering be without suffering, [living in] fear be without fear and [living in] sorry be without sorry.

祝愿一切的众生，痛苦的不再痛苦，
恐惧的不再恐惧，忧愁的不再忧愁。

Dānaṃ dadantu saddhāya,
Sīlaṃ rakkhantu sabbadā,
Bhāvanābhiratā hontu,
Gacchantu devatāgatā.

May all be able to perform giving with faith; may all safeguard their morality always. May all be delighted in meditation. May the deities who have come (to the recitation) go back (to their homes).

愿大家依信布施，愿大家永护其戒，
愿大家乐于禅修，请来此诸神归去。

Sabbe Buddhā balappattā
Paccekaṇaṅca yaṃ balaṃ,
Arahantānaṅca tejena
Rakkhaṃ bandhāmi sabbaso.

By the (protective) power of the Buddhas, the power of Pacceka-Buddhas and the power of Arahants, I fortify the protection in every way.

以一切佛陀之力，及诸辟支佛之力，
诸阿罗汉之力量，我建立一切守护！

Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā,
Puññantaṃ anumoditvā
Ciraṃ rakkhantu Sambuddha-sāsanāṃ.

May beings inhabiting in space and on earth, devas and nāgas of mighty power, having rejoiced in this merit of ours, long protect the Buddha's Teaching.

住在天空与地上，大神力之神与龙，
随喜这项功德后，请恒常守护佛教！

Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā,
Puññantaṃ anumoditvā
Ciraṃ rakkhantu Sambuddha-desanāṃ.

May beings inhabiting in space and on earth, devas and nāgas of mighty power, having rejoiced in this merit of ours, long protect the Buddha's Preaching.

住在天空与地上，大神力之神与龙，
随喜这项功德后，请恒守护佛教法！

Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā,
Puññantaṃ anumoditvā
Ciraṃ rakkhantu Sambuddha-sāvakaṃ,
Ciraṃ rakkhantu maṃ paraṃ.

May beings inhabiting in space and on earth, devas and nāgas of mighty power, having rejoiced in this merit of ours, long protect the Buddha's disciples. May they long protect me and others.

住在天空与地上，大神力之神与龙，
随喜这项功德后，请恒守护佛弟子，
恒守护我与他人！

Pattidāna

Sharing of Merit 分享（回向）功德

Ettāvatā ca amhehi
Sambhataṃ puñña-sampadaṃ,
Sabbe devā'numodantu
Sabba-sampatti siddhiyā.

May all deities rejoice in this merit which we have thus acquired. May it bring about all achievements.
愿一切神随喜我们至今所累积的功德，愿一切得成就！

Ettāvatā ca amhehi
Sambhataṃ puñña-sampadaṃ,
Sabbe bhūtā'numodantu
Sabba-sampatti siddhiyā.

May all creatures rejoice in this merit which we have thus acquired. May it bring about all achievements.
愿一切众生随喜我们至今所累积的功德，愿一切得成就！

Ettāvatā ca amhehi
Sambhataṃ puñña-sampadaṃ,
Sabbe sattā'numodantu
Sabba-sampatti siddhiyā.

May all beings rejoice in this merit which we have thus acquired. May it bring about all achievements.
愿一切有情随喜我们至今所累积的功德，愿一切得成就！

Idaṃ me ñātinaṃ hotu, sukhitā hontu ñātayo.
(3X)

Let this (merit) accrue to my departed relatives and may they be happy.
回向此（功德）予我的亲人，愿他们快乐。

Kappa-sata-sahassāni
Soḷasāpi asaṅkhaya,
Sambharaṃ bodhi-sambhāre
Āgato jāti-jātisu,

For a hundred thousand and sixteen asaṅkhaya aeons undergoing birth after birth accumulating the necessary experiences for [attaining] enlightenment ...
在十六阿僧祇和十万大劫里，生生世世都累积菩提资粮，

Niyato Buddha-bhāvāya
Bhadda-kappe idhantime,
Bodhi-satto ca Metteyyo
Puññaṃ me anumodatu.

... and certain to [attain the] state of Buddhahood, being the last [Buddha] in this auspicious aeon, may the Bodhisatta Metteyya rejoice in [this accrued] merit of mine.
肯定会成佛，是这个贤劫里的最后一尊佛，愿弥勒菩萨随喜我的功德。

Asmiṃ vihāre ca ārāme
Adhivatthā ca devatā,
Anumoditvā imaṃ puññaṃ
Rakkhantu Jina-sāsanāṃ.

May the deities living in this temple building and monastery rejoice in this merit [that we have accrued] and protect the Teachings of the Conqueror (i.e. the Buddha).
愿住在这寺院和园林里的神明们随喜这项功德后护持胜利者（佛陀）的教法。

Sabbe sattā ca majjhataṃ
Hitā ca ahitā ca me,
Anumoditvā imaṃ puññaṃ
Bujjhantu amataṃ padaṃ.

May all beings neutral, beneficial and harmful to me rejoice in this merit [that I have accrued] and awaken to the deathless state (i.e. attain Nibbāna).
愿一切有情，包括对我普通、有益及无益的，都证悟不死（涅槃）之道。

Accaya-Vivaraṇa & Khamāpana *Asking for Forgiveness* 祈求宽恕

Kāyena vācā-cittena
Pamādena mayā kataṃ,
Accayaṃ khama me Bhante
Bhūri-pañña Tathāgata.

For any transgression I have committed through heedlessness, by way of body, speech or mind, please forgive me, Venerable Sir, Realised One, O greatly wise.

于身于口于意，
因我放逸所造，
请原谅我的错，
尊者——广慧如来。

Kāyena vācā-cittena
Pamādena mayā kataṃ,
Accayaṃ khama me Dhamma
Sandiṭṭhika, akālika.

For any transgression I have committed through heedlessness, by way of body, speech or mind, please forgive me, O Dhamma, which is self-evident, not delayed in time.

于身于口于意，
因我放逸所造，
请原谅我的错，
佛法——自见无时。

Kāyena vācā-cittena
Pamādena mayā kataṃ,
Accayaṃ khama me Saṅgha
Puññakkhetta anuttara.

For any transgression I have committed through heedlessness, by way of body, speech or mind, please forgive me, O Saṅgha, unsurpassed field of merit.

于身于口于意，
因我放逸所造，
请原谅我的错，
僧伽——无上福田。

Patthanā *Aspiration* 发愿

Iminā puñña-kammena
Mā me bāla-samāgamo,
Sataṃ samāgamo hotu
Yāva nibbāna-pattiyā.

By this meritorious act
May I never meet with the foolish;
May I [only] meet with the wise
Up until I attain Nibbāna.
愿以这项功德
令我不遇愚人
令我亲近智者
直到我证涅槃。

Idaṃ me puññaṃ āsavakkhayāvahaṃ hotu.
Idaṃ me puññaṃ nibbānassa paccayo hotu.

May this merit of mine be conducive to the destruction of the taints.

May this merit of mine be a [supportive] condition [for the realization] of Nibbāna.

愿我这份功德导向摧毁诸漏。
愿我此功德成为证悟涅槃的助缘。

Mama puññabhāgaṃ sabbasattānaṃ bhājemi;
Te sabbe me samaṃ puññabhāgaṃ labhantu.

I share my merits done today with all beings.
May all those beings get an equal share of the merits shared by me.

我把我的功德与一切有情分享，
愿他们都平等地得到我的功德。

Good Wishes for Ven. Pa-Auk Sayadaw, Ariyadhamma Mahāthera & Other Theras 祝福帕奥禅师、圣法大长老与其他长老

Dhammena nena mati-siddha-mudācitenā
Buddhādivatthugata-dhammabalena saddhīm,
Therāsabho Āciṇṇo yatinda-nātho
Dīghāyuko bhavatu sadhu-samiddha-citto.

By the [merits] thoughtfully and joyfully acquired by [us practising] this Dhamma together with the power of the Buddha, etc. (i.e. the Triple Gem), may the leader and [spiritual] helper of monks, the prominent Elder Most Venerable Āciṇṇa (Ven. Pa-Auk Sayadaw), have a long life and successfully fulfill his noble aspirations.

透过谨慎及欢喜地修法所累积的这些功德，以及透过佛陀等（即三宝）的力量，愿作为出家众的元老、领导与依持者的帕奥禅师长寿，以及成就其善心愿。

Dhammena nena mati-siddha-mudācitenā
Buddhādivatthugata-dhammabalena saddhīm,
Therāsabho Ariyadhammo yatinda-nātho
Dīghāyuko bhavatu sadhu-samiddha-citto.

By the [merits] thoughtfully and joyfully acquired by [us practising] this Dhamma together with the power of the Buddha, etc. (i.e. the Triple Gem), may the leader and [spiritual] helper of monks, the prominent Elder Most Venerable Ariyadhamma, have a long life and successfully fulfill his noble aspirations.

透过谨慎及欢喜地修法所累积的这些功德，以及透过佛陀等（即三宝）的力量，愿作为出家众的元老、领导与依持者的圣法大长老长寿，以及成就其善心愿。

Dhammena nena mati-siddha-mudācitenā
Buddhādivatthugata-dhammabalena saddhīm,
Therāsabhātha garu-gāra-bhāvanīyā
Dīghāyukā bhavatha sadhu-samiddha-cittā.

By the [merits] thoughtfully and joyfully acquired by [us practising] this Dhamma together with the power of the Buddha, etc. (i.e. the Triple Gem), may other Venerable theras, senior members of the Saṅgha, have a long life and successfully fulfill their noble aspirations.

透过谨慎及欢喜地修法所累积的这些功德，以及透过佛陀等（即三宝）的力量，愿僧团的其他长老长辈长寿，以及成就他们的善心愿。

Sugatovāda

Exhortation of the Well-Fared One 善逝教诫

Appamādena, bhikkhave, sampādettha.
Dullabho Buddhuppādo lokasmiṃ.
Dullabho manussatta-paṭilābho.
Dullabhā khaṇa-sampatti.
Dullabhā saddhā-sampatti,
Dullabhā pabbajjā.
Dullabham Saddhammasavaṇan'ti.
Evaṃ Bhagavā divase divase ovādi,
Evaṃ Sugato divase divase ovadi.

Monks, strive with heedfulness. Rare is it that Buddhas arise in the world. Rare is it that [one] obtains a human [birth]. Rare is it to have the good fortune of [being in the right] time [and place to come in contact with the Dhamma]. Rare is it that [one] is endowed with faith. Rare is [it that there is the opportunity to take] the going forth. Rare is [it that there is the opportunity for] listening to the Dhamma. Thus the Blessed One exhorted daily, thus the Well-fared One exhorted daily.

「诸比丘，应不放逸地奋斗至成就！」

佛现于世甚难得；
获得人身甚难得；
遇对时机甚难得；
具足正信甚难得；
出家机会甚难得；
听闻正法甚难得。
世尊如是天天教诫，
善逝如是天天教诫。

Tathāgatassa Pacchimā Vācā *The Tathāgata's Last Speech* 如来最后的话

... parinibbāna-samaye ... Bhagavā bhikkhū
āmantesi: "Handa'dāni, bhikkhave,
āmantayāmi vo: vaya-dhammā saṅkhārā,
appamādena sampādethā"ti. Ayaṃ
Tathāgatassa pacchimā vācā.

– DN, Mahāvagga, Mahāparinibbānasuttaṃ

At one time the Blessed One dwelt in the Sal grove of the Mallas, near Kusinārā, between a pair [of entwined] Sal trees, when [He was about to enter] final Nibbāna. Then the Blessed One addressed the bhikkhus: "Bhikkhus, let me now address you: conditioned phenomena are subject to disintegration, [therefore] strive with diligence." This was the Tathāgata's last speech.

在即将进入般涅槃的时候，世尊向诸比丘说：「诸比丘，我跟你们说，诸行是坏灭法，因此应当精进地奋斗到成就。」这是如来的最后的话。

Anumodanā & Khamāpana

Rejoicing in Merit and Asking for Forgiveness 随喜功德与互相原谅

Junior: Okāsa, vandāmi, bhante. (bow 1x)
Senior: Sukhī hontu²! Nibbāna-paccayo hotu.

Junior: With your consent, Venerable Sir, I worship you.
Senior: May you be happy! May this be a condition for [you to] attain Nibbāna.

小辈：请让我礼敬尊者。
长辈：祝你们快乐！愿此成为你们成就涅槃的助缘。

Junior: Mayā kataṃ puññaṃ sāminā
anumoditabbaṃ.
Senior: Sādhu! Sādhu! Anumodāmi.

Junior: [Whatever] merit has been made by me, I share with Venerable Sir.

Senior: Surely! I rejoice in it.
小辈：请尊者随喜我所作的功德。
长辈：善哉！善哉！我随喜。

Junior: Sāminā kataṃ puññaṃ mayhaṃ
dātabbaṃ.
Senior: Sādhu! Anumoditabbaṃ.

Junior: The merit made by Venerable Sir should be shared with us.

Senior: Surely! You should rejoice in it.
小辈：请尊者与我分享您所作的功德。
长辈：善哉！你们应随喜。

Junior: Sādhu! Sādhu! Anumodāmi. Okāsa,
dvārattayena kataṃ sabbaṃ accayaṃ
khamatha me, bhante.
Senior: Khamāmi, khamitabbaṃ!

Junior: Surely! Surely! I rejoice in it. Please forgive me, Venerable Sir, for any offences I have committed by way of the three doors.

Senior: I forgive you, you should forgive me!
小辈：善哉！善哉！我随喜。尊者，请原谅我由 [身、语、意] 三门所作的一切过失。
长辈：我原谅你们，你们也应原谅我。

Junior: Sādhu! Okāsa, khamāmi, bhante!
(bow 3x)
Senior: Sukhī hontu! Nibbāna-paccayo hotu.

Junior: With consent, I forgive you, Venerable Sir!
Senior: May you be happy! May this be a condition for [you to] attain Nibbāna.

小辈：善哉！尊者，我原谅您。
长辈：祝你们快乐！愿此成为你们成就涅槃的助缘。

² If there is only one junior, replace `hontu' with `hotu'. 如果只有一个小辈，把 hontu 改成 hotu。

Dhammacakkappavattanasuttaṃ

Discourse on Turning the Dhamma Wheel 转法轮经

Evam me sutam: ekam samayam Bhagavaṃ
Bārāṇasīyam viharati Isi-patane miga-dāye.
Tatra kho Bhagavaṃ pañca-vaggiye bhikkhū
āmantesi:

“Dve’me, bhikkhave, antā pabbajitena na
sevitabbā. Katame dve?

“Yo cāyam kāmesu kāma-
sukhallikānuyogo hīno gammo pothujjaniko
anariyo anatta-samhito, yo cāyam atta-
kilamathānuyogo dukkho anariyo anatta-
samhito. Ete kho, bhikkhave, ubho ante
anupagamma majjhimā paṭipadā Tathāgatena
abhisambuddhā cakkhu-karaṇī ñāṇa-karaṇī
upasaṃyāya abhiññāya sambodhāya nibbānāya
saṃvattati.

“Katamā ca sā, bhikkhave, majjhimā
paṭipadā Tathāgatena abhisambuddhā cakkhu-
karaṇī ñāṇa-karaṇī upasaṃyāya abhiññāya
sambodhāya nibbānāya saṃvattati?

“Ayameva ariyo aṭṭhaṅgiko maggo,
seyyathīdam: sammā-diṭṭhi sammā-saṅkappo
sammā-vācā sammā-kammanto sammā-ājīvo
sammā-vāyāmo sammā-sati sammā-samādhī.
Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā
Tathāgatena abhisambuddhā cakkhu-karaṇī
ñāṇa-karaṇī upasaṃyāya abhiññāya
sambodhāya nibbānāya saṃvattati.

“Idaṃ kho pana, bhikkhave, dukkham
ariya-saccam: jāti’pi dukkhā, jarā’pi dukkhā,
byādhi’pi dukkho, maraṇam’pi dukkham,
appiyehi sampayogo dukkho, piyehi vippayogo
dukkho, yam’piccham na labhati tam’pi
dukkham — samkhittena
pañcupādānakkhandhā dukkhā.

Thus I heard: at one time the Blessed One was
staying in the deer park at Isipatana, Bārāṇasī. There the
Blessed One addressed the group-of-five monks:

如是我闻，一时世尊住在波罗奈附近仙人坠处的
鹿野苑。当时世尊对五比丘说：

“Monks, there are these two extremes that should
not be indulged in by one gone-forth. What two? That
which is low, vulgar, worldly, ignoble, not connected
with the goal and associated with desire and pleasure
[seeking] in sensuality; and that which is painful, ignoble,
not connected with the goal and associated with self-
mortification. Not approaching both these two extremes,
monks, the middle way [of practice] was self-awakened
to by the Tathāgata, which gives rise to vision and
knowledge and leads to peace, supernormal knowledge,
self-awakening and nibbāna.

「诸比丘，有两种极端行为是出家人所不应当
从事的。是哪两种呢？一种是沉迷于感官享乐，这是
低下的、粗俗的、凡夫的、非神圣的、没有利益的
行为；另一种是自我折磨的苦行，这是痛苦的、
非神圣的、没有利益的行为。借着避免这两种极端，
如来自己觉悟中道。此中道引生彻见、引生智，通
向寂静、证智、正觉、涅槃。」

“What is this middle way [of practice], monks, self-
awakened to by the Tathāgata, which gives rise to vision
and knowledge and leads to peace, supernormal
knowledge, self-awakening and nibbāna?

诸比丘，那个如来自己觉悟引生彻见、引生智，
通向寂静、证智、正觉、涅槃的中道是什么呢？

“Just this noble eight-factored path, that is: right
view, right thought, right speech, right action, right
livelihood, right effort, right mindfulness and right
concentration. This is the middle way [of practice],
monks, self-awakened to by the Tathāgata, which gives
rise to vision and knowledge and leads to peace,
supernormal knowledge, self-awakening and nibbāna.

那就是（具备）八支的圣道，即正见、正思惟、
正语、正业、正命、正精进、正念、正定。诸比丘，
这就是引生彻见、引生智，通向寂静、证智、正觉、
涅槃的中道。」

“This then, monks, is the noble truth of suffering:
birth is suffering, old age is suffering, illness is suffering
and death is suffering as well, being united with [that
which is] not dear is suffering, separation from [that
which is] dear is suffering, not obtaining that which is
wished for is suffering too — in short, the five aggregates
of clinging are suffering.

诸比丘，这是苦圣谛：生是苦、老是苦、病是
苦、死是苦、怨憎会是苦、爱别离是苦、求不得也
是苦。简单地说：五取蕴是苦。」

“Idaṃ kho pana, bhikkhave, dukkha-samudayaṃ ariyasaccaṃ: yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā tatra-tatrābhinandinī, seyyathīdaṃ: kāma-taṇhā, bhava-taṇhā, vibhava-taṇhā.

“Idaṃ kho pana, bhikkhave, dukkha-nirodhaṃ ariya-saccaṃ: yo tassāyeva taṇhāya asesavirāga-nirodho cāgo paṭinissaggo mutti anālayo.

“Idaṃ kho pana, bhikkhave, dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ, ayameva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ: sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhī.

“Idaṃ dukkhaṃ ariya-saccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Taṃ kho panidaṃ dukkhaṃ ariya-saccaṃ pariññeyyaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Taṃ kho panidaṃ dukkhaṃ ariya-saccaṃ pariññātaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Idaṃ dukkha-samudayaṃ ariya-saccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“Taṃ kho panidaṃ dukkha-samudayaṃ ariya-saccaṃ pahātabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“This then, monks, is the noble truth of the arising of suffering: that craving which [causes] renewed existence, associated with delight and lust and enchanting wherever [it appears], that is: craving for sensuality, craving for existence and craving for non-existence.

诸比丘，这是苦集圣谛：它是造成再投生、乐欲具、四处追求爱乐的贪爱，即欲爱、有爱及非有爱。

“This then, monks, is the noble truth of the cessation of suffering: just the remainderless dispassion [from] and cessation, giving up, relinquishing, release and disregard of that [same] craving.

诸比丘，这是苦灭圣谛：即是此贪爱的息灭无余、舍弃、遣离、解脱、无着。

“This then, monks, is the noble truth of the way [of practice] that leads to the cessation of suffering: just this noble eight-factored path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

诸比丘，这是导致苦灭的道圣谛：那就是（具备）八支的圣道，即正见、正思惟、正语、正业、正命、正精进、正念、正定。

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘This is the noble truth of suffering.’

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘That this noble truth of suffering should be fully understood.’

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘That this noble truth of suffering has been fully understood.’

诸比丘，关于『此是苦圣谛』这前所未闻之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

诸比丘，关于『此苦圣谛应当被彻知』这前所未闻之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

诸比丘，关于『此苦圣谛已经被彻知』这前所未闻之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘This is the noble truth of the arising of suffering.’

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘That this noble truth of the arising of suffering is to be relinquished.’

“Monks, in regard to conditions unheard of before, the vision arose, knowing arose, wisdom arose, knowledge arose, light arose in me: ‘That this noble truth of the arising of suffering has been relinquished.’

“ `Taṃ kho panidaṃ dukkha-samudayaṃ
ariya-saccaṃ pahīnaṃ'ti me, bhikkhave, pubbe
ananussutesu dhammesu cakkhuṃ udapādi,
ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi,
āloko udapādi.

“ `Idaṃ dukkha-nirodhaṃ ariya-saccaṃ'ti
me, bhikkhave, pubbe ananussutesu
dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi,
paññā udapādi, vijjā udapādi, āloko udapādi.

“ `Taṃ kho panidaṃ dukkha-nirodhaṃ
ariya-saccaṃ sacchi-kātabbaṃ'ti me,
bhikkhave, pubbe ananussutesu dhammesu
cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā
udapādi, vijjā udapādi, āloko udapādi.

“ `Taṃ kho panidaṃ dukkha-nirodhaṃ
ariya-saccaṃ sacchi-kataṃ'ti me, bhikkhave,
pubbe ananussutesu dhammesu cakkhuṃ
udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi.

“ `Idaṃ dukkha-nirodha-gāminī paṭipadā
ariya-saccaṃ'ti me, bhikkhave, pubbe
ananussutesu dhammesu cakkhuṃ udapādi,
ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi,
āloko udapādi.

“ `Taṃ kho panidaṃ dukkha-nirodha-
gāminī paṭipadā ariya-saccaṃ bhāvetabbaṃ'ti
me, bhikkhave, pubbe ananussutesu
dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi,
paññā udapādi, vijjā udapādi, āloko udapādi.

“ `Taṃ kho panidaṃ dukkha-nirodha-
gāminī paṭipadā ariya-saccaṃ bhāvitaṃ'ti me,
bhikkhave, pubbe ananussutesu dhammesu
cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā
udapādi, vijjā udapādi, āloko udapādi.

诸比丘，关于『此是苦集圣谛』这前所未闻之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

诸比丘，关于『此苦集圣谛应当被断除』这前
所未闻之法，我的心中生起眼，生起智，生起慧，
生起明，生起光。

诸比丘，关于『此苦集圣谛已经被断除』这前
所未闻之法，我的心中生起眼，生起智，生起慧，
生起明，生起光。

“Monks, in regard to conditions unheard of before,
the vision arose, knowing arose, wisdom arose,
knowledge arose, light arose in me: ‘This is the noble
truth of the cessation of suffering.’

“Monks, in regard to conditions unheard of before,
the vision arose, knowing arose, wisdom arose,
knowledge arose, light arose in me: ‘That this noble truth
of the cessation of suffering is to be realized.’

“Monks, in regard to conditions unheard of before,
the vision arose, knowing arose, wisdom arose,
knowledge arose, light arose in me: ‘That this noble truth
of the cessation of suffering has been realized.’

诸比丘，关于『此是苦灭圣谛』这前所未闻之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

诸比丘，关于『此苦灭圣谛应当被证悟』这前
所未闻之法，我的心中生起眼，生起智，生起慧，
生起明，生起光。

诸比丘，关于『此苦灭圣谛已经被证悟』这前
所未闻之法，我的心中生起眼，生起智，生起慧，
生起明，生起光。

“Monks, in regard to conditions unheard of before,
the vision arose, knowing arose, wisdom arose,
knowledge arose, light arose in me: ‘This is the noble
truth of the way leading to the cessation of suffering.’

“Monks, in regard to conditions unheard of before,
the vision arose, knowing arose, wisdom arose,
knowledge arose, light arose in me: ‘That this noble truth
of the way leading to the cessation of suffering [needs]
to be developed.’

“Monks, in regard to conditions unheard of before,
the vision arose, knowing arose, wisdom arose,
knowledge arose, light arose in me: ‘That this noble truth
of the way leading to the cessation of suffering has been
developed.’

诸比丘，关于『此是导致苦灭的道圣谛』这前
所未闻之法，我的心中生起眼，生起智，生起慧，
生起明，生起光。

诸比丘，关于『此导致苦灭的道圣谛应当被修
行』这前所未闻之法，我的心中生起眼，生起智，
生起慧，生起明，生起光。

诸比丘，关于『此导致苦灭的道圣谛已经被修
行』这前所未闻之法，我的心中生起眼，生起智，
生起慧，生起明，生起光。

“Yāva-kīvañca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahoṣi, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho’ti paccaññāsīṃ.

“Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ suvisuddhaṃ ahoṣi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho’ti paccaññāsīṃ.

“Ñāṇaṅca pana me dassanaṃ udapādi: ‘akuppā me vimutti, ayamantimā jāti, natthi’dāni punabbhavo’ti.” Idamavoca Bhagavā, attamaṇā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun’ti.

Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne āyasmato Koṇḍaññaṃ virajaṃ vīta-malaṃ dhamma-cakkhuṃ udapādi: “yaṃ kiñci samudaya-dhammaṃ, sabbaṃ taṃ nirodha-dhammaṃ”ti.

Pavattite ca pana Bhagavatā Dhamma-cakke Bhumma devā saddamanussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasīyaṃ Isipatane migadāye anuttaraṃ Dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ”ti.

Bhummaṇaṃ devānaṃ saddaṃ sutvā Cātu-mahā-rājikā devā saddamanussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasīyaṃ Isipatane migadāye anuttaraṃ Dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā

“While, monks, my knowledge and vision according to reality of these four noble truths, [in their] three modes and twelve aspects thus, was not well purified, I did not concede, monks, to ascetics and brahmins and mankind with its kings and men in the world with its deities, Māras and brahmās that I had self-awakened to the supreme perfect self-awakening.

诸比丘，只要我对四圣谛的这三转十二层面的如实智见还不十分清净时，我就还不向拥有诸天、魔与梵天、诸沙门与婆罗门、诸天与人的世间宣称证悟无上圆满自觉。

“But when, monks, my knowledge and vision according to reality of these four noble truths, [in their] three modes and twelve aspects thus, was well purified, I did concede, monks, to ascetics and brahmins and mankind with its kings and men in the world with its deities, Māras and brahmās that I had self-awakened to the supreme perfect self-awakening.

然而，诸比丘，一旦我对四圣谛的这三转十二层面的如实智见完全清净，那时，我就向拥有诸天、魔与梵天、诸沙门与婆罗门、诸天与人的世间宣称证悟无上圆满自觉。

“The knowledge and vision arose in me: ‘Unshakeable is my deliverance of mind, this is [my] last birth, there is no [more] repeated existence [for me] now.’” The Blessed One said this, and the group-of-five monks delighted in the Blessed One’s speech.

智见在我的心中生起，我了知：『我的解脱是不可动摇的，这是我的最后一生，我将不再有未来的投生。』世尊如此说时，五比丘对世尊的话感到满意与欢喜。

While this explanation was being spoken, the dust-free, stainless vision of the Dhamma arose in the Venerable Koṇḍañña: ‘Whatever has the nature to arise, all that has the nature to cease.’

当此开示正被宣说之时，憍陈如尊者心中生起清净无染的法眼，他见到：一切有生起本质之法必定有灭。

When the Wheel of Dhamma was set in motion by the Blessed One the Earth[-bound] deities proclaimed: “In the deer park at Isipatana, Bārāṇasī, the Blessed One has set in motion that supreme Wheel of Dhamma, which is not stoppable by either ascetic, brahmin, deity, Māra, brahmā or anyone [else] in the world.”

当世尊如此转法轮之时，地神发出叫唤：「世尊在波罗奈仙人坠处的鹿野苑转无上法轮，这法轮不是任何沙门、婆罗门、神、魔、梵天或世界的任何人所能阻止的。」

Having heard the proclamation of the Earth[-bound] deities, the Four Great King deities proclaimed: “In the deer park at Isipatana, Bārāṇasī, the Blessed One has set in motion that supreme Wheel of Dhamma, which is not stoppable by either ascetic, brahmin, deity, Māra, brahmā or anyone [else] in the world.”

brāhmaṇena vā devena vā mārena vā
brahmunā vā kenaci vā lokasmin"ti.

Cātu-mahā-rājikānaṃ devānaṃ saddaṃ
sutvā Tāva-timsā devā saddamanussāvesuṃ:
"Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane
migadāye anuttaraṃ Dhammacakkaṃ
pavattitaṃ appaṭivattiyaṃ samaṇena vā
brāhmaṇena vā devena vā mārena vā
brahmunā vā kenaci vā lokasmin"ti.

Tāva-timsānaṃ devānaṃ saddaṃ sutvā
Yāmā devā saddamanussāvesuṃ: "Etaṃ
Bhagavatā Bārāṇasiyaṃ Isipatane migadāye
anuttaraṃ Dhammacakkaṃ pavattitaṃ
appaṭivattiyaṃ samaṇena vā brāhmaṇena vā
devena vā mārena vā brahmunā vā kenaci vā
lokasmin"ti.

Yāmānaṃ devānaṃ saddaṃ sutvā Tusitā
devā saddamanussāvesuṃ: "Etaṃ Bhagavatā
Bārāṇasiyaṃ Isipatane migadāye anuttaraṃ
Dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ
samaṇena vā brāhmaṇena vā devena vā
mārena vā brahmunā vā kenaci vā lokasmin"ti.

Tusitānaṃ devānaṃ saddaṃ sutvā
Nimmānaratī devā saddamanussāvesuṃ:
"Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane
migadāye anuttaraṃ Dhammacakkaṃ
pavattitaṃ appaṭivattiyaṃ samaṇena vā
brāhmaṇena vā devena vā mārena vā
brahmunā vā kenaci vā lokasmin"ti.

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā
Para-nimmita-vasa-vattī devā
saddamanussāvesuṃ: "Etaṃ Bhagavatā
Bārāṇasiyaṃ Isipatane migadāye anuttaraṃ
Dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ
samaṇena vā brāhmaṇena vā devena vā
mārena vā brahmunā vā kenaci vā lokasmin"ti.

听到地神的叫唤时，四大王天的众神也发出叫
唤：「世尊在波罗奈仙人坠处的鹿野苑转无上法轮，
这法转不是任何沙门、婆罗门、天神、魔、梵天或
世界的任何人所能阻止的。」

Having heard the proclamation of the Four Great
King deities, the Tāvatiṃsa (lit. thirty-three) deities
proclaimed: "In the deer park at Isipatana, Bārāṇasī, the
Blessed One has set in motion that supreme Wheel of
Dhamma, which is not stoppable by either ascetic,
brahmin, deity, Māra, brahmā or anyone [else] in the
world."

听到四大王天众神的叫唤时，三十三天的众神
也发出叫唤：「世尊在波罗奈仙人坠处的鹿野苑转
无上法轮，这法转不是任何沙门、婆罗门、天神、
魔、梵天或世界的任何人所能阻止的。」

Having heard the proclamation of the Tāvatiṃsa
deities, the Yāma deities proclaimed: "In the deer park
at Isipatana, Bārāṇasī, the Blessed One has set in
motion that supreme Wheel of Dhamma, which is not
stoppable by either ascetic, brahmin, deity, Māra, brahmā
or anyone [else] in the world."

听到三十三天众神的叫唤时，夜摩天的众神也
发出叫唤：「世尊在波罗奈仙人坠处的鹿野苑转无
上法轮，这法转不是任何沙门、婆罗门、天神、魔、
梵天或世界的任何人所能阻止的。」

Having heard the proclamation of the Yāma deities,
the Tusita (lit. delighted) deities proclaimed: "In the
deer park at Isipatana, Bārāṇasī, the Blessed One has
set in motion that supreme Wheel of Dhamma, which is
not stoppable by either ascetic, brahmin, deity, Māra,
brahmā or anyone [else] in the world."

听到夜摩天众神的叫唤时，兜率天的众神也发
出叫唤：「世尊在波罗奈仙人坠处的鹿野苑转无
上法轮，这法转不是任何沙门、婆罗门、天神、魔、
梵天或世界的任何人所能阻止的。」

Having heard the proclamation of the Tusita deities,
the Delight-in-creating deities proclaimed: "In the
deer park at Isipatana, Bārāṇasī, the Blessed One has
set in motion that supreme Wheel of Dhamma, which is
not stoppable by either ascetic, brahmin, deity, Māra,
brahmā or anyone [else] in the world."

听到兜率天众神的叫唤时，化乐天的众神也发
出叫唤：「世尊在波罗奈仙人坠处的鹿野苑转无
上法轮，这法转不是任何沙门、婆罗门、天神、魔、
梵天或世界的任何人所能阻止的。」

Having heard the proclamation of the Delight-in-
creating deities, the Wielding-power-over-creations-of-
others deities proclaimed: "In the deer park at Isipatana,
Bārāṇasī, the Blessed One has set in motion that supreme
Wheel of Dhamma, which is not stoppable by either
ascetic, brahmin, deity, Māra, brahmā or anyone [else] in
the world."

听到化乐天众神的叫唤时，他化自在天的众神
也发出叫唤：「世尊在波罗奈仙人坠处的鹿野苑转
无上法轮，这法转不是任何沙门、婆罗门、天神、
魔、梵天或世界的任何人所能阻止的。」

Para-nimmita-vasa-vattīnaṃ devānaṃ
saddaṃ sutvā Brahma-kāyikā devā
saddamanussāvesuṃ: “Etaṃ Bhagavatā
Bārāṇasiyaṃ Isi-patane miga-dāye anuttaraṃ
Dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ
samaṇena vā brāhmaṇena vā devena vā
mārena vā brahmunā vā kenaci vā lokasmin”ti.

Iti ha tena khaṇena tena layena tena
muhuttena yāva brahma-lokā saddo
abbhuggacchi. Ayañca dasa-sahassi-loka-
dhātu saṅkampi sampakampi sampavedhi,
appamāṇo ca uḷāro obhāso loke pāturaḥosi
atikamma devānaṃ devānubhāvanti.

Atha kho Bhagavā imaṃ udānaṃ udānesi:
“Aññāsi vata, bho, Koṇḍañño, aññāsi vata,
bho, Koṇḍañño!”ti Iti idaṃ āyasmato
Koṇḍaññassa Aññāsi-Koṇḍañño tveva nāmaṃ
ahosi.

– SN, Mahāvagga, Saccasamyutta, 11

Atha kho āyasmā Aññāsikoṇḍañño
diṭṭhadhammo pattadhammo viditadhammo
pariyogāḷhadhammo tiṇṇavicikiccho
vigatakathaṃkatho vesārajappatto
aparappaccayo satthusāsane bhagavantaṃ
etadavoca: “Labheyyāhaṃ, bhante, bhagavato
santike pabbajjaṃ, labheyyaṃ
upasampadaṃ”ti.

“Ehi bhikkhū”ti bhagavā avoca:
“Svākkhāto dhammo, cara brahmacariyaṃ
sammā dukkhassa antakiriya”ti. Sāva tassa
āyasmato upasampadā ahoṣīti.

– Vinayapiṭaka, Mahāvagga, Mahākhandhaka

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalaṃ.

Having heard the proclamation of the Wielding-power-over-creations-of-others deities, the deities of Brahmā’s company proclaimed: “In the deer park at Isipatana, Bārāṇasī, the Blessed One has set in motion that supreme Wheel of Dhamma, which is not stoppable by either ascetic, brahmin, deity, Māra, brahmā or anyone [else] in the world.”

听到他化自在天众神的叫唤时，梵众天的众神也发出叫唤：「世尊在波罗奈仙人坠处的鹿野苑转无上法轮，这法轮不是任何沙门、婆罗门、天神、魔、梵天或世间的任何人所能阻止的。」

Thus, at that moment, at that instant, at that second, the proclamation went up as far as the brahmā worlds thus, and this ten thousand world systems shook, quaked and trembled and a measureless, spectacular light appeared in the world, which surpassed the divine power of the deities.

就在那个刹那，那个当下，那个瞬间，叫唤之声上传至梵天界。一万个世界系一再地摇动、震动、颤动，并且有广大无边、超越诸天威神的殊胜光明现起。

Then the Blessed One exclaimed [this] inspired utterance: “Dear Koṇḍañña indeed knows, dear Koṇḍañña indeed knows!” Thus for the Venerable Koṇḍañña the name Aññāsi-Koṇḍañña (Koṇḍañña who knows) came to be.

当时，世尊说出这句有感而发的话：「僑陈如确实已经明白了，僑陈如确实已经明白了。」这就是僑陈如尊者得到其名号「明白的僑陈如」之由来。

Then the Venerable Aññāsi-Koṇḍañña, having seen the Dhamma, attained the Dhamma, known the Dhamma, penetrated the Dhamma, having crossed over doubt, having put away uncertainty, having attained full confidence, and no longer depending on others in The Teacher’s dispensation, spoke thus to the Blessed One: “May I, Venerable Sir, receive the going forth in the Blessed One’s presence, may I receive ordination.”

当时，明白的僑陈如尊者已见法，已证法，已知法，已洞悉法，已超越疑惑，已去除不确定，已达到圆满的信心，在导师的教法里已不需要再依靠他人。他向世尊说：「尊者，请让我在世尊面前出家，请让我受具足戒。」

“Come, bhikkhu,” the Blessed One said, “well taught is Dhamma. Fare the holy life for making an utter end of suffering.” So this came to be this venerable one’s ordination.

世尊说：「善来，比丘！法已善说。当修梵行以便完全灭苦。」这就是该尊者所受的具足戒。

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Anattalakkhaṇasuttaṃ

Discourse on Non-Self Characteristic 无我相经

Evam me sutam: Ekam samayam Bhagavaṃ Bārāṇasiyam viharati Isi-patane miga-dāye. Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi: "bhikkhavo"ti. "Bhadante"ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

"Rūpaṃ, bhikkhave, anattā. Rūpañca hidam, bhikkhave, attā abhaviṣṣa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbheṭṭha ca rūpe 'evam me rūpaṃ hotu, evam me rūpaṃ mā ahoṣī'ti. Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe 'evam me rūpaṃ hotu, evam me rūpaṃ mā ahoṣī'ti.

"Vedanā anattā. Vedanā ca hidam, bhikkhave, attā abhaviṣṣa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbheṭṭha ca vedanāya 'evam me vedanā hotu, evam me vedanā mā ahoṣī'ti. Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya 'evam me vedanā hotu, evam me vedanā mā ahoṣī'ti.

"Saññā anattā. Saññā ca hidam, bhikkhave, attā abhaviṣṣa, nayidaṃ saññā ābādhāya saṃvatteyya, labbheṭṭha ca saññāya 'evam me saññā hotu, evam me saññā mā ahoṣī'ti. Yasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya 'evam me saññā hotu, evam me saññā mā ahoṣī'ti.

Thus I heard: At one time the Blessed One was staying in the deer park at Isipatana [near] Bārāṇasī. There the Blessed One addressed the group of five monks: "Monks." "Venerable Sir," those monks responded to the Blessed One. The Blessed One [then] said this:

如是我闻，一时世尊住在波罗奈城附近仙人处鹿野苑。于其处，当时世尊对五比丘说：「诸比丘。」那些比丘回应：「尊者。」世尊如此说：

"Form, Monks, is non-self. For if form was self, this form would not lead to affliction, and in regard to form, [wishing] 'may [this] form of mine be thus, may [this] form of mine not be thus' would be possible. But since, monks, form is non-self, therefore, form leads to affliction, and in regard to form, [wishing] 'may [this] form of mine be thus, may [this] form of mine not be thus' is not possible.

「诸比丘，色无我！诸比丘，假如此色是我，此色就不会导致烦恼，于色亦可得：『愿我的色是这样，愿我的色不是这样！』然而，诸比丘，因为色无我，所以色会导致烦恼，于色亦不可得：『愿我的色是这样，愿我的色不是这样！』

"Feeling, Monks, is non-self. For if feeling was self, this feeling would not lead to affliction, and in regard to feeling, [wishing] 'may [this] feeling of mine be thus, may [this] feeling of mine not be thus' would be possible. But since, monks, feeling is non-self, therefore, feeling leads to affliction, and in regard to feeling, [wishing] 'may [this] feeling of mine be thus, may [this] feeling of mine not be thus' is not possible.

受无我！诸比丘，假如此受是我，此受就不会导致烦恼，于受亦可得：『愿我的受是这样，愿我的受不是这样！』然而，诸比丘，因为受无我，所以受会导致烦恼，于受亦不可得：『愿我的受是这样，愿我的受不是这样！』

"Perception, Monks, is non-self. For if perception was self, this perception would not lead to affliction, and in regard to perception, [wishing] 'may [this] perception of mine be thus, may [this] perception of mine not be thus' would be possible. But since, monks, perception is non-self, therefore, perception leads to affliction, and in regard to perception, [wishing] 'may [this] perception of mine be thus, may [this] perception of mine not be thus' is not possible.

想无我！诸比丘，假如此想是我，此想就不会导致烦恼，于想亦可得：『愿我的想是这样，愿我的想不是这样！』然而，诸比丘，因为想无我，所以想会导致烦恼，于想亦不可得：『愿我的想是这样，愿我的想不是这样！』

“Saṅkhārā anattā. Saṅkhārā ca hidam, bhikkhave, attā abhavissamsu, nayidam saṅkhārā ābādhāya samvatteyyum, labbhettha ca saṅkhāresu `evam me saṅkhārā hontu, evam me saṅkhārā mā ahesun’ti. Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya samvattanti, na ca labbhati saṅkhāresu `evam me saṅkhārā hontu, evam me saṅkhārā mā ahesun’ti.

“Viññāṇam anattā. Viññāṇaṅca hidam, bhikkhave, attā abhaviṣṣa, nayidam viññāṇam ābādhāya samvatteyya, labbhettha ca viññāṇe `evam me viññāṇam hotu, evam me viññāṇam mā ahoṣī’ti. Yasmā ca kho, bhikkhave, viññāṇam anattā, tasmā viññāṇam ābādhāya samvattati, na ca labbhati viññāṇe `evam me viññāṇam hotu, evam me viññāṇam mā ahoṣī’ti.

“Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā?”ti “Aniccaṃ, Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?”ti “Dukkhaṃ, Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassitum: `etaṃ mama, eso’hamasmi, eso me attā?”ti “No hetam, Bhante.”

“Vedanā niccā vā aniccā vā?”ti “Aniccā, Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?”ti “Dukkhaṃ, Bhante.” “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassitum: `etaṃ mama, eso’hamasmi, eso me attā?”ti “No hetam, Bhante.”

“Volitional formations, Monks, are non-self. For if volitional formations were self, these volitional formations would not lead to affliction, and in regard to volitional formations, [wishing] ‘may [these] volitional formations of mine be thus, may [these] volitional formations of mine not be thus’ would be possible. But since, monks, volitional formations are non-self, therefore, volitional formations lead to affliction, and in regard to volitional formations, [wishing] ‘may [these] volitional formations of mine be thus, may [these] volitional formations of mine not be thus’ is not possible.

诸行无我！诸比丘，假如此诸行是我，此诸行就不会导致烦恼，于诸行亦可得：『愿我的诸行是这样，愿我的诸行不是这样！』然而，诸比丘，因为诸行无我，所以诸行会导致烦恼，于诸行亦不可得：『愿我的诸行是这样，愿我的诸行不是这样！』

“Consciousness, Monks, is non-self. For if consciousness was self, this consciousness would not lead to affliction, and in regard to consciousness, [wishing] ‘may [this] consciousness of mine be thus, may [this] consciousness of mine not be thus’ would be possible. But since, monks, consciousness is non-self, therefore, consciousness leads to affliction, and in regard to consciousness, [wishing] ‘may [this] consciousness of mine be thus, may [this] consciousness of mine not be thus’ is not possible.

识无我！诸比丘，假如此识是我，此识就不会导致烦恼，于识亦可得：『愿我的识是这样，愿我的识不是这样！』然而，诸比丘，因为识无我，所以识会导致烦恼，于识亦不可得：『愿我的识是这样，愿我的识不是这样！』

“Monks, what do you think, is form permanent or impermanent?” “Impermanent, Venerable Sir.” “That which is impermanent, is it unsatisfactory or satisfactory?” “Unsatisfactory, Venerable Sir.” “That which is impermanent, unsatisfactory and subject to change, is it suitable to consider: ‘This is mine, this I am, this is my self?’” “Certainly not, Venerable Sir.”

「诸比丘，你们认为如何，色是常还是无常？」
「无常，尊者！」
「无常的是苦还是乐的？」
「苦的，尊者！」
「对于无常、苦、变易之法，是否适合视它为：『这是我的，这是我，这是我的自我』？」
「确实不能，尊者！」

“Is feeling permanent or impermanent?” “Impermanent, Venerable Sir.” “That which is impermanent, is it unsatisfactory or satisfactory?” “Unsatisfactory, Venerable Sir.” “That which is impermanent, unsatisfactory and subject to change, is it suitable to consider: ‘This is mine, this I am, this is my self?’” “Certainly not, Venerable Sir.”

「受是常还是无常？」
「无常，尊者！」
「无常的是苦还是乐的？」
「苦的，尊者！」
「对于无常、苦、变易之法，是否适合视它为：『这是我的，这是我，这是我的自我』？」
「确实不能，尊者！」

“Saññā niccā vā aniccā vā?”ti “Aniccā, Bhante.” “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?”ti “Dukkhaṃ, Bhante.” “Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassitum: ‘etaṃ mama, eso’hamasmi, eso me attā?’”ti “No hetam, Bhante.”

“Saṅkhārā niccā vā aniccā vā?”ti “Aniccā, Bhante.” “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?”ti “Dukkhaṃ, Bhante.” “Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassitum: ‘etaṃ mama, eso’hamasmi, eso me attā?’”ti “No hetam, Bhante.”

“Viññānaṃ niccaṃ vā aniccaṃ vā?”ti “Aniccaṃ, Bhante.” “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?”ti “Dukkhaṃ, Bhante.” “Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassitum: ‘etaṃ mama, eso’hamasmi, eso me attā?’”ti “No hetam, Bhante.”

“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘netam mama, neso’hamasmi, na meso attā’ti evametam yathā-bhūtaṃ sammappaññāya daṭṭhabbam.

“Yā kāci vedanā atītānāgata-paccuppannā ajjhata vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabba vedanā ‘netam mama, neso’hamasmi, na meso attā’ti evametam yathā-bhūtaṃ sammappaññāya daṭṭhabbam.

“Is perception permanent or impermanent?” “Impermanent, Venerable Sir.” “That which is impermanent, is it unsatisfactory or satisfactory?” “Unsatisfactory, Venerable Sir.” “That which is impermanent, unsatisfactory and subject to change, is it suitable to consider: ‘This is mine, this I am, this is my self?’” “Certainly not, Venerable Sir.”

「想是常还是无常？」「无常，尊者！」「无常的是苦还是乐的？」「苦的，尊者！」「对于无常、苦、变易之法，是否适合视它为：『这是我的，这是我，这是我的自我』？」「确实不能，尊者！」

“Are volitional formations permanent or impermanent?” “Impermanent, Venerable Sir.” “That which is impermanent, is it unsatisfactory or satisfactory?” “Unsatisfactory, Venerable Sir.” “That which is impermanent, unsatisfactory and subject to change, is it suitable to consider: ‘This is mine, this I am, this is my self?’” “Certainly not, Venerable Sir.”

「诸行是常还是无常？」「无常，尊者！」「无常的是苦还是乐的？」「苦的，尊者！」「对于无常、苦、变易之法，是否适合视它为：『这是我的，这是我，这是我的自我』？」「确实不能，尊者！」

“Is consciousness permanent or impermanent?” “Impermanent, Venerable Sir.” “That which is impermanent, is it unsatisfactory or satisfactory?” “Unsatisfactory, Venerable Sir.” “That which is impermanent, unsatisfactory and subject to change, is it suitable to consider: ‘This is mine, this I am, this is my self?’” “Certainly not, Venerable Sir.”

「识是常还是无常？」「无常，尊者！」「无常的是苦还是乐的？」「苦的，尊者！」「对于无常、苦、变易之法，是否适合视它为：『这是我的，这是我，这是我的自我』？」「确实不能，尊者！」

“Therefore, monks, whatever form, whether past, future or present, internal or external, coarse or fine, inferior or superior, far or near, all form is to be seen as it is with perfect wisdom thus: ‘That is not mine, I am not that, that is not my self.’

因此，诸比丘，无论是过去、未来、现在、内、外、粗、细、劣、胜、远或近之色，当如此以正慧如实彻见一切色：『这不是我的，这不是我，这不是我的自我。』

“Whatever feeling, whether past, future or present, internal or external, coarse or fine, inferior or superior, far or near, all feeling is to be seen as it is with perfect wisdom thus: ‘That is not mine, I am not that, that is not my self.’

无论是过去、未来、现在、内、外、粗、细、劣、胜、远或近之受，当如此以正慧如实彻见一切受：『这不是我的，这不是我，这不是我的自我。』

“Yā kāci saññā atītānāgata-paccuppannā
ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā
hīnā vā paṇītā vā yā dūre santike vā, sabbā
saññā `netam mama, neso`hamasmi, na meso
attā`ti evametaṃ yathā-bhūtaṃ
sammappaññāya daṭṭhabbam.

“Ye keci saṅkhārā atītānāgata-
paccuppannā ajjhattā vā bahiddhā vā oḷārikā
vā sukhumā vā hīnā vā paṇītā vā ye dūre
santike vā, sabbe saṅkhārā `netam mama,
neso`hamasmi, na meso attā`ti evametaṃ
yathā-bhūtaṃ sammappaññāya daṭṭhabbam.

“Yaṃ kiñci viññāṇaṃ atītānāgata-
paccuppannaṃ ajjhattaṃ vā bahiddhā vā
oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ
vā yaṃ dūre santike vā, sabbam viññāṇaṃ
`netam mama, neso`hamasmi, na meso attā`ti
evametaṃ yathā-bhūtaṃ sammappaññāya
daṭṭhabbam.

“Evaṃ passaṃ, bhikkhave, sutavā ariya-
sāvako rūpasmim`pi nibbindati, vedanāya`pi
nibbindati, saññāya`pi nibbindati, saṅkhāresu`pi
nibbindati, viññāṇasmim`pi nibbindati.
Nibbindaṃ virajjati; virāgā vimuccati.
Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti: `Khīṇā
jāti, vusitaṃ brahma-cariyaṃ, kataṃ
karaṇīyaṃ, nāparaṃ itthattāyā`ti pajānāti”ti.

Idamavoca Bhagavā. Attamanā pañca-
vaggiyā bhikkhū Bhagavato bhāsitaṃ
abhinandum. Imasmiñca pana veyyākaraṇasmim
bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ
anupādāya āsavehi cittāni vimuccimsū`ti.

– SN, Khandhavagga, Khandhasamyutta, 57

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalaṃ.

“Whatever perception, whether past, future or present, internal or external, coarse or fine, inferior or superior, far or near, all perception is to be seen as it is with perfect wisdom thus: ‘That is not mine, I am not that, that is not my self.’

无论是过去、未来、现在、内、外、粗、细、劣、胜、远或近之想，当如此以正慧如实彻见一切想：『这不是我的，这不是我，这不是我的自我。』

“Whatever volitional formations, whether past, future or present, internal or external, coarse or fine, inferior or superior, far or near, all volitional formations are to be seen as they are with perfect wisdom thus: ‘That is not mine, I am not that, that is not my self.’

无论是过去、未来、现在、内、外、粗、细、劣、胜、远或近之行，当如此以正慧如实彻见一切行：『这不是我的，这不是我，这不是我的自我。』

“Whatever consciousness, whether past, future or present, internal or external, coarse or fine, inferior or superior, far or near, all consciousness is to be seen as it is with perfect wisdom thus: ‘That is not mine, I am not that, that is not my self.’

无论是过去、未来、现在、内、外、粗、细、劣、胜、远或近之识，当如此以正慧如实彻见一切识：『这不是我的，这不是我，这不是我的自我。』

“Seeing thus, monks, the learned noble disciple is disenchanted with form, feeling, perception, volitional formations and consciousness. Disenchanted, he becomes dispassionate. Through dispassion he is liberated. Being liberated there is the liberation knowledge thus: He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’”

诸比丘，如此彻见后，多闻圣弟子厌离色，厌离受，厌离想，厌离诸行，厌离识。因厌离而离染，因离欲而解脱；因解脱而有解脱智，他了知：『生已尽，梵行已立，应作已作，再无后有。』」

This the Blessed One said. Pleased, the group of five monks delighted in the Blessed One’s speech. When this explanation was being spoken, the minds of the group of five monks were liberated through non-attachment from the taints.

世尊如此说已，五比丘满意与欢喜世尊之言。当此解说正被宣说时，五比丘的心透过无执取而从诸漏解脱。

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Jaya Paritta

Victory Protection 胜利护卫

Mahā-kāruṇiko nātho,
Hitāya sabba-pāṇinaṃ,
Pūretvā pāramī sabbā,
Patto sambodhimuttamaṃ.
Etena sacca-vajjena
Sotthi te hotu sabbadā.

The most compassionate Lord had fulfilled all the perfections for the welfare of all beings and had attained the supreme enlightenment. By this truth may there be well-being for you always.

具有大悲的依持者，为了一切众生利益，
圆满所有波罗蜜后，证得无上菩提解脱；
借着这真实的话语，愿你永远平安快乐。

Jayanto bodhiyā mūle,
Sakyānaṃ nandi-vuḍḍhano,
Evameva jayo hotu,
Jayassu jaya-maṅgale.

Just as the Lord, the increaser of delight for the Sakyans, was victorious at the foot of the Bodhi tree, so also may the victory be to you and may you be successful in all the auspicious conquests.

为释迦族增长喜者，在菩提树下得胜利；
愿你也都如此胜利，于吉祥征途得胜利。

Aparājita-pallaṅke,
Sīse puthuvipukkhaḷe,
Abhiseke sabbabuddhānaṃ,
Aggapatto pamodati.

The Lord had attained the Noble State on the Unconquerable Seat, on the most sacred earth consecrated by all the Buddhas and rejoiced.

在不败的座位上，在最神圣的地点，
诸佛加持欢喜处，他证悟圣洁之境。

Sunakkhattaṃ sumaṅgalaṃ,
Suppabhātaṃ suhuṭṭhitaṃ;
Sukhaṇo sumuhutto ca,
Suyiṭṭhaṃ brahmacārisu.

May good planets, excellent blessings, good daybreak, good waking up, good moment, good instance, and good oblations to the sages be to you.

愿你得吉星善吉祥，好的黎明好的起身，
好的刹那与好时刻，对梵行者的善供养。

Padakkhiṇaṃ kāya-kammaṃ,
Vācā-kammaṃ padakkhiṇaṃ;
Padakkhiṇaṃ mano-kammaṃ,
Paṇīdhi te padakkhiṇe.

May the bodily deeds be reverential; may the speech deeds be reverential; may the mental deeds be reverential. May you be resolute in these reverential matters.

恭敬的身业，恭敬的语业，
恭敬的意业，决意于敬业。

Padakkhiṇāni katvāna,
Labhantatthe padakkhiṇe.
Te attha-laddhā sukhitā
Virūḷhā Buddha-sāsane;
Arogā sukhitā hotha
Saha sabbehi ñātibhi.

Having done the reverential deeds, may you obtain reverential gains; having obtained them may you be happy and make progress in the Buddha's dispensation. May you and all your relatives be happy and free from sickness.

实行恭敬诸业之后，愿你获得恭敬之得。
获得它们愿你快乐，于佛教法获得提升。
愿你及所有亲戚们，都没有病痛都快乐。

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalaṃ.

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Ādittasuttam The Fire Sermon 燃烧经

Evam me sutam: Ekaṃ samayaṃ Bhagavā
Gayāyaṃ viharati Gayā-sīse saddhiṃ bhikkhu-
sahassena. Tatra kho Bhagavā bhikkhū
āmantesi – “Sabbaṃ, bhikkhave, ādittam.
Kiñca, bhikkhave, sabbaṃ ādittam?”

“Cakkhu, bhikkhave, ādittam, rūpā ādittā,
cakkhu-viññānam ādittam, cakkhu-samphasso
āditto. Yam’pidam cakkhu-samphassa-paccayā
uppajjati vedayitam sukham vā dukkham vā
adukkhamasukham vā tam’pi ādittam. Kena
ādittam? ‘Rāgagginā dosagginā mohagginā
ādittam, jātiyā jarāya maraṇena sokehi
paridevehi dukkhehi domanassehi upāyāsehi
ādittan’ti vadāmi.

“Sotam ādittam, saddā ādittā, sota-
viññānam ādittam, sota-samphasso āditto.
Yam’pidam sota-samphassa-paccayā uppajjati
vedayitam sukham vā dukkham vā
adukkhamasukham vā tam’pi ādittam. Kena
ādittam? ‘Rāgagginā dosagginā mohagginā
ādittam, jātiyā jarāya maraṇena sokehi
paridevehi dukkhehi domanassehi upāyāsehi
ādittan’ti vadāmi.

“Ghānam ādittam, gandhā ādittā, ghāna-
viññānam ādittam, ghāna-samphasso āditto.
Yam’pidam ghāna-samphassa-paccayā
uppajjati vedayitam sukham vā dukkham vā
adukkhamasukham vā tam’pi ādittam. Kena
ādittam? ‘Rāgagginā dosagginā mohagginā
ādittam, jātiyā jarāya maraṇena sokehi
paridevehi dukkhehi domanassehi upāyāsehi
ādittan’ti vadāmi.

“Jivhā ādittā, rasā ādittā, jivhā-viññānam
ādittam, jivhā-samphasso āditto. Yam’pidam
jivhā-samphassa-paccayā uppajjati vedayitam
sukham vā dukkham vā adukkhamasukham vā

Thus I heard: At one time the Blessed One was
staying at Gayāsīsa, Gayā, together with a thousand
monks. There the Blessed One addressed the monks:
“Monks, all is burning. What, monks, is the all that is
burning?”

如是我闻：一时，世尊与一千位比丘住在迦耶的象头山。于其处，世尊对比丘们说：「诸比丘，一切在燃烧。诸比丘，什么是一切在燃烧？」

“The eye is burning, forms are burning, eye-
consciousness is burning, eye-contact is burning,
Whatever feeling arises dependent on eye-contact —
whether pleasant, painful or neither-painful-nor-pleasant
— that, too, is burning. Burning with what? Burning with
the fire of lust, with the fire of hatred, with the fire of
delusion; burning with birth, ageing, death, sorrow,
lamentation, pain, unhappiness, and despair, I say.

诸比丘，眼在燃烧，色在燃烧，眼识在燃烧，
眼触在燃烧，缘于此眼触而生之乐或苦或不苦不乐
受也在燃烧。以何燃烧？我说以贪火、以瞋火、以
痴火燃烧，以生、老、死、愁、悲、苦、忧、恼燃
烧。

“The ear is burning, sounds are burning, ear-
consciousness is burning, ear-contact is burning, and
whatever feeling arises with ear-contact as condition —
whether pleasant or painful or neither-painful-nor-pleasant
— that too is burning. Burning with what?
Burning with the fire of lust, with the fire of hatred, with
the fire of delusion; burning with birth, ageing, death,
sorrow, lamentation, pain, displeasure, and despair, I say.

耳在燃烧，声在燃烧，耳识在燃烧，耳触在燃
烧，缘于此耳触而生之乐或苦或不苦不乐受也在燃
烧。以何燃烧？我说以贪火、以瞋火、以痴火燃烧，
以生、老、死、愁、悲、苦、忧、恼燃烧。

“The nose is burning, odours are burning, nose-
consciousness is burning, nose-contact is burning, and
whatever feeling arises with nose-contact as condition —
whether pleasant or painful or neither-painful-nor-pleasant
— that too is burning. Burning with what?
Burning with the fire of lust, with the fire of hatred, with
the fire of delusion; burning with birth, ageing, death,
sorrow, lamentation, pain, displeasure, and despair, I say.

鼻在燃烧，香在燃烧，鼻识在燃烧，鼻触在燃
烧，缘于此鼻触而生之乐或苦或不苦不乐受也在燃
烧。以何燃烧？我说以贪火、以瞋火、以痴火燃烧，
以生、老、死、愁、悲、苦、忧、恼燃烧。

“The tongue is burning, tastes are burning, tongue-
consciousness is burning, tongue-contact is burning, and
whatever feeling arises with tongue-contact as condition —
whether pleasant or painful or neither-painful-nor-pleasant
— that too is burning. Burning with what?
Burning with the fire of lust, with the fire of hatred, with

tam'pi ādittam. Kena ādittam? 'Rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

"Kāyo āditto, phoṭṭhabbā ādittā, kāya-viññāṇam ādittam, kāya-samphasso āditto. Yam'pidam kāya-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tam'pi ādittam. Kena ādittam? Rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

"Mano āditto, dhammā ādittā, mano-viññāṇam ādittam, mano-samphasso āditto. Yam'pidam mano-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tam'pi ādittam. Kena ādittam? 'Rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

"Evaṃ passam, bhikkhave, sutavā ariya-sāvako cakkhusmim'pi nibbindati, rūpesu'pi nibbindati, cakkhu-viññāṇe'pi nibbindati, cakkhu-samphasse'pi nibbindati, yam'pidam cakkhu-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmim'pi nibbindati.

"Sotasmim'pi nibbindati, saddesu'pi nibbindati, sota-viññāṇe'pi nibbindati, sota-samphasse'pi nibbindati, yam'pidam sota-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmim'pi nibbindati.

"Ghānasmim'pi nibbindati, gandhesu'pi nibbindati, ghānaviññāṇe'pi nibbindati, ghāna-samphasse'pi nibbindati, yam'pidam ghānasamphassa-paccayā uppajjati vedayitam

the fire of delusion; burning with birth, ageing, death, sorrow, lamentation, pain, displeasure, and despair, I say.

舌在燃烧，味在燃烧，舌识在燃烧，舌触在燃烧，缘于此舌触而生之乐或苦或不苦不乐受也在燃烧。以何燃烧？我说以贪火、以瞋火、以痴火燃烧，以生、老、死、愁、悲、苦、忧、恼燃烧。

"The body is burning, tactile objects are burning, body-consciousness is burning, body-contact is burning, and whatever feeling arises with body-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant — that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, ageing, death, sorrow, lamentation, pain, displeasure, and despair, I say.

身在燃烧，触在燃烧，身识在燃烧，身触在燃烧，缘于此身触而生之乐或苦或不苦不乐受也在燃烧。以何燃烧？我说以贪火、以瞋火、以痴火燃烧，以生、老、死、愁、悲、苦、忧、恼燃烧。

"The mind is burning, mental phenomena are burning, mind-consciousness is burning, mind-contact is burning, and whatever feeling arises with mind-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant — that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, ageing, death, sorrow, lamentation, pain, displeasure, and despair, I say.

意在燃烧，法在燃烧，意识在燃烧，意触在燃烧，缘于此意触而生之乐或苦或不苦不乐受也在燃烧。以何燃烧？我说以贪火、以瞋火、以痴火燃烧，以生、老、死、愁、悲、苦、忧、恼燃烧。

"Seeing thus, bhikkhus, the instructed noble disciple experiences disenchantment towards the eye, towards forms, towards eye-consciousness, towards eye contact, towards whatever feeling arises with eye-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant.

诸比丘，如此彻见后，多闻圣弟子厌离眼，厌离色，厌离眼识，厌离眼触，厌离缘于此眼触而生之受，无论是乐，或苦，或不苦不乐。

"He experiences disenchantment towards the ear, towards sounds, towards ear-consciousness, towards ear contact, towards whatever feeling arises with ear-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant.

他厌离耳，厌离声，厌离耳识，厌离耳触，厌离缘于此耳触而生之受，无论是乐，或苦，或不苦不乐。

"He experiences disenchantment towards the nose, towards odours, towards nose-consciousness, towards nose contact, towards whatever feeling arises with nose-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant.

sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā
tasmim'pi nibbindati.

“Jivhāya'pi nibbindati, rasesu'pi nibbindati,
jivhā-viññāṇe'pi nibbindati, jivhā-samphasse'pi
nibbindati, yam'pidam jivhāsamphassapaccayā
uppajjati vedayitam sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tasmim'pi nibbindati.

“Kāyasmim'pi nibbindati, phoṭṭhabbesu'pi
nibbindati, kāya-viññāṇe'pi nibbindati, kāya-
samphasse'pi nibbindati, yam'pidam kāya-
samphassa-paccayā uppajjati vedayitam
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā
tasmim'pi nibbindati.

“Manasmim'pi nibbindati, dhammesu'pi
nibbindati, mano-viññāṇe'pi nibbindati, mano-
samphasse'pi nibbindati, yam'pidam mano-
samphassa-paccayā uppajjati vedayitam
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā
tasmim'pi nibbindati.

“Nibbindam virajjati; virāgā vimuccati;
vimuttasmim vimuttamiti ñāṇam hoti. `Khīṇā
jāti, vusitam brahma-cariyam, kataṃ
karaṇiyam, nāparam itthattāyā'ti pajānāti'ti.

Idamavoca Bhagavā. Attamanā te bhikkhū
Bhagavato bhāsitaṃ abhinandunṃ. Imasmiñca
pana veyyākaraṇasmim bhaññamāne tassa
bhikkhu-sahassassa anupādāya āsavehi cittāni
vimuccimsū'ti.

– SN, Saḷāyatanavagga, Saḷāyatanaṣaṃyutta, 28

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalaṃ.

他厌离鼻，厌离香，厌离鼻识，厌离鼻触，厌
离缘于此鼻触而生之受，无论是乐，或苦，或不苦
不乐。

“He experiences disenchantment towards the
tongue, towards tastes, towards tongue-consciousness,
towards tongue contact, towards whatever feeling arises
with tongue-contact as condition – whether pleasant or
painful or neither-painful-nor-pleasant.

他厌离舌，厌离味，厌离舌识，厌离舌触，厌
离缘于舌触而生之受，无论是乐，或苦，或不苦不
乐。

“He experiences disenchantment towards the body,
towards tactile objects, towards body-consciousness,
towards body contact, towards whatever feeling arises
with body-contact as condition – whether pleasant or
painful or neither-painful-nor-pleasant.

他厌离身，厌离触，厌离身识，厌离身触，厌
离缘于此身触而生之受，无论是乐，或苦，或不苦不
乐。

“He experiences disenchantment towards the mind,
towards mental phenomena, towards mind-
consciousness, towards mind contact, towards whatever
feeling arises with mind-contact as condition – whether
pleasant or painful or neither-painful-nor-pleasant.

他厌离意，厌离法，厌离意识，厌离意触，厌
离缘于此意触而生之受，无论是乐，或苦，或不苦不
乐。

“Disenchanted, he becomes dispassionate. Through
dispassion he is liberated. Being liberated there is the
liberation knowledge thus: He understands: ‘Destroyed is
birth, the holy life has been lived, what had to be done
has been done, there is no more for this state of being.’”

因厌离而离染，因离欲而解脱；因解脱而有解
脱智，他了知：『生已尽，梵行已立，应作已作，再
无后有。』」

This is what the Blessed One said. Elated, those
bhikkhus delighted in the Blessed One's statement. And
while this discourse was being spoken, the minds of the
thousand bhikkhus were liberated from the taints by non-
clinging.

世尊如此说。那些比丘满意与欢喜世尊之言。
当此开示正被宣说时，那一千位比丘的心透过无执
取而从诸漏解脱。

By this speaking of truth, may there be well-being
for you always. By this speaking of truth, may all [of
your] diseases disappear. By this speaking of truth, may
there be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Maṅgalasuttaṃ Discourse on Blessings 吉祥经

Yaṃ maṅgalaṃ dvādasahi
Cintayīmsu sadevakā
Soṭṭhānaṃ nādhigacchanti.
Aṭṭhattimsaṅca maṅgalaṃ

Desitaṃ devadevena
Sabbapāpavināsaṃ
Sabbalokahitatthāya.
Maṅgalaṃ taṃ bhaṅāma he.
- - -

Evam me sutam – ekam samayaṃ
bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme. Atha kho aññatarā
devatā abhikkantāya rattiya abhikkantavaṇṇā
kevalakappaṃ jetavanaṃ obhāsetvā yena
bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi.
Ekamantaṃ ṭhitā kho sā devatā bhagavantam
gāthāya ajjhabhāsi –

“Bahū devā manussā ca,
Maṅgalāni acintayum;
Ākaṅkhamānā soṭṭhānam,
Brūhi maṅgalamuttamaṃ.”

“Asevanā ca bālānam,
Paṇḍitānaṅca sevanā;
Pūjā ca pūjaneyyānam,
Etaṃ maṅgalamuttamaṃ.

“Patirūpadesavāso ca,
Pubbe ca katapuññatā;
Attasammāpaṇidhi ca,
Etaṃ maṅgalamuttamaṃ.

“Bāhusaccaṅca sippaṅca,
Vinayo ca susikkhito;
Subhāsītā ca yā vācā,
Etaṃ maṅgalamuttamaṃ.

Deities and men pondered on the meaning of ‘Blessing’ (Maṅgala) for twelve years but could not obtain it (the meaning). Therefore the discourse on the 38 Blessings

was expounded by the Supreme Deity (i.e. the Buddha) for the eradication of all evils and for the welfare of the entire world. Let us recite this discourse on blessing now.

十二年以來，人天皆思考，
欲得之吉祥，却不得結論。
故諸神之神，為世界利益、
為去除諸惡，開示卅八吉。
且讓我們來，誦念該吉祥。

Thus have I heard: at one time the Blessed One was dwelling in Anāthapiṇḍaka’s monastery in Jeta’s grove. Then late into the night a certain deity, who was exceedingly beautiful, lighting up the whole area of Jeta’s grove approached the Blessed one. Having approached paid homage and [then] standing to one side [at a respectful distance] that deity addressed the Blessed one in verse:

如是我聞，一時世尊住在舍衛城祇陀林給孤獨園。那時，某位容色殊勝的天神在深夜使整個祇陀林充滿光明，然後來到世尊的地方。來到之後，頂禮世尊，然後站在一邊。那位天神站在一邊後，以偈頌對世尊說：

“Many deities and men, [though] wishing for well-being are unable to think [which things really] are blessings [therefore, please] declare the highest blessing[s].”

「許多天與人，思惟諸吉祥，
希望得安樂；請說最吉祥。」

“The non-association with fools, the association with the wise, and honouring those worthy to be honoured: this is the highest blessing;

(世尊說：)
「不結交愚人，與智者交往，
禮敬可敬者，此事最吉祥。」

Living in a suitable country, having previously made merit, and rightly aspiring for oneself: this is the highest blessing;

住於適宜地，過去曾行善，
正確的自導，此事最吉祥。

Having learnt much, a [righteous] craft/trade, [being] well trained in discipline, and what is spoken is well spoken: this is the highest blessing;

博學與技術，善學於戒律，
所說皆善語，此事最吉祥。

“Mātāpitu upaṭṭhānaṃ,
Puttadārassa saṅgaho;
Anākulā ca kammantā,
Etaṃ maṅgalamuttamaṃ.

Looking after mother and father, taking care of wife and children, and having an occupation that is unentangled [with unwholesomeness]: this is the highest blessing;

奉事父母亲，善待妻儿们，
清白的职业，此事最吉祥。

“Dānañca dhammacariyā ca,
Ñātakānañca saṅgaho;
Anavajjāni kammāni,
Etaṃ maṅgalamuttamaṃ.

Giving, righteous living, taking care of [one’s] relatives, and actions that are blameless: this is the highest blessing;

布施与法行，接济诸亲族，
行为无过失，此事最吉祥。

“Āratī viratī pāpā,
Majjapānā ca saṃyamo;
Appamādo ca dhammesu,
Etaṃ maṅgalamuttamaṃ.

Abstaining and refraining from [all] depravities, restraining from drinking intoxicants, and heedful in [developing wholesome] qualities: this is the highest blessing;

远离诸恶事，不饮迷醉品，
修法不放逸，此事最吉祥。

“Gāravo ca nivāto ca,
Santuṭṭhi ca kataññutā;
Kālena dhammassavanaṃ,
Etaṃ maṅgalamuttamaṃ.

Respectful, humble, contented, grateful, and timely listening to the Dhamma: this is the highest blessing;

恭敬与谦虚，知足与感恩，
适时听闻法，此事最吉祥。

“Khantī ca sovacassatā,
Samañānañca dassanaṃ;
Kālena dhammasākacchā,
Etaṃ maṅgalamuttamaṃ.

Patient, easy to speak to (i.e. admonish), seeing self-calmed ones, and timely discussion of the Dhamma: this is the highest blessing;

忍辱易受教，得见诸沙门，
适时讨论法，此事最吉祥。

“Tapo ca brahmacariyañca,
Ariyasaccāna dassanaṃ;
Nibbānasacchikiriyā ca,
Etaṃ maṅgalamuttamaṃ.

Austere, living the highest life, the seeing [with wisdom] of the noble truths, and realizing nibbāna: this is the highest blessing;

热忱与梵行，照见诸圣谛，
体证于涅槃，此事最吉祥。

“Phuṭṭhassa lokadhammehi,
Cittaṃ yassa na kampaṭi;
Asokaṃ virajaṃ khemaṃ,
Etaṃ maṅgalamuttamaṃ.

On contact with worldly conditions, their mind is unshaken, sorrowless, free from impurities, and secure: this is the highest blessing;

接触世法时，心毫不动摇，
无忧染而安，此事最吉祥。

“Etādisāni katvāna,
Sabbatthamaparājītā;
Sabbattha sotthiṃ gacchanti,
Taṃ tesarṃ maṅgalamuttamaṃ”ti.

Conducting [themselves] like this (as above), everywhere invincible, they go safely everywhere for them this is the highest blessing.

如此实行后，各处皆不败，
一切处安乐，对其最吉祥。」

– KN, Khuddakapāṭha 5; Suttanipāta, Cūlavagga 4

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalaṃ.

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Ratanasuttaṃ

Discourse on the [Three] Jewels 宝经

Paṇidhānato paṭṭhāya,
 Tathāgatassa dasa pāramiyo,
 Dasa upapāramiyo, dasa paramatthapāramiyoti
 Samatimsa pāramiyo, pañca mahāpariccāge,
 Lokatthacariyaṃ ṅātatthacariyaṃ
 buddhatthacariyanti
 Tisso cariyāyo pacchimabhava gabbhavokkantim
 Jātim abhinikkhamanaṃ padhānacariyaṃ
 bodhipallaṅke
 Māravijayaṃ sabbaññutaññāṇappaṭivedhaṃ
 Dhammacakkappavattanaṃ, nava lokuttara-
 dhammeti
 Sabbepi' me Buddhaguṇe āvajjētvā
 Vesāliyā tisu pākāraṇtaresu
 Tiyaṃmarattim parittaṃ karonto
 Āyasmā Ānandatthero viya
 Kāruṇṇacittaṃ upaṭṭhapētvā

Koṭisatasahassesu
 Cakkavālesu devatā
 Yassāṇaṃ paṭiggaṇhanti
 Yañca Vesāliya pure

Rogāmanussadubbhikkha-
 Sambhūtaṃ tividhaṃ bhayaṃ
 Khippamantaradhāpesi,
 Parittaṃ taṃ bhaṇāma he.

- - -

Yānidha bhūtāni samāgatāni,
 Bhummāni vā yāni va antalikkhe;
 Sabbeva bhūtā sumanā bhavantu,
 Athopi sakkacca suṇantu bhāsitaṃ.

Tasmā hi bhūtā nisāmetha sabbe,
 Mettaṃ karotha mānusiya pajāya;
 Divā ca ratto ca haranti ye balim,
 Tasmā hi ne rakkhatha appamattā.

Having mind infused with compassion like the Venerable Ānanda, who did protective chanting all through the three watches of the night, walking along the path between the three walls that surrounded the city of Vesālī, reflecting upon all these attributes of the Buddha: from the time the Buddha-to-be made the aspiration for Buddhahood, His practice of the thirty pāramīs comprising the ten pāramīs, the ten upapāramīs, and the ten paramatthapāramīs, the five great givings, the three great practices comprising practice for the world, practice for His relatives and practice for Buddhahood, and in His last birth, taking conception in His mother's womb, His birth, renunciation, the practice of asceticism, victory over Māra when He was seated on the throne under the Bodhi tree, gaining of Omniscience, turning of the Wheel of Dhamma (delivering of the First Sermon), and the nine Supramundane Dhammas,

且让我们激起悲心，就像阿难尊者在激起悲心后，在整晚三个时分，绕着毗舍离城的三道城墙诵念保护经，省思佛陀这一切的功德，即：从菩萨开始发愿修行菩萨道；他所修行的十种普通波罗蜜、十种中等波罗蜜、十种究竟波罗蜜，总共三十种波罗蜜；五种大舍离；为了世间而修行、为了亲族而修行、为了佛果而修行的三种修行；最后一世入母胎、出生、出家、修行、在菩提树下的座位上战胜魔王与证悟一切知智、开示轮法轮经、九出世间法，

Let us recite, O good people, that paritta, the authority of which is accepted by the deities in one thousand billion universes, and which quickly causes to disappear the three dangers resulting from disease, non-human beings and famine in the city of Vesālī.

让我们诵念该保护经，其威力获得一万亿个世界的诸神接受，使到毗舍离城所遭遇的疾病、非人与饥荒三种危害迅速消失。

Whatsoever beings are here assembled, those of the earth or those of the air, may all of them be happy!

Let them all listen attentively to my words!

任何来此聚会的众生，无论是住在地上或天空的，但愿一切众生都快乐，愿他们细心聆听我说。

Listen here, all beings! Show your love to those humans who, day and night, bring offerings to you, and protect them without negligence.

因此一切众生请谛听，应向众人类散播慈爱，他们日夜来供养你们，故应精勤地保护他们。

Yam kiñci vittaṃ idha vā huraṃ vā,
Saggesu vā yaṃ ratanaṃ paṇītaṃ;
Na no samaṃ atthi tathāgatena,
Idampi buddhe ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Khayaṃ virāgaṃ amataṃ paṇītaṃ,
Yadajjhagā sakyamunī samāhito;
Na tena dhammena samatthi kiñci,
Idampi dhamme ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Yam buddhaseṭṭho parivaṇṇayī sucim,
Samādhimānantarikaññamāhu;
Samādhinā tena samo na vijjati,
Idampi dhamme ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

Ye puggalā aṭṭha sataṃ pasatthā,
Cattāri etāni yugāni honti;
Te dakkhiṇeyyā sugatassa sāvakā,
Etesu dinnāni mahapphalāni;
Idampi saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Ye suppayuttā manasā daḷhena,
Nikkāmino gotamasāsanamhi;
Te pattipattā amataṃ vigayha,
Laddhā mudhā nibbutim bhuñjamānā;
Idampi saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Yathindakhīlo pathavissito siyā,
Catubbhi vātehi asampakampiyo;
Tathūpamaṃ sappurisaṃ vadāmi,
Yo ariyasaccāni avecca passati;
Idampi saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Whatever treasure there is, either here or in the world beyond, or whatever precious jewel there be in the heavens; yet there is none comparable to the Accomplished One. In the Buddha is this precious jewel found. On account of this truth, may there be happiness!

无论在这世间或其他世间（这是指天界、梵天界或其他世界系）的任何财宝，或在天界的任何殊胜珠宝，都没有和如来（佛陀）同等的。在佛陀里有此殊胜宝。以此真实语愿得安乐。

The tranquil Sage of the Sakyas realised cessation, freedom from passion, immortality and excellence. There is nothing comparable to this Dhamma. In the Dhamma is this precious jewel found. On account of this truth, may there be happiness!

宁静的释迦牟尼已彻悟灭尽、离欲、不死与殊胜。没有任何东西能和法同等。在法里有此殊胜宝。以此真实语愿得安乐。

That pure path the Supreme Buddha praised is described as 'concentration without interruption'. There is nothing like that concentration. In the Dhamma is this precious jewel found. On account of this truth, may there be happiness!

至上佛所赞叹的清净被称为「无间隔的定」。找不到和此定同等的东西。在法里有此殊胜宝。以此真实语愿得安乐。

Those Eight Individuals, praised by the virtuous, they constitute four pairs. They, worthy of offerings, are the disciples of the Enlightened One. Gifts given to these yield abundant fruit. In the Saṅgha is this precious jewel found. On account of this truth, may there be happiness!

具德者赞叹的八种人组成四双，他们这些应供者是善逝的弟子。布施给他们会带来大果报。在僧团里有此殊胜宝。以此真实语愿得安乐。

With steadfast mind, applying themselves thoroughly in the Dispensation of Gotama, free of passion, they have attained to what should be attained. And plunging into immortality they enjoy the Peace (Nibbāna) in absolute freedom. In the Saṅgha is this precious jewel found. On account of this truth, may there be happiness!

以稳固的心透彻地修行，在乔达摩（佛）的教法里不再有贪欲，他们已证应证之法。进入了不死，他们轻易地享受所证悟的宁静。在僧团里有此殊胜宝。以此真实语愿得安乐。

Just as a firm post sunk in the earth cannot be shaken by the four winds; I say that a good person who thoroughly perceives the Noble Truths is similar to that. In the Saṅgha is this precious jewel found. On account of this truth, may there be happiness!

正如深置地里的柱子不能被四风动摇，我说，已经彻见圣谛的善士也是如此。在僧团里有此殊胜宝。以此真实语愿得安乐。

Ye ariyasaccāni vibhāvayanti,
Gambhīrapañña sudesitāni;
Kiñcāpi te honti bhusaṃ pamattā,
Na te bhavaṃ aṭṭhamamādiyanti;
Idampi saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Sahāvassa dassanasampadāya,
Tayassu dhammā jahitā bhavanti;
Sakkāyadiṭṭhī vicikicchitañca,
Sīlabbatam vāpi yadatthi kiñci.
Catūhapāyehi ca vippamutto,
Chaccābhiṭṭhānāni abhabba kātum;
Idampi saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Kiñcāpi so kamma karoti pāpakaṃ,
Kāyena vācā uda cetasā vā;
Abhabba so tassa paṭicchadāya,
Abhabbatā diṭṭhapadassa vuttā;
Idampi saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Vanappagumbe yatha phussitagge,
Gimhānamāse paṭhamasmim gimhe;
Tathūpamaṃ dhammavaram adesayi,
Nibbānagāmiri paramaṃ hitāya;
Idampi buddhe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Varo varaññū varado varāharo,
Anuttaro dhammavaram adesayi;
Idampi buddhe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Khīṇaṃ purāṇaṃ nava natthi sambhavaṃ,
Virattacittāyatike bhavasmim;
Te khīṇabijā avirūḥichandā,
Nibbanti dhīrā yathāyaṃ padīpo;
Idampi saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Those who clearly understand the Noble Truths, well taught by Him who has absolute knowledge, do not undergo an eighth birth, no matter how exceedingly heedless they may be. In the Saṅgha is this precious jewel found. On account of this truth, may there be happiness!

清楚地观照由拥有深奥智慧者善巧教导之圣谛的人，无论他们多么放逸，也不会有第八次投生。在僧团里有此殊胜宝。以此真实语愿得安乐。

Together with his attainment of Insight, three qualities have been abandoned, namely: Belief in self, doubt and dependence on (wrong) rites and ceremonies. He is absolutely freed from the four states of misery, and is incapable of doing the six things. In the Saṅgha is this precious jewel found. On account of this truth, may there be happiness!

证得知见的同时，有三法已被他断除，即身见、疑与如果他有的戒禁取见。他已完全解脱了四恶道，绝对不会做六种事。在僧团里有此殊胜宝。以此真实语愿得安乐。

He is incapable of hiding whatever evil he does, whether by deed, word or thought; for it has been said that such an act is impossible for one who has seen the Path. In the Saṅgha is this precious jewel found. On account of this truth, may there be happiness!

无论他透过身或口或意所造的任何恶业，他都不会复藏它，所谓见道者绝不会这么做。在僧团里有此殊胜宝。以此真实语愿得安乐。

Just like a forest is flowered at the top, in the first month of the summer season, so has the Sublime Doctrine that leads to Nibbāna been taught for the Highest Good. In the Buddha is this precious jewel found. On account of this truth, may there be happiness!

佛陀所教、导向涅槃、带来最高等利益的至上法，就像夏天第一个月的树林盛开开花。在佛陀里有此殊胜宝。以此真实语愿得安乐。

The unrivalled Excellent One, the Knower, the Giver, the Bringer of the Excellent has expounded the excellent Doctrine. In the Buddha is this precious jewel found. On account of this truth, may there be happiness!

无比的至上者、知至上者、给予至上者、带来至上者教导至上法。在佛陀里有此殊胜宝。以此真实语愿得安乐。

Their past is extinct, a fresh becoming there is not, their minds are not attached to a future birth, their desires grow not; those wise ones go out even as this lamp. In the Saṅgha is this precious jewel found. On account of this truth, may there be happiness!

旧的已灭，新的不再生起，他们的心不执着未来生，有之种子已灭，他们不再生起对生命的欲望。那些智者像灯（灭那样）熄灭。在僧团里有此殊胜宝。以此真实语愿得安乐。

Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe;
Tathāgataṃ devamanussapūjitaṃ
Buddhaṃ namassāma suvatthi hotu.

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe;
Tathāgataṃ devamanussapūjitaṃ
Dhammaṃ namassāma suvatthi hotu.

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe;
Tathāgataṃ devamanussapūjitaṃ
Saṅghaṃ namassāma suvatthi hotu.

– KN, Khuddakapāṭha 6; Suttanipāta, Cūlavagga 1

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalaṃ.

(Sakka:) We beings here assembled, of the earth and of the air, salute the Accomplished Buddha, honoured by gods and humans. May there be happiness!

任何来此聚会的众生，无论是住在地上或天空的，礼敬人天尊敬的如来佛，愿得安乐。

We beings here assembled, of the earth and of the air, salute the Accomplished Dhamma, honoured by gods and humans. May there be happiness!

任何来此聚会的众生，无论是住在地上或天空的，礼敬人天尊敬的如来法，愿得安乐。

We beings here assembled, of the earth and of the air, salute the Accomplished Saṅgha, honoured by gods and humans. May there be happiness!

任何来此聚会的众生，无论是住在地上或天空的，礼敬人天尊敬的如来僧，愿得安乐。

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Paṭiccasamuppādavibhaṅgo *Analysis of Dependent Origination* 缘起分别

Suttantabhājanīyaṃ *Analysis According to the Discourse* 经教分别

Avijjāpaccayā saṅkhārā, saṅkhārapaccayā
viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ,
nāmarūpapaccayā saḷāyatanaṃ, saḷāyatana-
paccayā phasso, phassapaccayā vedanā,
vedanāpaccayā taṇhā, taṇhāpaccayā
upādānaṃ, upādānapaccayā bhavo,
bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ
sokaparidevadukkhadomanassupāyāsā
sambhavanti. Evametassa kevalassa
dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā? Dukkhe aññāṇaṃ,
dukkhasamudaye aññāṇaṃ, dukkhanirodhe
aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya
aññāṇaṃ – ayaṃ vuccati “avijjā”.

Because of ignorance activities arise; because of activities consciousness arises; because of consciousness mind and matter arise; because of mind and matter six bases arise; because of six bases contact arises; because of contact feeling arises; because of feeling craving arises; because of craving attachment arises; because attachment becoming arises; because of becoming birth arises; because of birth ageing, death, sorrow, lamentation, pain, grief and despair arise. Thus is the arising of this whole mass of suffering.

缘于无明，行生起；缘于行，识生起；缘于识，名色生起；缘于名色，六处生起；缘于六处，触生起；缘于触，受生起；缘于受，爱生起；缘于爱，取生起；缘于取，有生起；缘于有，生生起；缘于生，老死愁悲苦忧恼生起。如是整个苦蕴的集起。

Therein what is ignorance? Absence of knowledge of suffering, absence of knowledge of the cause of suffering, absence of knowledge of the cessation of suffering, absence of knowledge of the way leading to the cessation of suffering. This is called ignorance.

此中，什么是无明？不了知苦、不了知苦集、不了知苦灭、不了知导向苦灭的道。这称为无明。

Tattha katame avijjāpaccayā saṅkhārā?
Puññābhisāṅkhāro, apuññābhisāṅkhāro,
āneñjābhisāṅkhāro, kāyasaṅkhāro, vacī-
saṅkhāro, cittasaṅkhāro.

Tattha katamo puññābhisāṅkhāro? Kusalā
cetanā kāmāvacarā rūpāvacarā dānamayā
sīlamayā bhāvanāmayā – ayaṃ vuccati
“puññābhisāṅkhāro”.

Tattha katamo apuññābhisāṅkhāro?
Akusalā cetanā kāmāvacarā – ayaṃ vuccati
“apuññābhisāṅkhāro”.

Tattha katamo āneñjābhisāṅkhāro? Kusalā
cetanā arūpāvacarā – ayaṃ vuccati
“āneñjābhisāṅkhāro”.

Tattha katamo kāyasaṅkhāro?
Kāyasañcetanā kāyasaṅkhāro, vacīsañcetanā
vacīsaṅkhāro, manosañcetanā cittasaṅkhāro.
Ime vuccanti “avijjāpaccayā saṅkhārā”.

Tattha katamaṃ saṅkhārapaccayā
viññāṇaṃ? Cakkhuviññāṇaṃ, sotaviññāṇaṃ,
ghānaviññāṇaṃ, jivhāviññāṇaṃ, kaya-
viññāṇaṃ, manoviññāṇaṃ – idaṃ vuccati
“saṅkhārapaccayā viññāṇaṃ”.

Tattha katamaṃ viññāṇapaccayā
nāmarūpaṃ? Atthi nāmaṃ, atthi rūpaṃ.
Tattha katamaṃ nāmaṃ? Vedanākkhandho,
saññākkhandho, saṅkhārakkhandho – idaṃ
vuccati “nāmaṃ”. Tattha katamaṃ rūpaṃ?
Cattāro mahābhūtā, catunnañca mahā-
bhūtānaṃ upādāya rūpaṃ – idaṃ vuccati
“rūpaṃ”. Iti idaṃca nāmaṃ, idaṃca rūpaṃ.
Idaṃ vuccati “viññāṇapaccayā nāmarūpaṃ”.

Tattha katamaṃ nāmarūpapaccayā
saḷāyatanaṃ? Cakkhāyatanaṃ, sotāyatanaṃ,
ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ,

Therein what is ‘because of ignorance activities arise’? Activities producing good (result), activities producing bad (result), activities producing unshakeable (result), bodily activity, verbal activity, mental activity.

此中，什么是「缘于无明，行生起」？福行、非福行、不动行、身行、语行、心行。

Therein what is ‘activity producing good (result)’? Good volition of the sensual plane, of the fine-material plane, produced by giving, produced by morality, produced by meditation. This is called activity producing good (result).

此中，什么是「福行」？欲界善思、色界善思，施所成、戒所成、修所成。这称为「福行」。

Therein what is ‘activity producing bad (result)’? Bad volition of the sensual plane. This is called activity producing bad (result).

此中，什么是「非福行」？欲界不善思。这称为「非福行」？

Therein what is ‘activity producing unshakeable (result)’? Good volition of the formless plane. This is called activity producing unshakeable (result).

此中，什么是「不动行」？无色界善思。这称为「不动行」。

Therein what is bodily activity? Bodily volition is bodily activity; verbal volition is verbal activity; mental volition is mental activity. These are called ‘because of ignorance activities arise’.

此中，什么是身行？（在身门生起的）身思是身行，（在语门生起的）语思是语行，意思是心行。

Therein what is ‘because of activities consciousness arises’? Eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness. This is called ‘because of activities consciousness arises’.

此中，什么是「缘于行，识生起」？眼识、耳识、鼻识、舌识、身识、意识。这称为「缘于行，识生起」。

Therein what is ‘because of consciousness mind and matter arise’? There is mind; there is matter. Therein what is mind? The aggregate of feeling, aggregate of perception, aggregate of mental formations. This is called mind. Therein what is matter? The four great essentials and the material qualities derived from the four great essentials. This is called matter. Thus is this mind and this matter. This is called ‘because of consciousness mind and matter arise’.

此中，什么是「缘于识，名色生起」？有名，有色。此中，什么是名？受蕴、想蕴、行蕴。这称为名。此中，什么是色？四大种及四大种所造色。这称为色。如是此名此色。这称为「缘于识，名色生起」。

Therein what is ‘because of mind and matter six bases arise’? Eye base, ear base, nose base, tongue base, body base, mind base. This is called ‘because of mind and matter six bases arise’.

此中，什么是「缘于名色，六处生起」？眼处、

manāyatanaṃ – idaṃ vuccati “nāmarūpa-paccayā saḷāyatanaṃ”.

Tattha katamo saḷāyatanapaccayā phasso? Cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso – ayaṃ vuccati “saḷāyatanapaccayā phasso”.

Tattha katamā phassapaccayā vedanā? Cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā – ayaṃ vuccati “phassapaccayā vedanā”.

Tattha katamā vedanāpaccayā taṇhā? Rūpatāṇhā, saddatāṇhā, gandhatāṇhā, rasatāṇhā, phoṭṭhabbatāṇhā, dhammatāṇhā – ayaṃ vuccati “vedanāpaccayā taṇhā”.

Tattha katamaṃ taṇhāpaccayā upādānaṃ? Kāmapādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ – idaṃ vuccati “taṇhāpaccayā upādānaṃ”.

Tattha katamo upādānapaccayā bhavo? Bhavo duvidhena – atthi kammabhavo, atthi upapattibhavo. Tattha katamo kammabhavo? Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro – ayaṃ vuccati “kammabhavo”. Sabbampi bhavagāmikammaṃ kammabhavo.

Tattha katamo upapattibhavo? Kāmabhavo, rūpabhavo, arūpabhavo, saññābhavo, asaññābhavo, nevasaññānāsaññābhavo, ekavokārabhavo, catuvokārabhavo, pañcavokārabhavo – ayaṃ vuccati “upapattibhavo”. Iti ayañca kammabhavo, ayañca upapattibhavo. Ayaṃ vuccati “upādānapaccayā bhavo”.

耳处、鼻处、舌处、身处、意处。这称为「缘于名色，六处生起」。

Therein what is ‘because of six bases contact arises’? Eye contact, ear contact, nose contact, tongue contact, body contact, mind contact. This is called ‘because of six bases contact arises’.

此中，什么是「缘于六处，触生起」？眼触、耳触、鼻触、舌触、身触、意触。这称为「缘于六处，触生起」。

Therein what is ‘because of contact feeling arises’? feeling born of eye contact, feeling born of ear contact, feeling born of nose contact, feeling born of tongue contact, feeling born of body contact, feeling born of mind contact. This is called ‘because of contact feeling arises’.

此中，什么是「缘于触，受生起」？眼触生受、耳触生受、鼻触生受、舌触生受、身触生受、意触生受。这称为「缘于触，受生起」。

Therein what is ‘because of feeling craving arises’? Craving for visible (objects), craving for sound, craving for odour, craving for flavour, craving for tangible (objects), craving for dhamma (objects). This is called ‘because of feeling craving arises’.

此中，什么是「缘于受，爱生起」？色爱、声爱、香爱、味爱、触爱、法爱。这称为「缘于受，爱生起」。

Therein what is ‘because of craving attachment arises’? The attachment of desire, the attachment of wrong view, the attachment of (wrong) habits and practices, the attachment of soul-theory. This is called ‘because of craving attachment arises’.

此中，什么是「缘于爱，取生起」？欲取、见取、戒禁取、我论取。这称为「缘于爱，取生起」。

Therein what is ‘because of attachment becoming arises’? Becoming by way of twofold division: there is action-becoming; there is resultant becoming. Therein what is action-becoming? Activity producing good (result), activity producing bad (result), activity producing unshakeable (result). This is called action-becoming. Also all action leading to becoming is action-becoming.

此中，什么是「缘于取，有生起」？依两种有：有业有，有生有。此中，什么是业有？福行、非福行、不动行。这称为「业有」。一切导致有（生命）的业是业有。

Therein what is resultant-becoming? Sensual becoming, fine-material becoming, formless becoming, perception becoming, non-perception becoming, neither-perception-nor-non-perception becoming, single-aggregate becoming, four-aggregate becoming, five-aggregate becoming. This is called resultant-becoming. This is called ‘because of attachment becoming arises’.

此中什么是生有？欲有、色有、无色有、想有、无想有、非想非非想有、一蕴有、四蕴有、五蕴有。这称为「生有」。如是此业有，此生有。这称为「缘于取，有生起」。

Tattha katamā bhavapaccayā jāti? Yā tesam tesam sattānam tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti, khandhānam pātubhāvo, āyatanānam paṭilābho – ayaṃ vuccati “bhavapaccayā jāti”.

Tattha katamaṃ jātipaccayā jarā-maraṇam? Atthi jarā, atthi maraṇam. Tattha katamā jarā? Yā tesam tesam sattānam tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānam paripāko – ayaṃ vuccati “jarā”.

Tattha katamaṃ maraṇam? Yā tesam tesam sattānam tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānam maccu maraṇam kālakiriya khandhānam bhedo kaḷavarassa nikkhepo jīvitindriyassupacchedo – idaṃ vuccati “maraṇam”. Iti ayaṃca jarā, idaṃca maraṇam. Idaṃ vuccati “jātipaccayā jarāmarāṇam”.

Tattha katamo soko? Ñātibyaśanena vā phuṭṭhassa, bhogabyaśanena vā phuṭṭhassa, rogabyaśanena vā phuṭṭhassa, silabyaśanena vā phuṭṭhassa, diṭṭhibyaśanena vā phuṭṭhassa, aññataraññatarena byaśanena samannāgatassa, aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko cetaso pariñhāyanā domanassaṃ sokasallaṃ – ayaṃ vuccati “soko”.

Tattha katamo paridevo? Ñātibyaśanena vā phuṭṭhassa, bhogabyaśanena vā phuṭṭhassa, rogabyaśanena vā phuṭṭhassa, silabyaśanena vā phuṭṭhassa, diṭṭhibyaśanena vā phuṭṭhassa, aññataraññatarena byaśanena samannāgatassa, aññataraññatarena dukkhadhammena

Therein what is ‘because of becoming birth arises’? That which for this or that being in this or that category of beings is birth, genesis, entry, full existence, the appearance of the aggregates, the acquiring of the bases. This is called ‘because of becoming birth arises’.

此中，什么是「缘于有，生生起」？在这个那个有情群体中的这些及那些有情，有生、产生、投生、诞生、诸蕴的显现、诸处的获得。这称为「缘于有，生生起」。

Therein what is ‘because of birth ageing and death arise’? There is ageing; there is death. Therein what is ageing? That which for this or that being in this or that category of beings is ageing, decrepitude, broken teeth, grey hair, wrinkled skin, the dwindling of life, decay of the controlling faculties. This is called ageing.

此中，什么是「缘于生，老死生起」？有老，有死。此中，什么是老？在这个那个有情群体中的这些及那些有情，有年老、衰老、牙齿脱落、白发、皱皮、生命的衰退、诸根的老化。这称为老。

Therein what is death? That which for this or that being in this or that category of beings is decease, passing away, breaking up, disappearance, dying, death, the completion of the life span, the breaking up of the aggregates, the laying down of the body, the destruction of the life faculty. This is called death. Thus is this ageing and this death. This is called ‘because of birth ageing and death arise’.

此中，什么是死？在这个那个有情群体中的这些及那些有情，有死亡、消退、分离、消失、逝世、死、命终、诸蕴分离、遗弃身体、命根断。这称为死。如是此老此死。这称为「缘于生，老死生起」。

Therein what is sorrow? (That which) To one afflicted by misfortune through relatives or to one afflicted by misfortune through wealth or to one afflicted by misfortune through disease, or to one afflicted by misfortune through (corrupted) morality, or to one afflicted by misfortune through wrong view, or to one possessed of one misfortune or another or to one afflicted by one painful thing or another is sorrow, being sorry, the state of being sorry, inner sorrow, deep sorrow, burning of the mind, mental pain, the arrow of sorrow. This is called sorrow.

此中，什么是愁？对于那些遭受失去亲戚的不幸，或遭受失去财富的不幸，或遭受疾病的不幸，或遭受（污染）戒的不幸，或遭受邪见的不幸，或拥有任何不幸，或遭受任何苦事的不幸（的人），有愁、发愁、忧愁、内心发愁、整个内心都在愁、心完全在烧、不快乐、被愁之刺戳穿。这称为愁。

Therein what is lamentation? (That which) To one afflicted by misfortune through relatives or to one afflicted by misfortune through wealth or to one afflicted by misfortune through disease, or to one afflicted by misfortune through (corrupted) morality, or to one afflicted by misfortune through wrong view, or to one possessed of one misfortune or another or to one afflicted by one painful thing or another is crying, lamentation, the act of crying, the act of lamentation, the state of crying,

phuṭṭhassa ādevo paridevo ādevanā
paridevanā ādevitattam paridevitattam vācā
palāpo vipplāpo lālapo lālappanā
lālappitattam – ayam vuccati paridevo”.

Tattha katamam dukkham? Yam kāyikam
asātam kāyikam dukkham kāyasamphassajam
asātam dukkham vedayitam kāyasamphassajā
asātā dukkhā vedanā – idam vuccati
“dukkham”.

Tattha katamam domanassam? Yam
cetasikam asātam, cetasikam dukkham,
cetosamphassajam asātam dukkham
vedayitam, cetosamphassajā asātā dukkhā
vedanā – idam vuccati “domanassam”.

Tattha katamo upāyāso? Ñātibyanena
vā phuṭṭhassa, bhogabyanena vā
phuṭṭhassa, rogabyanena vā phuṭṭhassa,
sīlabyanena vā phuṭṭhassa, diṭṭhibyanena
vā phuṭṭhassa, aññataraññatarena byanena
samannāgatassa, aññataraññatarena
dukkhadhammena phuṭṭhassa āyāso upāyāso
āyāsittam upāyāsittam – ayam vuccati
“upāyāso”.

Evametassa kevalassa dukkhakkhandhassa
samudayo hotīti, evametassa kevalassa
dukkhakkhandhassa saṅgati hoti, samāgamo
hoti, samodhānam hoti, pātubhāvo hoti. Tena
vuccati “evametassa kevalassa
dukkhakkhandhassa samudayo hotī”ti.

– Abhidhammapīṭaka, Vibhaṅga, 6

Etena saccavajjena dukkhā vūpasamentu te.
Etena saccavajjena bhayā vūpasamentu te.
Etena saccavajjena sokā vūpasamentu te.

the state of lamentation, (sorrowful) talk, senseless talk, wailing, sorrowful murmuring, the act of sorrowful murmuring, the state of sorrowful murmuring. This is called lamentation.

此中，什么是悲？对于那些遭受失去亲戚的不幸，或遭受失去财富的不幸，或遭受疾病的不幸，或遭受（污染）戒的不幸，或遭受邪见的不幸，或拥有任何不幸，或遭受任何苦事的不幸（的人），有悲泣、不断的悲泣、悲泣之境、不断悲泣之境、在悲泣、不断地在悲泣、悲唤、不断地悲唤、种种不断地悲唤、悲唤之境及不断悲唤之境。这称为悲。

Therein what is pain? That which is bodily uneasiness, bodily pain, uneasy painful experience born of bodily contact, uneasy painful feeling born of bodily contact. This is called pain.

此中，什么是苦？身体的不适、身的痛苦、身触产生而体验到的不适苦受、身触产生的种种不适苦受。这称为苦。

Therein what is grief? That which is mental uneasiness, mental pain, uneasy painful experience born of mental contact, uneasy painful feeling born of mental contact. This is called grief.

此中，什么是忧？心的不适、心的痛苦、意触产生而体验到的不适苦受、意触产生的种种不适苦受。这称为忧。

Therein what is despair? (That which) To one afflicted by misfortune through relatives or to one afflicted by misfortune through wealth or to one afflicted by misfortune through disease, or to one afflicted by misfortune through (corrupted) morality, or to one afflicted by misfortune through wrong view, or to one possessed of one misfortune or another or to one afflicted by one painful thing or another is despondency, despair, the state of despondency, the state of despair. This is called despair.

此中，什么是恼？对于那些遭受失去亲戚的不幸，或遭受失去财富的不幸，或遭受疾病的不幸，或遭受（污染）戒的不幸，或遭受邪见的不幸，或拥有任何不幸，或遭受任何苦事的不幸（的人），有绝望、极度绝望、绝望之境及极度绝望之境。这称为恼。

‘Thus is the arising of this whole mass of suffering’ means: Thus is the combination, the assemblage, the collocation, the appearance of this whole mass of suffering. Therefore this is called ‘thus is the arising of this whole mass of suffering’.

「如是整个苦蕴的集起」：如是整个苦蕴的组合、集合、相聚、显现。因此称为「如是整个苦蕴的集起」。

By this speaking of the truth, may you relieve from suffering.
By this speaking of the truth, may you relieve from fear.
By this speaking of the truth, may you relieve from grief.
借此真实话语，愿你平息痛苦；
借此真实话语，愿你平息恐惧；
借此真实话语，愿你平息忧愁。

Dhammasaṅgaṇī Tikamātikā

Compendium of Dhamma: Table of Triplets 法聚论 · 三法论母

1. Kusalā dhammā. Akusalā dhammā.
Abyākatā dhammā.
Wholesome dhammas. Unwholesome dhammas.
Indeterminate dhammas.
善法。不善法。无记法。
2. Sukhāya vedanāya sampayuttā dhammā.
Dukkhāya vedanāya sampayuttā dhammā.
Adukkhamasukhāya vedanāya sampayuttā
dhammā.
Dhammas associated with pleasant feeling.
Dhammas associated with painful feeling. Dhammas
associated with neither-painful-nor-pleasant feeling.
乐受相应法。苦受相应法。不苦不乐受相应法。
3. Vipākā dhammā. Vipākadhammadhammā.
Nevavipāka-navipākadhammadhammā.
Resultant dhammas. Dhammas that give rise to results.
Dhammas which are neither resultant nor causes for results.
果报法。产生果报之法。非果报非产生果报之
法。
4. Upādiṇṇupādāniyā dhammā.
Anupādiṇṇupādāniyā dhammā.
Anupādiṇṇa-anupādāniyā dhammā.
Dhammas that are grasped at and favourable to
grasping. Dhammas that are not grasped at but are
favourable to grasping. Dhammas that are neither
grasped at nor favourable to grasping.
执取（所生）及可执取之法。非执取（所生）
可执取之法。非执取（所生）及不可执取之法。
5. Saṃkiliṭṭha-saṃkilesikā dhammā.
Asaṃkiliṭṭha-saṃkilesikā dhammā.
Asaṃkiliṭṭha-asaṃkilesikā dhammā.
Dhammas that are corrupt and corrupting.
Dhammas that are not corrupt but corrupting.
Dhammas that are neither corrupt nor corrupting.
被染法及杂染法。非被染法之杂染法。非被染
法非杂染法。
6. Savitakka-savicārā dhammā.
Avitakka-vicāramattā dhammā.
Avitakka-avicārā dhammā.
Dhammas that have applied thought and sustained
thought. Dhammas that have no applied thought but only
sustained thought. Dhammas that have neither applied
thought nor sustained thought.
有寻有伺法。无寻有伺法。无寻无伺法。
7. Pīṭisahagatā dhammā. Sukhasahagatā
dhammā. Upekkhāsahagatā dhammā.
Dhammas accompanied by joy.
Dhammas accompanied by happiness.
Dhammas accompanied by equanimity.
喜俱生法。乐俱生法。舍俱生法。
8. Dassanena pahātabbā dhammā. Bhāvanāya
pahātabbā dhammā. Neva dassanena na
bhāvanāya pahātabbā dhammā.
Dhammas to be abandoned by seeing (= first path
knowledge). Dhammas to be abandoned by development
(= three higher paths). Dhammas neither to be abandoned
by seeing nor by development.
见所断法。修所断法。非见非修所断法。
9. Dassanena pahātabbahetukā dhammā.
Bhāvanāya pahātabbahetukā dhammā.
Neva dassanena na bhāvanāya
pahātabbahetukā dhammā.
Dhammas having root-conditions to be abandoned
by seeing. Dhammas having root-conditions to be
abandoned by development. Dhammas not having root-
conditions to be abandoned by seeing nor by development.
见所断因法。修所断因法。非见非修所断因法。
10. Ācayagāmino dhammā. Apacayagāmino
dhammā. Nevācayagāmi-nāpacayagāmino
dhammā.
Dhammas leading to accumulation. Dhammas
leading to dispersion. Dhammas neither leading to
accumulation nor dispersion.
导致累积法。导致解散法。非导致累积非导致
解散法。

11. Sekkhā dhammā. Asekkhā dhammā.
Nevasekkha-nāsekkhā dhammā.
Dhammas of trainees. Dhammas of non-trainees.
Dhammas of neither-trainees-nor-non-trainees.
有学法。无学法。非有学非无学法。
12. Parittā dhammā. Mahaggaṭā dhammā.
Appamāṇā dhammā.
Limited dhammas. Exalted dhammas. Infinite
dhammas.
有限法。广大法。无量法。
13. Parittārammaṇā dhammā.
Mahaggaṭārammaṇā dhammā.
Appamāṇārammaṇā dhammā.
Dhammas with limited objects. Dhammas with
exalted objects. Dhammas with infinite objects.
有限所缘法。广大所缘法。无量所缘法。
14. Hīnā dhammā. Majjhimā dhammā. Paṇītā
dhammā.
Inferior dhammas. Medium dhammas. Superior
dhammas.
劣法。中法。胜法。
15. Micchattaniyatā dhammā. Sammattaniyatā
dhammā. Aniyatā dhammā.
Dhammas that are wrong and fixed as to
consequences. Dhammas that are right and fixed as to
consequences. Dhammas that do not entail fixed
consequences.
错误及定果报法。正确及定果报法。不定法。
16. Maggārammaṇā dhammā. Maggaḥetukā
dhammā. Maggādhīpatino dhammā.
Dhammas having the Path as object. Dhammas
having those associated root-conditions in the Path.
Dhammas dominated by the Path.
道所缘法。道因法。道主导法。
17. Uppannā dhammā. Anuppannā dhammā.
Uppādinno dhammā.
Arisen dhammas. Not-arisen dhammas. Dhammas
that are bound to arise.
已生法。未生法。当生法。
18. Atītā dhammā. Anāgatā dhammā.
Paccuppannā dhammā.
Past dhammas. Future dhammas. Present dhammas.
过去法。未来法。现在法。
19. Atītārammaṇā dhammā. Anāgatārammaṇā
dhammā. Paccuppannārammaṇā dhammā.
Dhammas that have the past as their objects.
Dhammas that have the future as their objects. Dhammas
that have the present as their objects.
过去所缘法。未来所缘法。现在所缘法。
20. Ajjhattā dhammā. Bahiddhā dhammā.
Ajjhatabhiddhā dhammā.
Internal dhammas. External dhammas. Internal and
external dhammas.
内法。外法。内外法。
21. Ajjhattārammaṇā dhammā.
Bahiddhārammaṇā dhammā.
Ajjhatabhiddhārammaṇā dhammā.
Dhammas that have internal objects. Dhammas that
have external objects. Dhammas that have internal and
external objects.
内所缘法。外所缘法。内外所缘法。
22. Sanidassana-sappaṭighā dhammā.
Anidassana-sappaṭighā dhammā.
Anidassana-appaṭighā dhammā.
Dhammas that are visible and reacting. Dhammas
that are invisible and reacting. Dhammas that are
invisible and not reacting.
可见及有反应法。不可见但有反应法。不可见
及无反应法。

– Abhidhammapiṭaka, Dhammasaṅgaṇī

Etena saccavajjena dukkhā vūpasamentu te.
Etena saccavajjena bhayā vūpasamentu te.
Etena saccavajjena sokā vūpasamentu te.

By this speaking of the truth, may you relieve from suffering
By this speaking of the truth, may you relieve from fear.
By this speaking of the truth, may you relieve from grief.
借此真实话语，愿你平息痛苦；
借此真实话语，愿你平息恐惧；
借此真实话语，愿你平息忧愁。

Tirokuṭṭasuttaṃ

Without-the-Wall Discourse 墙外经

Tirokuṭṭesu tiṭṭhanti
Sandhisiṅghāṭakesu ca;
Dvārabāhāsu tiṭṭhanti
Āgantvāna sakaṃ gharaṃ.

Without the walls they stand and wait,
And at the junctions and road-forks;
Returning to their erstwhile homes,
They wait beside the jambs of gates.
他们站着在墙外，以及路的交接处，
他们站在门柱旁，来到了自己的家。

Pahūte annapānamhi
Khajjabhojje upaṭṭhite;
Na tesam koci sarati
Sattānaṃ kammaṃ paccayā.

But when a rich feast is set out
With food and drink of every kind,
The fact that no man does recall
These creatures stem from their past acts.
准备丰盛的食物，饮料副食与主食，
却没人记得他们，这些业生的有情。

Evaṃ dadanti ñātīnaṃ
Ye honti anukampakā;
Suciṃ paṇītaṃ kālena
Kappiyaṃ pānabhojanaṃ;
Idaṃ vo ñātīnaṃ hotu,
Sukhitā hontu ñātayo.

So they who are compassionate
At heart do give for relatives
Such drink and food as may be pure
And good and fitting at these times;
‘Then let this be for relatives;
‘May relatives have happiness.’
所以悲悯的人们，应为亲戚们布施；
饮料食物皆清净，殊胜适时与适宜。
「愿这（施与）亲戚们，愿亲戚们都快乐。」

Te ca tattha samāgantvā
Ñātipetā samāgatā;
Pahūte annapānamhi
Sakkaccaṃ anumodare.

These ghosts of the departed kin
Foregathered and assembled there
Will eagerly their blessing give
For [plentiful] rich food and drink:
来此聚集诸亡亲，他们来集在此处，
丰富食物并饮料，他们恭敬地随喜：

Ciraṃ jīvantu no ñātī,
Yesam hetu labhāmase;
Amhākañca katā pūjā,
Dāyakā ca anipphalā.

‘So may our relatives live long,
‘Owing to whom we have this gain;
‘For honour to us has been done,
‘No giver ever lacked the fruit.’
「愿我们亲戚长寿，因彼等我们得此；
已对我们做供养，施者并非无果报。」

Na hi tattha kasi atthi,
Gorakkhettha na vijjati;
Vaṇijjā tādisī natthi,
Hiraññaṇa kayokayaṃ;
Ito dinnena yāpentī
Petā kālaṅkatā tahim.

Now there is never ploughing there,
Nor any cattle-herding found,
Nor merchandizing just the same,
Nor bartering for coin of gold:
The ghosts of the departed kin
Live there on giving given here.
那里既没有农耕，那里也没有牧牛，
同样的没有贸易，也没有黄金买卖。
依靠这里的布施，那里鬼亡亲过活。

Unname udakaṃ vutṭhaṃ
Yathā ninnam pavattati;
Evameva ito dinnam
Petānaṃ upakappati.

As water showered on the hill
Flows down to reach the hollow vale,
So giving given here can serve
The ghosts of the departed kin.
犹如高处的雨水，向着低处而运流；
如是在此的布施，利益做鬼的亡亲。

Yathā vārivahā pūrā
Paripūrenti sāgaram;
Evameva ito dinnam
Petānam upakappati.

As rever-beds when full can bear
The water down to fill the sea,
So giving given here can serve
The ghosts of the departed kin.
正如河水满溢时，水流注入到海洋；
如是在此的布施，利益做鬼的亡亲。

Adāsi me akāsi me,
Ñātimittā sakhā ca me;
Petānam dakkhiṇam dajjā
Pubbe katamanussaram.

‘He gave to me, he worked for me,
‘He was my kin, friend, intimate.’
Give gifts, then, for departed ones,
Recalling what they used to do.
「他曾给我为我做，是我的亲友同伴。」
忆及先前他所做，应为饿鬼行布施。

Na hi ruṇṇam vā soko vā,
Yā caññā paridevanā;
Na tam petānamatthāya,
Evam tiṭṭhanti ñātayo.

No weeping, nor yet sorrowing,
Nor any kind of mourning, aids
Departed Ones, whose kin remain
[Unhelpful to them acting] thus.
不是哭泣非忧愁，亦非任何的悲泣，
如此做的亲戚们，对那鬼亡亲无益。

Ayañca kho dakkhiṇā dinnā
Saṅghamhi suppatitṭhitā;
Dīgharattam hitāyassa,
Ṭhānaso upakappati.

But when this offering is given
Well placed in the Community
For them, then it can serve them long
In future and at once as well.
做了这样的布施，妥善建立于僧团，
对他有长久利益，也能当下即得益。

So ñātidhammo ca ayaṃ nidassito,
Petāna pūjā ca katā uḷārā;
Balañca bhikkhūnamanuppaddinam,
Tumhehi puññam pasutam anappakan’ti.

The Dhamma for relatives has thus been shown,
And how high honour to departed ones is done,
And how the bhikkhus can be given strength as well,
And how great merit can be stored away by you.
已经示此亲戚法，殊胜供养予饿鬼，
及给诸比丘体力，你们所做福非小。

– KN, Khuddakapāṭha 7

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Etena saccavajjena bhayā vūpasamentu te.
Etena saccavajjena sokā vūpasamentu te.

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By this speaking of the truth, may you relieve from grief.
借此真实话语，愿你平息痛苦；
借此真实话语，愿你平息恐惧；
借此真实话语，愿你平息忧愁。

Dhammapada Verses of Reality of Life 生命真相之法句

Aciram vatayam kāyo, pathaviṃ adhisessati;
Chuddho apetaviññāṇo, niratthamva kaliṅgaram.

– Dhp 41

Before long, alas! this body will lie upon the ground, cast
aside, devoid of consciousness, even as a useless charred log.
的确在不久之后，此身将躺在大地，
被丢弃且无心识，如丢弃无用木头。

Ko nu hāso kimānando, niccam pajjalite sati;
Andhakārena onaddhā, paḍipam na gavesatha.

– Dhp 146

What is laughter, what is joy, when the world is ever burning?
Shrouded by darkness, would you not seek the light?
(世间)常常在燃烧，为何笑为何高兴？
当被黑暗复蔽时，为何不寻求明灯？

Parijñamidaṃ rūpaṃ rogaññam pabhaṅguraṃ;
Bhijjati pūtiśandeho maraṇantañhi jīvitam.

– Dhp 148

Thoroughly worn out is this body, a nest of diseases, perish-
able. This putrid mass breaks up. Truly, life ends in death.
此身已彻底衰老，是一巢病并毁坏。
这堆不净分解时，生命结束于死亡。

Paṇḍupalāsova dānisi, yamapurisāpi ca te
upaṭṭhitā;
Uyyogamukhe ca tiṭṭhasi, pātheyyampi ca te
na vijjati. – Dhp 235

Like a withered leaf are you now. The messengers of death wait for you. On the threshold of decay you stand. Provision too there is none for you.
如今你就像枯黄的叶，死亡使者已在等着你；
你就站在出发的门口，然而你连旅费都没有。

So karohi dīpamattano, khippaṃ vāyama
paṇḍito bhava;
Niddhantamalo anaṅgaṇo, dibbaṃ ariyabhūmiṃ
upehisi. – Dhp 236

Make an island unto yourself. Strive quickly; become wise. Purged of stain and passionless, you shall enter the heavenly stage of the Ariyas.
你应为自己做个岛，赶快精进以成智者。
清除了污垢且无染，你会去天界的圣地。

Upanītavayo ca dānisi, sampayātosī yamassa
santike;
Vāso te natthi antarā, pātheyyampi ca te na
vijjati. – Dhp 237

Your life has come to an end now. To the presence of death you are setting out. No halting place is there for you on the way. Provision too there is none for you.
如今你的命已到终点，你就要去死王的面前，
途中你又没有住宿处，然而你连旅费都没有。

So karohi dīpamattano, khippaṃ vāyama
paṇḍito bhava;
Niddhantamalo anaṅgaṇo, na punaṃ jātijaraṃ
upehisi. – Dhp 238

Make an island unto yourself. Strive quickly; become wise. Purged of stain and passionless, you will not come again to birth and old age.
你应为自己做个岛，赶快精进以成智者。
清除了污垢且无染，你将不会再生与老。

'Sabbe saṅkhārā aniccā'ti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā.
– Dhp 277

All conditioned things are impermanent: when this, with wisdom, one discerns, then is one disenchanted with suffering; this is the path to purity.
诸行是无常，以慧照见时，
就会厌离苦。这是清净道。

'Sabbe saṅkhārā dukkha'ti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā.
– Dhp 278

All conditioned things are suffering: when this, with wisdom, one discerns, then is one disenchanted with suffering; this is the path to purity.
诸行皆是苦，以慧照见时，
就会厌离苦。这是清净道。

'Sabbe dhammā anattā'ti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā.
– Dhp 279

All phenomena are non-self: when this, with wisdom, one discerns, then is one disenchanted with suffering; this is the path to purity.
诸法皆无我，以慧照见时，
就会厌离苦。这是清净道。

Na santi puttā tāṇāya, na pitā nāpi bandhavā;
Antakenādhipannassa, natthi ñātīsu tāṇatā.
– Dhp 288

There are no sons for one's protection, neither father nor even kinsmen; for one who is overcome by death no protection is to be found among kinsmen.
没有儿子能给予保护，父亲与亲戚们也不能，
对于被终结者制伏者，于亲族中找不到保护。

Etamatthavasamā ñatvā, paṇḍito sīlasamvuto;
Nibbānagamaṇaṃ maggaṃ, khippameva
visodhaye. – Dhp 289

Realizing this fact, let the virtuous and wise person swiftly clear the way that leads to Nibbāna.
明白此事的力量，持守戒律的智者
应当迅速清理好 导向涅槃的道路。

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Etena saccavajjena bhayā vūpasamentu te.
Etena saccavajjena sokā vūpasamentu te.

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借此真实话语，愿你平息痛苦；
借此真实话语，愿你平息恐惧；
借此真实话语，愿你平息忧愁。

Bojjhaṅgasuttaṃ

The Discourse on Enlightenment Factors 觉支经

Saṃsāre saṃsarantānaṃ,
Sabbadukkhavināsane,
Satta dhamme ca Bojjhaṅge,
Mārasenāpamaddane,

Bujjhivā ye cime sattā,
Tibhavā muttakuttamā,
Ajātimajarābyādhiṃ,
Amataṃ nibbhayaṃ gatā.

Evamādiguṇūpetam,
Anekaguṇasaṅghaṃ,
Osadhañca imaṃ mantam,
Bojjhaṅgañca bhaṇāma he.

Bojjhaṅgo satisaṅkhāto
Dhammānaṃ vicayo tathā,
Vīriyaṃ pīti passaddhi
Bojjhaṅgā ca tathāpare,

Samādhupekkhā bojjhaṅga,
Sattete sabba-dassinā
Muninā sammadakkhātā,
Bhāvitā bahulikatā,

Samvattanti abhiññāya
Nibbānāya ca bodhiyā.
Etena sacca-vajjena
Sotthi te hotu sabbadā.

Ekasmiṃ samaye Nātho
Moggallānañca Kassapaṃ
Gilāne dukkhite disvā
Bojjhaṅge satta desayi.

Te ca taṃ abhinanditvā,
Rogā muccimsu taṅkhaṇe.
Etena sacca-vajjena
Sotthi te hotu sabbadā.

Ekadā Dhammarājā'pi
Gelaññenābhipīlito,
Cundattherena taṃyeva
Bhaṇāpetvāna sādaram.

Having known by way of experience the seven kinds of Dhamma called Factors of Enlightenment which destroy all sufferings of beings who wander through this saṃsāra (round of rebirths) and which defeat the army of Māra, the Evil One, these excellent persons were liberated from the three kinds of existence. They have reached (lit. gone to) Nibbāna where there is no rebirth, ageing, disease, death and danger.

七觉支法能够灭除在生死轮回中的众生的一切苦，也能够战胜魔军。体证了这七种法后，这些超凡者解脱三有（欲有、色有、无色有）。他们已经达到无生、无老、无病、无死、无怖畏的涅槃。

O good people! Let us recite this Bojjhaṅga Sutta which is endowed with the aforementioned attributes, which gives not only a few benefits and which is like a medicine and a mantra.

善德者，让我们念诵具备上述种种功德的觉支经，它如药如咒，带来不少的利益。

These seven Factors of Enlightenment, namely; mindfulness, investigation of Dhammas, effort, joy, tranquility, concentration and equanimity, which are well-expounded by the All Seeing Sage, promote, when practised repeatedly, penetration of the Truth, cessation of suffering and knowledge of the Path. By this utterance of truth, may there always be happiness for you.

此七觉支，即：念、择法、精进、喜、轻安、定与舍，是知见一切的牟尼善说之法，在培育、重复修习之下，会导向亲证智、涅槃、菩提。以此真实话语，愿你永远平安。

Once when the Lord saw Moggallāna and Kassapa being unwell and suffering, he taught the seven factors of Enlightenment.

一时依持者（世尊）见到目犍连和迦叶（尊者）生病受苦，他就向他们开示七觉支。

They, having rejoiced at the discourse, immediately were freed from the disease. By this utterance of truth, may there always be happiness to you.

聆听此开示后他们感到欢喜，并且立刻病愈。以此真实话语，愿你永远平安。

Once when the King of Dhamma was oppressed by disease, he had the Venerable Cunda recite the discourse respectfully.

一时法王受到病痛折磨，他就指示尊陀长老恭敬地念诵该经。

Sammoditvāna ābādhā
Tamhā vuṭṭhāsi ṭhānaso.
Etena sacca-vajjena
Sotthi te hotu sabbadā.

Having rejoiced at the discourse, He was immediately cured of the disease. By this utterance of truth, may there always be happiness to you.
他对该经感到欢喜，并且立刻病愈。以此真实话语，愿你永远平安。

Pahīnā te ca ābādhā
Tiṇṇannam'pi Mahesinaṃ,
Maggahatā kilesāva
Pattānuppatti-dhammatam.
Etena sacca-vajjena
Sotthi te hotu sabbadā.

The disease of the three Great Sages that were eradicated reached the sages of never occurring again like the mental defilements eradicated by the Path. By this utterance of truth, may there always be happiness for you.
这三位大圣贤的疾病被去除后，就永远不再复发，就像被道断除的烦恼。以此真实话语，愿你永远平安。

Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalaṃ.

By this speaking of truth, may all [of your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Jayamaṅgala-Gāthā

Verses on the Blessings of Triumph 胜利吉祥偈

Bāhurū saḥassamabhinimmita-sāyudham taṃ,
Girimekhalam udita-ghora-sasena-Māram,
Dānādi-dhamma-vidhinā jitavā Munindo,
Tam tejasā bhavatu te jaya-maṅgalāni!

Creating a form with a thousand arms, each with a weapon, Māra [on the elephant] Girimekhala roared frightfully with his horde. The Lord of Sages conquered him by means of the Dhamma of giving, etc.: by the power of that may there be triumphant blessings for you!
他变现各持武器的千手，魔王领军坐在怒吼的笈利美卡喇（象背）；牟尼王以布施等法战胜。以其威力，愿你胜利吉祥！

Mārātirekamabhiyujjhita-sabba-rattim,
Ghoram panālavakamakhamathaddhayakkham,
Khantī-sudanta-vidhinā jitavā Munindo,
tam tejasā bhavatu te jaya-maṅgalāni!

More than Māra making war all night was the frightfulness of Ālavaka the impatient and arrogant demon, The Lord of Sages conquered him by the well-tamed means of patience: by the power of that may there be triumphant blessings for you!
比魔王更恐怖的是整夜战斗，不耐烦、顽固的阿喇瓦咖夜叉；牟尼王以忍耐、善调御之法战胜。以其威力，愿你胜利吉祥！

Nālāgirim gaja-varam atimatta-bhūtam,
Dāvaggi-cakkamasanī'va sudāruṇam taṃ,
Mettambu-seka-vidhinā jitavā Munindo,
Tam tejasā bhavatu te jaya-maṅgalāni!

That noble elephant Nālāgiri, being very intoxicated and very cruel, was like a forest fire, wheel-weapon or a thunderbolt, the Lord of Sages conquered by means of sprinkling the waters of loving-kindness: by the power of that may there be triumphant blessings for you!
象王那喇笈利极醉，暴如林火、轮器、雷电；牟尼王以洒慈水之法得胜。以其威力，愿你胜利吉祥！

Ukkhitta-khagga-mati-hattha-sudāruṇam taṃ,
Dhāvam ti-yojana-pathaṅguli-mālavantaṃ,
Iddhībhisaṅkhatamano jitavā Munindo,
Tam tejasā bhavatu te jaya-maṅgalāni!

He being very cruel and with a sword raised in his skilled hand, [Aṅgulimāla] running for three leagues along the path, the Lord of Sages conquered by performing a psychic feat: by the power of that may there be triumphant blessings for you!
手中高举着刀剑，凶暴的戴指鬘者追赶了三由旬的路；牟尼王以意所作神变而胜利。以其威力，愿你胜利吉祥！

Katvāna kaṭṭhamudaram̐ iva gabbhiniyā,
Ciñcāya duṭṭha-vacanam̐ jana-kāya-majjhe,
Santena soma-vidhinā jitavā Munindo,
Taṃ tejasā bhavatu te jaya-maṅgalāni!

Saccam̐ vihāya mati'Saccaka-vāda-ketum̐,
Vādābhiropitamanam̐ ati-andha-bhūtam̐,
Paññā-padīpa-jalito jitavā Munindo,
Taṃ tejasā bhavatu te jaya-maṅgalāni!

Nandopanandabhujagam̐ vibudham̐ mahiddhim̐,
Puttena thera-bhujagena damāpayanto,
Iddhūpadesa-vidhinā jitavā Munindo,
Taṃ tejasā bhavatu te jaya-maṅgalāni!

Duggāha-diṭṭhi'bhujagena sudaṭṭha-hattham̐,
Brahmam̐ visuddhi-jutimiddhi-Bakābhidhānam̐,
Ñāṇāgadena vidhinā jitavā Munindo,
Taṃ tejasā bhavatu te jaya-maṅgalāni!

Etā'pi Buddha-jaya-maṅgala-aṭṭha-gāthā,
Yo vācako dina-dine saratematandī,
Hitvānaneka-vividhāni cupaddavāni,
Mokkham̐ sukham̐ adhigameyya naro sapañño'ti.

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalam̐.

Having made her belly like she was pregnant [by tying on] a piece of wood, Ciñcā spoke indecently (falsely accusing the Buddha) in the midst of the crowd. The Lord of Sages conquered her by fair and peaceful means: by the power of that may there be triumphant blessings for you!

肚藏木块扮孕妇，金蛇在人群中恶言（诬告佛陀）；牟尼王以静默优雅的方法而胜利。以其威力，愿你胜利吉祥！

Forsaking the truth and reason was a sign of Saccaka's philosophy, which was well developed but completely blind; the Lord of Sages conquered [him] by the blazing lamp of wisdom: by the power of that may there be triumphant blessings for you!

萨查卡的理论舍弃了真理与道理，虽然结构得非常好但却极盲目；牟尼王以慧灯之光而胜利。以其威力，愿你胜利吉祥！

Nandopananda, the divine serpent with great power, the [Buddha had His] son, the Elder [Ven. Mahā-Moggallāna] tamed [by becoming a] serpent (temporarily), the Lord of Sages had conquered by means of showing psychic power: by the power of that may there be triumphant blessings for you!

难多巴难达龙贤明大神通，弟子[目犍连]化为龙去调伏；牟尼王以指示神通的方法而胜利。以其威力，愿你胜利吉祥！

[Just as one's] hand [would be] well bitten by a snake [that is held wrongly, such were] the wrongly grasped views of the Brahma-god named Baka of pure light and power. The Lord of Sages conquered him by means of the medicine of knowledge: by the power of that may there be triumphant blessings for you!

就像捉错蛇之手被咬，清净光明、拥有神通、名叫拔伽的梵天误捉的邪见也咬他；牟尼王以智药的方法而胜利。以其威力，愿你胜利吉祥！

These are the eight verses on the Buddha's blessings of triumph; one who is diligent and recites daily recollecting [these] would, being a man with wisdom, overcome the manifold obstacles [to the practice] and attain liberation and happiness.

此是佛陀的胜利吉祥八首偈，日日勤勉诵说忆念者，能舍除多种灾祸，有慧之人能获得解脱快乐！

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [of your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Paṭṭhāna

Conditional Relations 发趣法

Hetupaccayo, ārammaṇapaccayo,
adhipatipaccayo, anantarapaccayo,
samanantarapaccayo, saha-jātapaccayo,
aññamaññapaccayo, nissayapaccayo,
upanissayapaccayo, purejātapaccayo,
pacchājātapaccayo, āsevanapaccayo,
kammaṇapaccayo, vipākapaccayo,
āhārapaccayo, indriyapaccayo,
jhānapaccayo, maggapaccayo,
sampayuttapaccayo, vippayuttapaccayo,
atthipaccayo, natthipaccayo,
vigatapaccayo, avigatapaccayoti.

1. Hetupaccayoti – hetū

hetusampayuttakānaṃ dhammānaṃ taṃ-
samutṭhānānaṃ rūpānaṃ hetupaccayena
paccayo.

2. Ārammaṇapaccayoti – rūpāyatanam

cakkhaviññāṇadhātuyā taṃsampayuttakānaṃ
dhammānaṃ ārammaṇapaccayena paccayo.

Saddāyatanam sotaviññāṇadhātuyā
taṃsampayuttakānaṃ dhammānaṃ
ārammaṇapaccayena paccayo.

Gandhāyatanam ghānaviññāṇadhātuyā
taṃsampayuttakānaṃ dhammānaṃ
ārammaṇapaccayena paccayo.

Rasāyatanam jivhāviññāṇadhātuyā
taṃsampayuttakānaṃ dhammānaṃ
ārammaṇapaccayena paccayo.

Phoṭṭhabbāyatanam kāyaviññāṇadhātuyā
taṃsampayuttakānaṃ dhammānaṃ
ārammaṇapaccayena paccayo.

Rūpāyatanam saddāyatanam
gandhāyatanam rasāyatanam
phoṭṭhabbāyatanam manodhātuyā
taṃsampayuttakānaṃ dhammānaṃ
ārammaṇapaccayena paccayo.

Sabbe dhammā manoviññāṇadhātuyā
taṃsampayuttakānaṃ dhammānaṃ
ārammaṇapaccayena paccayo.

Root condition, object condition,
predominance condition, immediacy condition,
contiguity condition, conascence condition,
mutuality condition, dependence condition,
powerful dependence condition, prenascent condition,
postnascent condition, repetition condition,
kamma condition, result condition,
nutriment condition, faculty condition,
jhāna condition, path condition,
association condition, dissociation condition,
presence condition, absence condition,
disappearance condition, non-disappearance condition.

因缘；所缘缘；增上缘；无间缘；
相续缘；俱生缘；相互缘；依止缘；
亲依止缘；前生缘；后生缘；重复缘；
业缘；果报缘（异熟缘）；食缘；根缘；
禅那缘；道缘；相应缘；不相应缘；
有缘；无有缘；离去缘；不离缘。

1. Root Condition: The roots are related to the dhamma associated with the roots, and also to the materiality produced thereby by root condition.

1. 因缘：因是与因相应诸法及由它产生的诸色的因缘。

2. Object Condition:

Visible object is related to eye-consciousness and its associated states by object condition.

Sound object is related to ear-consciousness and its associated states by object condition.

Smell object is related to nose-consciousness and its associated states by object condition.

Taste object is related to tongue-consciousness and its associated states by object condition.

Tangible object is related to body-consciousness and its associated states by object condition.

Visible, sound, smell, taste and tangible objects are related to mind-elements and their associated states by object condition.

All dhammas are related to mind-consciousness element and its associated states by object condition.

2. 所缘缘：

色处是眼识界及其相应诸法的所缘缘。

声处是耳识界及其相应诸法的所缘缘。

香处是鼻识界及其相应诸法的所缘缘。

味处是舌识界及其相应诸法的所缘缘。

触处是身识界及其相应诸法的所缘缘。

色处、声处、香处、味处、触处是意识界及其相应诸法的所缘缘。

一切法是意识界及其相应诸法的所缘缘。

Yaṃ yaṃ dhammaṃ ārabha ye ye dhammā uppajjanti cittacetāsikā dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ ārammaṇapaccayena paccayo.

3. Adhipatipaccayoti – chandādhīpati chandasampayuttakānaṃ dhammānaṃ taṃsamuttāhānaṃ rūpānaṃ adhipatipaccayena paccayo. Vīriyādhīpati vīriyasampayuttakānaṃ dhammānaṃ taṃsamuttāhānaṃ rūpānaṃ adhipatipaccayena paccayo. Cittādhīpati cittasampayuttakānaṃ dhammānaṃ taṃsamuttāhānaṃ rūpānaṃ adhipatipaccayena paccayo. Vīmaṃsādhīpati vīmaṃsasampayuttakānaṃ dhammānaṃ taṃsamuttāhānaṃ rūpānaṃ adhipatipaccayena paccayo.

Yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā uppajjanti cittacetāsikā dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ adhipatipaccayena paccayo.

4. Anantarapaccayoti – cakkhaviññādhātu taṃsāmpayuttakā ca dhammā manodhātuyā taṃsāmpayuttakānaṃ dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃsāmpayuttakā ca dhammā manoviññādhātuyā taṃsāmpayuttakānaṃ dhammānaṃ anantarapaccayena paccayo.

Sotaviññādhātu taṃsāmpayuttakā ca dhammā manodhātuyā taṃsāmpayuttakānaṃ dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃsāmpayuttakā ca dhammā manoviññādhātuyā taṃsāmpayuttakānaṃ dhammānaṃ anantarapaccayena paccayo.

Ghānaviññādhātu taṃsāmpayuttakā ca dhammā manodhātuyā taṃsāmpayuttakānaṃ dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃsāmpayuttakā ca dhammā manoviññādhātuyā taṃsāmpayuttakānaṃ dhammānaṃ anantarapaccayena paccayo.

Taking any dhamma as object, these dhammas, viz. consciousness and mental factors, arise; those (former) dhammas are related to those (latter) dhammas by object condition.

对于缘取任何法而生起的那些心与心所法，这些法是那些（心与心所）法的所缘缘。

3. Predominance Condition: Predominant desire is related to the dhamma associated with the desire and also to the materiality produced thereby by predominance condition. Predominant effort is related to the dhamma associated with the effort and also to the materiality produced thereby by predominance condition. Predominant consciousness is related to the dhamma associated with the consciousness and also to the materiality produced thereby by predominance condition. Predominant investigating-wisdom is related to the dhamma associated with investigating-wisdom, and the materiality produced thereby by predominance condition.

3. 增上缘：欲增上是与欲相应诸法及由它产生的诸色的增上缘。精进增上是与精进相应诸法及由它产生的诸色的增上缘。心增上是与心相应诸法及由它产生的诸色的增上缘。观增上是与观相应诸法及由它产生的诸色的增上缘。

Taking any dhamma as estimable object, these dhammas, viz. consciousness and mental factors, arise; those (former) dhammas are related to those (latter) dhammas by predominance condition.

对于尊重任何（所缘）法而生起的那些心与心所法，这些法是那些（心与心所）法的增上缘。

4. Immediacy Condition: Eye-consciousness and its associated states are related to mind-element and its associated states by immediacy condition. Mind-element and its associated states are related to mind-consciousness element and its associated states by immediacy condition.

4. 无间缘：眼识界及其相应诸法是眼界及其相应诸法的无间缘；意识界及其相应诸法是意识界及其相应诸法的无间缘。

Ear-consciousness and its associated states are related to mind-element and its associated states by immediacy condition. Mind-element and its associated states are related to mind-consciousness element and its associated states by immediacy condition.

耳识界及其相应诸法是眼界及其相应诸法的无间缘；意识界及其相应诸法是意识界及其相应诸法的无间缘。

Nose-consciousness and its associated states are related to mind-element and its associated states by immediacy condition. Mind-element and its associated states are related to mind-consciousness element and its associated states by immediacy condition.

鼻识界及其相应诸法是眼界及其相应诸法的无间缘；意识界及其相应诸法是意识界及其相应诸法的无间缘。

Jivhāviññādhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññādhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo.

Kāyaviññādhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññādhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo.

Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ anantarapaccayena paccayo.

Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ anantarapaccayena paccayo.

Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ anantarapaccayena paccayo.

Yesaṃ yesaṃ dhammānaṃ anantarā ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesaṃ tesaṃ dhammānaṃ anantarapaccayena paccayo.

Tongue-consciousness and its associated states are related to mind-element and its associated states by immediacy condition. Mind-element and its associated states are related to mind-consciousness element and its associated states by immediacy condition.

舌识界及其相应诸法是意界及其相应诸法的无间缘；意界及其相应诸法是意识界及其相应诸法的无间缘。

Body-consciousness and its associated states are related to mind-element and its associated states by immediacy condition. Mind-element and its associated states are related to mind-consciousness element and its associated states by immediacy condition.

身识界及其相应诸法是意界及其相应诸法的无间缘；意界及其相应诸法是意识界及其相应诸法的无间缘。

Preceding wholesome dhammas are related to subsequent wholesome dhammas by immediacy condition. Preceding wholesome dhammas are related to subsequent indeterminate dhammas and by immediacy condition.

前前诸善法是后后诸善法的无间缘。
前前诸善法是后后诸无记法的无间缘。

Preceding unwholesome dhammas are related to subsequent unwholesome dhammas by immediacy condition. Preceding unwholesome dhammas are related to subsequent indeterminate dhammas by immediacy condition.

前前诸不善法是后后诸不善法的无间缘。
前前诸不善法是后后诸无记法的无间缘。

Preceding indeterminate dhammas are related to subsequent indeterminate dhammas by immediacy condition. Preceding indeterminate dhammas are related to subsequent wholesome dhammas by immediacy condition. Preceding indeterminate dhammas are related to subsequent unwholesome dhammas by immediacy condition.

前前诸无记法是后后诸无记法的无间缘。
前前诸无记法是后后诸善法的无间缘。
前前诸无记法是后后诸不善法的无间缘。

In immediacy to these dhammas, the (other) dhammas, viz. consciousness and mental factors, arise; those (former) dhammas are related to those (latter) dhammas by immediacy condition.

对于（紧随着）某些法而无间断地生起的那些心与心所法，这些法是那些（心与心所）法的无间缘。

5. Samanantarapaccayoti –

cakkhaviññādhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññādhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo.

Sotaviññādhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññādhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo.

Ghānaviññādhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññādhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo.

Jivhāviññādhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññādhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo.

Kāyaviññādhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññādhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo.

Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ samanantarapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ samanantarapaccayena paccayo.

5. Contiguity Condition: Eye-consciousness and its associated states are related to mind-element and its associated states by contiguity condition. Mind-element and its associated states are related to mind-consciousness element and its associated states by contiguity condition.

5. 相续缘：眼识界及其相应诸法是眼界及其相应诸法的相续缘；眼界及其相应诸法是意识界及其相应诸法的相续缘。

Ear-consciousness and its associated states are related to mind-element and its associated states by contiguity condition. Mind-element and its associated states are related to mind-consciousness element and its associated states by contiguity condition.

耳识界及其相应诸法是眼界及其相应诸法的相续缘；眼界及其相应诸法是意识界及其相应诸法的相续缘。

Nose-consciousness and its associated states are related to mind-element and its associated states by contiguity condition. Mind-element and its associated states are related to mind-consciousness element and its associated states by contiguity condition.

鼻识界及其相应诸法是眼界及其相应诸法的相续缘；眼界及其相应诸法是意识界及其相应诸法的相续缘。

Tongue-consciousness and its associated states are related to mind-element and its associated states by contiguity condition. Mind-element and its associated states are related to mind-consciousness element and its associated states by contiguity condition.

舌识界及其相应诸法是眼界及其相应诸法的相续缘；眼界及其相应诸法是意识界及其相应诸法的相续缘。

Body-consciousness and its associated states are related to mind-element and its associated states by contiguity condition. Mind-element and its associated states are related to mind-consciousness element and its associated states by contiguity condition.

身识界及其相应诸法是眼界及其相应诸法的相续缘；眼界及其相应诸法是意识界及其相应诸法的相续缘。

Preceding wholesome dhammas are related to subsequent wholesome dhammas by contiguity condition. Preceding wholesome dhammas related to subsequent indeterminate dhammas by contiguity condition.

前前诸善法是后后诸善法的相续缘。
前前诸善法是后后诸无记法的相续缘。

Purimā purimā akusalā dhammā
pacchimānaṃ pacchimānaṃ akusalānaṃ
dhammānaṃ samanantarapaccayena paccayo.
Purimā purimā akusalā dhammā pacchimānaṃ
pacchimānaṃ abyākatānaṃ dhammānaṃ
samanantarapaccayena paccayo.

Purimā purimā abyākatā dhammā
pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ samanantarapaccayena paccayo.
Purimā purimā abyākatā dhammā
pacchimānaṃ pacchimānaṃ kusalānaṃ
dhammānaṃ samanantarapaccayena paccayo.
Purimā purimā abyākatā dhammā
pacchimānaṃ pacchimānaṃ akusalānaṃ
dhammānaṃ samanantarapaccayena paccayo.

Yesaṃ yesaṃ dhammānaṃ samanantarā
ye ye dhammā uppajjanti cittacetāsikā
dhammā, te te dhammā tesāṃ tesāṃ
dhammānaṃ samanantarapaccayena paccayo.

6. Sahajātapaccayoti – cattāro khandhā
arūpino aññamaññaṃ saḥajātapaccayena
paccayo. Cattāro mahābhūtā aññamaññaṃ
saḥajātapaccayena paccayo. Okkantikkhaṇe
nāmarūpaṃ aññamaññaṃ saḥajātapaccayena
paccayo. Cittacetāsikā dhammā citta-
samutṭhānānaṃ rūpānaṃ saḥajātapaccayena
paccayo. Mahābhūtā upādārūpānaṃ saḥajāta-
paccayena paccayo. Rūpino dhammā arūpīnaṃ
dhammānaṃ kiñci kāle saḥajātapaccayena
paccayo, kiñci kāle na saḥajātapaccayena
paccayo.

7. Aññamaññapaccayoti – cattāro
khandhā arūpino aññamaññapaccayena
paccayo. Cattāro mahābhūtā aññamañña-
paccayena paccayo. Okkantikkhaṇe nāma-
rūpaṃ aññamaññapaccayena paccayo.

Preceding unwholesome dhammas are related to
subsequent unwholesome dhammas by contiguity
condition. Preceding unwholesome dhammas are related
to subsequent indeterminate dhammas by contiguity
condition.

前前诸不善法是后后诸不善法的相续缘。
前前诸不善法是后后诸无记法的相续缘。

Preceding indeterminate dhammas are related to
subsequent indeterminate dhammas by contiguity
condition. Preceding indeterminate dhammas are related
to subsequent wholesome dhammas by contiguity
condition. Preceding indeterminate dhammas are related
to subsequent unwholesome dhammas by contiguity
condition.

前前诸无记法是后后诸无记法的相续缘。
前前诸无记法是后后诸善法的相续缘。
前前诸无记法是后后诸不善法的相续缘。

In contiguity to these dhammas, the (other)
dhammas, viz. consciousness and mental factors, arise;
those (former) dhammas are related to those (latter)
dhammas by contiguity condition.

对于紧续着某些法（之后）生起的那些心与心
所法，这些法是那些（心与心所）法的相续缘。

6. Conascence Condition: The four immateriality
aggregates are mutually related to one another by
conascence condition. The four great elements are
mutually related to one another by conascence condition.
At the moment of conception, mentality and materiality
are mutually related to each other by conascence
condition. Consciousness and mental factors are related
to the mind-produced materiality by conascence
condition. The great elements are related to their derived
materiality by conascence condition. Materiality are
sometimes related to immateriality by conascence
condition and are sometimes not related by conascence
condition.

6. 俱生缘：四种非色蕴互相作为俱生缘。四大
种互相作为俱生缘。投生刹那的名色互相作为俱生
缘。心与心所法是由心产生的诸色的俱生缘。大种
是诸所造色的俱生缘。诸色法有时是与有时不是诸
非色法的俱生缘。

7. Mutuality Condition: The four immateriality
aggregates are related to one another by mutuality
condition. The four great elements are related to one
another by mutuality condition. At the moment of
conception, mentality and materiality are related to each
other by mutuality condition.

7. 相互缘：四种非色蕴是相互缘。四大种是相
互缘。投生刹那的名色是相互缘。

8. Nissayapaccayoti – cattāro khandhā arūpino aññamaññaṃ nissayapaccayena paccayo. Cattāro mahābhūtā aññamaññaṃ nissayapaccayena paccayo. Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ nissayapaccayena paccayo. Cittacetāsikā dhammā citta-samuṭṭhānānaṃ rūpānaṃ nissayapaccayena paccayo. Mahābhūtā upādārūpānaṃ nissayapaccayena paccayo.

Cakkhāyatanaṃ cakkhaviññāṇadhātuyā taṃsampayuttakānaṃca dhammānaṃ nissayapaccayena paccayo.

Sotāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānaṃca dhammānaṃ nissayapaccayena paccayo.

Ghāṇāyatanaṃ ghāṇaviññāṇadhātuyā taṃsampayuttakānaṃca dhammānaṃ nissayapaccayena paccayo.

Jivhāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānaṃca dhammānaṃ nissayapaccayena paccayo.

Kāyāyatanaṃ kayaviññāṇadhātuyā taṃsampayuttakānaṃca dhammānaṃ nissayapaccayena paccayo.

Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃsampayuttakānaṃca dhammānaṃ nissayapaccayena paccayo.

9. Upanissayapaccayoti – purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissayapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ kesañci upanissayapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissayapaccayena paccayo.

8. Dependence Condition: The four immateriality aggregates are mutually related to one another by dependence condition. The four great elements are mutually related to one another by dependence condition. At the moment of conception, mentality and materiality are mutually related to each other by dependence condition. Consciousness and mental factors are related to the mind-produced materiality by dependence condition. The great elements are related to their derived materiality by dependence condition.

8. 依止缘：四种非色蕴互相作为依止缘。四大种互相作为依止缘。投生刹那的名色互相作为依止缘。心与心所法是由心产生的诸色的依止缘。大种是诸所造色的依止缘。

Eye-base is related to eye-consciousness and its associated states by dependence condition.

Ear-base is related to ear-consciousness and its associated states by dependence condition.

Nose-base is related to nose-consciousness and its associated states by dependence condition.

Tongue-base is related to tongue-consciousness and its associated states by dependence condition.

Body-base is related to body-consciousness and its associated states by dependence condition.

眼处是眼识界及其相应诸法的依止缘。

耳处是耳识界及其相应诸法的依止缘。

鼻处是鼻识界及其相应诸法的依止缘。

舌处是舌识界及其相应诸法的依止缘。

身处是身识界及其相应诸法的依止缘。

Depending on this materiality, mind-element and mind-consciousness element arise; that materiality is related to mind-element and mind-consciousness element and their associated states by dependence condition.

对于依靠某色而转起的意界和意识界，该色是意界和意识界及其相应诸法的依止缘。

9. Powerful Dependence Condition: Preceding wholesome dhammas are related to subsequent wholesome dhammas by powerful dependence condition. Preceding wholesome dhammas are sometimes related to subsequent unwholesome dhammas by powerful dependence condition. Preceding wholesome dhammas are related to subsequent indeterminate dhammas by powerful dependence condition.

9. 亲依止缘：

前前诸善法是后后诸善法的亲依止缘。

前前诸善法有时是后后诸不善法的亲依止缘。

前前诸善法是后后诸无记法的亲依止缘。

Purimā purimā akusalā dhammā
pacchimānaṃ pacchimānaṃ akusalānaṃ
dhammānaṃ upanissayapaccayena paccayo.
Purimā purimā akusalā dhammā pacchimānaṃ
pacchimānaṃ kusalānaṃ dhammānaṃ kesañci
upanissayapaccayena paccayo. Purimā purimā
akusalā dhammā pacchimānaṃ pacchimānaṃ
abyākatānaṃ dhammānaṃ upanissaya-
paccayena paccayo.

Purimā purimā abyākatā dhammā
pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ upanissayapaccayena paccayo.
Purimā purimā abyākatā dhammā
pacchimānaṃ pacchimānaṃ kusalānaṃ
dhammānaṃ upanissayapaccayena paccayo.
Purimā purimā abyākatā dhammā
pacchimānaṃ pacchimānaṃ akusalānaṃ
dhammānaṃ upanissayapaccayena paccayo.

Utubhojanampi upanissayapaccayena
paccayo. Puggalopi upanissayapaccayena
paccayo. Senāsanampi upanissayapaccayena
paccayo.

10. Purejātapaccayoti –

cakkhāyatanaṃ cakkhaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

Sotāyatanaṃ sotaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

Ghāṇāyatanaṃ ghāṇaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

Jivhāyatanaṃ jivhāviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

Kāyāyatanaṃ kāyaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

Rūpāyatanaṃ cakkhaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

Preceding unwholesome dhammas are related to subsequent unwholesome dhammas by powerful dependence condition. Preceding unwholesome dhammas are sometimes related to subsequent wholesome dhammas by powerful dependence condition. Preceding unwholesome dhammas are related to subsequent indeterminate dhammas by powerful dependence condition.

前前诸不善法是后后诸不善法的亲依止缘。
前前诸不善法有时是后后诸善法的亲依止缘。
前前诸不善法是后后诸无记法的亲依止缘。

Preceding indeterminate dhammas are related to subsequent indeterminate dhammas by powerful dependence condition. Preceding indeterminate dhammas are related to subsequent wholesome dhammas by powerful dependence condition. Preceding indeterminate dhammas are related to subsequent unwholesome dhammas by powerful dependence condition.

前前诸无记法是后后诸无记法的亲依止缘。
前前诸无记法是后后诸善法的亲依止缘。
前前诸无记法是后后诸不善法的亲依止缘。

Weather, food, person and lodging-place are related (to beings) by powerful dependence condition.

时节、食物也是亲依止缘，人也是亲依止缘，坐卧处也是亲依止缘。

10. Prenascence Condition:

Eye-base is related to eye-consciousness and its associated states by prenascence condition.

Ear-base is related to ear-consciousness and its associated states by prenascence condition.

Nose-base is related to nose-consciousness and its associated states by prenascence condition.

Tongue-base is related to tongue-consciousness and its associated states by prenascence condition.

Body-base is related to body-consciousness and its associated states by prenascence condition.

10. 前生缘：

眼处是眼识界及其相应诸法的前生缘。

耳处是耳识界及其相应诸法的前生缘。

鼻处是鼻识界及其相应诸法的前生缘。

舌处是舌识界及其相应诸法的前生缘。

身处是身识界及其相应诸法的前生缘。

Visible object is related to eye-consciousness and its associated states by prenascence condition.

Saddāyatanam sotaviññādhātuyā
taṃsampayuttakānañca dhammānam
purejātapaccayena paccayo.

Gandhāyatanam ghānaviññādhātuyā
taṃsampayuttakānañca dhammānam
purejātapaccayena paccayo.

Rasāyatanam jivhāviññādhātuyā
taṃsampayuttakānañca dhammānam
purejātapaccayena paccayo.

Phoṭṭhabbāyatanam kayaviññādhātuyā
taṃsampayuttakānañca dhammānam
purejātapaccayena paccayo.

Rūpāyatanam saddāyatanam
gandhāyatanam rasāyatanam
phoṭṭhabbāyatanam manodhātuyā
taṃsampayuttakānañca dhammānam
purejātapaccayena paccayo.

Yaṃ rūpaṃ nissāya manodhātu ca
manoviññādhātu ca vattanti, taṃ rūpaṃ
manodhātuyā taṃsampayuttakānañca
dhammānam purejātapaccayena paccayo,
manoviññādhātuyā taṃsampayuttakānañca
dhammānam kiñci kāle purejātapaccayena
paccayo, kiñci kāle na purejātapaccayena
paccayo.

11. Pacchājātapaccayoti – pacchājātā
cittacetasikā dhammā purejātassa imassa
kāyassa pacchājātapaccayena paccayo.

12. Āsevanapaccayoti – purimā purimā
kusalā dhammā pacchimānam pacchimānam
kusalānam dhammānam āsevanapaccayena
paccayo. Purimā purimā akusalā dhammā
pacchimānam pacchimānam akusalānam
dhammānam āsevanapaccayena paccayo.
Purimā purimā kiriyābyākatā dhammā
pacchimānam pacchimānam kiriyābyākatānam
dhammānam āsevanapaccayena paccayo.

13. Kammapaccayoti – kusalākusalānam
kammaṃ vipākānam khandhānam kaṭattā ca
rūpānam kammapaccayena paccayo. Cetanā
sampayuttakānam dhammānam

Sound object is related to ear-consciousness and its associated states by prenatal condition.

Smell object is related to nose-consciousness and its associated states by prenatal condition.

Taste object is related to tongue-consciousness and its associated states by prenatal condition.

Tangible object is related to body-consciousness and its associated states by prenatal condition.

Visible, sound, smell, taste and tangible objects are related to mind-element and its associated states by prenatal condition.

色处是眼识界及其相应诸法的前生缘。

声处是耳识界及其相应诸法的前生缘。

香处是鼻识界及其相应诸法的前生缘。

味处是舌识界及其相应诸法的前生缘。

触处是身识界及其相应诸法的前生缘。

色处、声处、香处、味处、触处是眼界及其相应诸法的前生缘。

Depending on this materiality, mind-element and mind-consciousness element arise; that materiality is related to mind-element and its associated states by prenatal condition; that materiality is sometimes related to mind-consciousness element and its associated states by prenatal condition and sometimes not related by prenatal condition.

对于依靠某色而转起的意界和意识界，该色是意界及其相应诸法的前生缘，有时是及有时不是意识界及其相应诸法的前生缘。

11. Postnascence Condition: The Post-nascent consciousness and mental factors are related to this prenatal materiality by postnascence condition.

11. 后生缘：后生的心与心所法是前生的这个身体的后生缘。

12. Repetition Condition: Preceding wholesome dhammas are related to subsequent wholesome dhammas by repetition condition. Preceding unwholesome dhammas are related to subsequent unwholesome dhammas by repetition condition. Preceding functional indeterminate dhammas are related to subsequent functional indeterminate dhammas by repetition condition.

12. 重复缘：前前诸善法是后后诸善法的重复缘。前前诸不善法是后后诸不善法的重复缘。前前诸唯作无记法是后后诸唯作无记法的重复缘。

13. Kamma Condition: Wholesome and unwholesome kamma are related to their resultant mental aggregates and kamma-produced materiality by kamma condition. Volition is related to its associated states and mind-produced materiality by kamma condition.

taṃsamuṭṭhānānañca rūpānaṃ
kammappaccayena paccayo.

14. Vipākappaccayoti – vipākā cattāro
khandhā arūpino aññamaññaṃ vipāka-
paccayena paccayo.

15. Āhārapaccayoti – kabalīkāro āhāro
imassa kāyassa āhārapaccayena paccayo.
Arūpino āhārā sampayuttakānaṃ dhammānaṃ
taṃsamuṭṭhānānañca rūpānaṃ āhāra-
paccayena paccayo.

16. Indriyappaccayoti – cakkhundriyaṃ
cakkhaviññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ indriyappaccayena paccayo.

Sotindriyaṃ sotaviññāṇadhātuyā
taṃsampayuttakānañca dhammānaṃ
indriyappaccayena paccayo.

Ghānindriyaṃ ghānaviññāṇadhātuyā
taṃsampayuttakānañca dhammānaṃ
indriyappaccayena paccayo.

Jivhindriyaṃ jivhaviññāṇadhātuyā
taṃsampayuttakānañca dhammānaṃ
indriyappaccayena paccayo.

Kāyindriyaṃ kāyaviññāṇadhātuyā
taṃsampayuttakānañca dhammānaṃ
indriyappaccayena paccayo.

Rūpajīvitindriyaṃ kaṭattārūpānaṃ
indriyappaccayena paccayo.

Arūpino indriyā sampayuttakānaṃ
dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ
indriyappaccayena paccayo.

17. Jhānapaccayoti – jhānaṅgāni
jhānasampayuttakānaṃ dhammānaṃ
taṃsamuṭṭhānānañca rūpānaṃ jhāna-
paccayena paccayo.

18. Maggapaccayoti – maggaṅgāni
maggasampayuttakānaṃ dhammānaṃ
taṃsamuṭṭhānānañca rūpānaṃ magga-
paccayena paccayo.

19. Sampayuttappaccayoti – cattāro
khandhā arūpino aññamaññaṃ sampayutta-
paccayena paccayo.

13. 业缘：善与不善业是果报诸蕴及所作（业生）诸色的业缘。思是相应诸法及由它产生的诸色的业缘。

14. Kamma-result Condition: The four immateriality aggregates are mutually related to one another by kamma-result condition.

14. 果报缘：四种果报非色蕴互相作为果报缘。

15. Nutriment Condition: Edible food is related to this body by nutriment condition. The immaterial nutriments are related to their associated states and to the mind-produced materiality by nutriment condition.

15. 食缘：团食是这个身体的食缘。非色食是相应诸法及由它产生的诸色的食缘。

16. Faculty Condition:

Eye-faculty is related to eye-consciousness and its associated states by faculty condition.

Ear-faculty is related to ear-consciousness and its associated states by faculty condition.

Nose-faculty is related to nose-consciousness and its associated states by faculty condition.

Tongue-faculty is related to tongue-consciousness and its associated states by faculty condition.

Body-faculty is related to body-consciousness and its associated states by faculty condition.

Physical life-faculty is related to kamma-produced materiality by faculty condition.

The immateriality faculties are related to their associated states and to the mind-produced materiality by faculty condition.

16. 根缘：

眼根是眼识界及其相应诸法的根缘。

耳根是耳识界及其相应诸法的根缘。

鼻根是鼻识界及其相应诸法的根缘。

舌根是舌识界及其相应诸法的根缘。

身根是身识界及其相应诸法的根缘。

色命根是所作（业生）诸色的根缘。

诸非色根是相应诸法及由它产生的诸色的根缘。

17. Jhāna Condition: The jhāna-factors are related to their associated states and to the mind-produced materiality by jhāna condition.

17. 禅那缘：诸禅支是与禅那相应诸法及由它产生的诸色的禅那缘。

18. Path Condition: The path-factors are related to their associated states and to the mind-produced materiality by path condition.

18. 道缘：诸道支是与道相应诸法及由它产生的诸色的道缘。

19. Association Condition: The four immateriality aggregates are mutually related to one another by association condition.

19. 相应缘：四种非色蕴互相作为相应缘。

20. Viprayuttapaccayoti – rūpino
dhammā arūpīnaṃ dhammānaṃ viprayutta-
paccayena paccayo. Arūpino dhammā rūpīnaṃ
dhammānaṃ viprayuttapaccayena paccayo.

21. Atthipaccayoti – cattāro khandhā
arūpino aññamaññaṃ atthipaccayena paccayo.
Cattāro mahābhūtā aññamaññaṃ atthi-
paccayena paccayo. Okkantikkhaṇe nāmarūpaṃ
aññamaññaṃ atthipaccayena paccayo.
Cittacetāsikā dhammā cittasamuṭṭhānānaṃ
rūpānaṃ atthipaccayena paccayo. Mahābhūtā
upādārūpānaṃ atthipaccayena paccayo.

Cakkhāyatanaṃ cakkhuviññādhātuyā
taṃsāpayuttakānaṃ dhammānaṃ atthi-
paccayena paccayo.

Sotāyatanaṃ sotaviññādhātuyā
taṃsāpayuttakānaṃ dhammānaṃ
atthipaccayena paccayo.

Ghāṇāyatanaṃ ghānaviññādhātuyā
taṃsāpayuttakānaṃ dhammānaṃ
atthipaccayena paccayo.

Jivhāyatanaṃ jivhāviññādhātuyā
taṃsāpayuttakānaṃ dhammānaṃ
atthipaccayena paccayo.

Kāyāyatanaṃ kāyaviññādhātuyā
taṃsāpayuttakānaṃ dhammānaṃ
atthipaccayena paccayo.

Rūpāyatanaṃ cakkhuviññādhātuyā
taṃsāpayuttakānaṃ dhammānaṃ
atthipaccayena paccayo.

Saddāyatanaṃ sotaviññādhātuyā
taṃsāpayuttakānaṃ dhammānaṃ
atthipaccayena paccayo.

Gandhāyatanaṃ ghānaviññādhātuyā
taṃsāpayuttakānaṃ dhammānaṃ
atthipaccayena paccayo.

Rasāyatanaṃ jivhāviññādhātuyā
taṃsāpayuttakānaṃ dhammānaṃ
atthipaccayena paccayo.

20. Dissociation Condition: Materiality dhammas are related to immateriality dhammas by dissociation condition. Immateriality dhammas are related to materiality dhammas by dissociation condition.

20. 不相应缘：诸色法是非色法的不相应缘。非色法是非色法的不相应缘。

21. Presence Condition: The four immateriality aggregates are mutually related to one another by presence condition. The four great elements are mutually related to one another by presence condition. At the moment of conception, mentality and materiality are mutually related to each other by presence condition. Consciousness and mental factors are related to the mind-produced materiality by presence condition. The great elements are related to their derived materiality by presence condition.

21. 有缘：四种非色蕴互相作为有缘。四大种互相作为有缘。投生刹那的名色互相作为有缘。诸心与心所法是由心产生的诸色的有缘。大种是诸所造色的有缘。

Eye-base is related to eye-consciousness and its associated states by presence condition.

Ear-base is related to ear-consciousness and its associated states by presence condition.

Nose-base is related to nose-consciousness and its associated states by presence condition.

Tongue-base is related to tongue-consciousness and its associated states by presence condition.

Body-base is related to body-consciousness and its associated states by presence condition.

眼处是眼识界及其相应诸法的有缘。

耳处是耳识界及其相应诸法的有缘。

鼻处是鼻识界及其相应诸法的有缘。

舌处是舌识界及其相应诸法的有缘。

身处是身识界及其相应诸法的有缘。

Visible object is related to eye-consciousness and its associated states by presence condition.

Sound object is related to ear-consciousness and its associated states by presence condition.

Smell object is related to nose-consciousness and its associated states by presence condition.

Taste object is related to tongue-consciousness and its associated states by presence condition.

Tangible object is related to body-consciousness and its associated states by presence condition.

Visible, sound, smell, taste and tangible objects are related to mind-element and its associated states by presence condition.

色处是眼识界及其相应诸法的有缘。

声处是耳识界及其相应诸法的有缘。

香处是鼻识界及其相应诸法的有缘。

味处是舌识界及其相应诸法的有缘。

触处是身识界及其相应诸法的有缘。

Phoṭṭhabbāyatanam kāyaviññāṇadhātuyā
taṃsampayuttakānañca dhammānam atthi-
paccayena paccayo.

Rūpāyatanam saddāyatanam
gandhāyatanam rasāyatanam
phoṭṭhabbāyatanam manodhātuyā
taṃsampayuttakānañca dhammānam
atthipaccayena paccayo.

Yaṃ rūpaṃ nissāya manodhātu ca
manoviññāṇadhātu ca vattanti, taṃ rūpaṃ
manodhātuyā ca manoviññāṇadhātuyā ca
taṃsampayuttakānañca dhammānam
atthipaccayena paccayo.

22. Natthipaccayoti – samanantara-
niruddhā cittacetāsikā dhammā
paṭuppannānam cittacetāsikānam
dhammānam natthipaccayena paccayo.

23. Vigatapaccayoti – samanantara-
vigatā cittacetāsikā dhammā paṭuppannānam
cittacetāsikānam dhammānam vigata-
paccayena paccayo.

24. Avigatapaccayoti – cattāro khandhā
arūpino aññamaññam avigatapaccayena
paccayo. Cattāro mahābhūtā aññamaññam
avigatapaccayena paccayo. Okkantikkhaṇe
nāmarūpaṃ aññamaññam avigatapaccayena
paccayo. Cittacetāsikā dhammā citta-
samutṭhānānam rūpānam avigatapaccayena
paccayo. Mahābhūtā upādārūpānam avigata-
paccayena paccayo.

Cakkhāyatanam cakkhaviññāṇadhātuyā
taṃsampayuttakānañca dhammānam avigata-
paccayena paccayo.

Sotāyatanam sotaviññāṇadhātuyā
taṃsampayuttakānañca dhammānam
avigatapaccayena paccayo.

Ghānāyatanam ghānaviññāṇadhātuyā
taṃsampayuttakānañca dhammānam
avigatapaccayena paccayo.

色处、声处、香处、味处、触处是眼界及其相
应诸法的有缘。

Depending on this materiality, mind-element and
mind-consciousness element arise; that materiality is
related to mind-element, mind-consciousness element
and their associated states by presence condition.

对于依靠某色而转起的眼界和意识界，该色是
眼界和意识界及其相应诸法的有缘。

22. Absence Condition: Consciousness and mental
factors, which have just ceased in contiguity, are related
to the present consciousness and mental factors by
absence condition.

22. 无有缘：等无间灭去的诸心、心所法是现
在的诸心、心所法的无有缘。

23. Disappearance Condition: Consciousness and
mental factors, which have just disappeared in contiguity,
are related to the present consciousness and mental
factors by disappearance condition.

23. 离去缘：等无间离去的诸心、心所法是现
在的诸心、心所法的离去缘。

24. Non-disappearance Condition: The four
immateriality aggregates are mutually related to one
another by non-disappearance condition. The four great
elements are mutually related to one another by non-
disappearance condition. At the moment of conception,
mentality and materiality are mutually related to each
other by non-disappearance condition. Consciousness
and mental factors are related to the mind-produced
materiality by non-disappearance condition. The great
elements are related to their derived materiality by non-
disappearance condition.

24. 不离去缘：四种非色蕴互相作为不离去
缘。四大种互相作为不离去缘。投生刹那的名色互
相作为不离去缘。诸心与心所法是由心产生的诸色
的不离去缘。大种是诸所造色的不离去缘。

Eye-base is related to eye-consciousness and its
associated states by non-disappearance condition.

Ear-base is related to ear-consciousness and its
associated states by non-disappearance condition.

Nose-base is related to nose-consciousness and its
associated states by non-disappearance condition.

Tongue-base is related to tongue-consciousness and
its associated states by non-disappearance condition.

Body-base is related to body-consciousness and its
associated states by non-disappearance condition.

Jivhāyatanam̐ jivhāviññāṇadhātuyā
taṃsampayuttakānañca dhammānam̐
avigatapaccayena paccayo.

Kāyāyatanam̐ kayaviññāṇadhātuyā
taṃsampayuttakānañca dhammānam̐
avigatapaccayena paccayo.

Rūpāyatanam̐ cakkhaviññāṇadhātuyā
taṃsampayuttakānañca dhammānam̐ avigata-
paccayena paccayo.

Saddāyatanam̐ sotaviññāṇadhātuyā
taṃsampayuttakānañca dhammānam̐
avigatapaccayena paccayo.

Gandhāyatanam̐ ghānaviññāṇadhātuyā
taṃsampayuttakānañca dhammānam̐
avigatapaccayena paccayo.

Rasāyatanam̐ jivhāviññāṇadhātuyā
taṃsampayuttakānañca dhammānam̐
avigatapaccayena paccayo.

Phoṭṭhabbāyatanam̐ kāyaviññāṇadhātuyā
taṃsampayuttakānañca dhammānam̐ avigata-
paccayena paccayo.

Rūpāyatanam̐ saddāyatanam̐
gandhāyatanam̐ rasāyatanam̐
phoṭṭhabbāyatanam̐ manodhātuyā
taṃsampayuttakānañca dhammānam̐
avigatapaccayena paccayo.

Yam̐ rūpam̐ nissāya manodhātu ca
manoviññāṇadhātu ca vattanti, tam̐ rūpam̐
manodhātuyā ca manoviññāṇadhātuyā ca
taṃsampayuttakānañca dhammānam̐
avigatapaccayena paccayo.

– Abhidhammapīṭaka, Paṭṭhāna,
Paccayaniddeso

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalaṃ.

眼处是眼识界及其相应诸法的不离去缘。
耳处是耳识界及其相应诸法的不离去缘。
鼻处是鼻识界及其相应诸法的不离去缘。
舌处是舌识界及其相应诸法的不离去缘。
身处是身识界及其相应诸法的不离去缘。

Visible object is related to eye-consciousness and its associated states by non-disappearance condition.

Sound object is related to ear-consciousness and its associated states by non-disappearance condition.

Smell object is related to nose-consciousness and its associated states by non-disappearance condition.

Taste object is related to tongue-consciousness and its associated states by non-disappearance condition.

Tangible object is related to body-consciousness and its associated states by non-disappearance condition.

Visible, sound, smell, taste and tangible objects are related to mind-element and its associated states by non-disappearance condition.

色处是眼识界及其相应诸法的不离去缘。
声处是耳识界及其相应诸法的不离去缘。
香处是鼻识界及其相应诸法的不离去缘。
味处是舌识界及其相应诸法的不离去缘。
触处是身识界及其相应诸法的不离去缘。

色处、声处、香处、味处、触处是眼界及其相应诸法的不离去缘。

Depending on this materiality, mind-element and mind-consciousness element arise; that materiality is related to mind-element, mind-consciousness element and their associated states by non-disappearance condition.

对于依靠某色而转起的意界和意识界，该色是意界和意识界及其相应诸法的不离去缘。

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Mahānamakkāra Pāḷi

Great Homage 大礼赞

Sugataṃ sugataṃ seṭṭhaṃ kusalaṃkusalaṃ
jaham;
Amataṃ amataṃ santaṃ asamaṃ asamaṃ
dadaṃ;
Saraṇaṃ saraṇaṃ lokaṃ araṇaṃ araṇaṃ karaṃ;
Abhayaṃ abhayaṃ ṭhānaṃ nāyakaṃ nāyakaṃ
name.

Nayanasubhagakāyaṅgaṃ
Madhuravarasaropetaṃ;
Amitaguṇagaṇādhāraṃ
Dasabalamatulaṃ vande.

Yo buddho dhitimāññadhāraṃ
Saṃsāre anubhosi kāyikaṃ
Dukkhaṃ cetasañña lokato,
Taṃ vande naradevamaṅgalaṃ.

Bāttimsatilakkhaṇacitradehaṃ
Dehajjutiniggatapajjalantaṃ
Paññādhitisīlaguṇoghavindaṃ
Vande munimantimajātiyuttaṃ.

Pātodayaṃ bāladivākaraṃva
Majjhe yatīnaṃ lalitaṃ sirīhi
Puṇḍindusaṅkāsamukhaṃ anejaṃ
Vandāmi sabbaññumahaṃ munindaṃ.

Upeṭapuñño varabodhimūle
Sasenaṃāraṃ sugato jinitvā
Abojjhi bodhiṃ aruṇodayamhi
Namāmi taṃ māraṇaṃ abhaṅgaṃ.

Rāgādichedāmalaññakhaggaṃ
Satīsamaññāphalakābhigāhaṃ
Sīloghalaṅkāravibhūsitāṃ taṃ
Namāmibhiññāvaramiddhupetaṃ.

I pay homage to the excellent Sugata, the well-gone, who abandoned wholesome and unwholesome states; The deathless, peaceful and peerless One, who gave us the peerless deathlessness; The Refuge, the comprehender of the world, the undefiled One who made others undefiled; The safe One, and the leader to the safe place (nibbāna).

我礼敬——已断除善与不善、已善修行的最殊胜善逝；给予我们无比不死的不死、寂静、无比者；使得别人无染的依归者、知解世间者、无染者。把应被引导者带引到无畏处（涅槃）的无畏领导者。

I venerate the Buddha who is endowed with an auspicious body pleasing to the eye, and with a sweet and excellent voice; The bearer of immeasurable qualities, the matchless One with the ten powers.

我顶礼——拥有悦目之身、甜美殊胜之声、拥有无量功德、具备十力的无比者（佛陀）。

The Buddha, the concentrated One, and the bearer of the perfect knowledge, underwent, for the sake of the world, physical and mental suffering in the saṃsāra. I venerate Him who is a blessing for men and devas.

佛陀拥有稳固定力与智慧，（过去）在生死轮回里为世界经历了身心之苦。我顶礼这位人天的吉祥。

I venerate the Sage (the Buddha) who, with his thirty-two marks, had a charming body emitting light and shining; who experienced the profusion of the qualities of wisdom, concentration, and virtue, and was worthy for his last birth.

我顶礼牟尼（佛陀）——三十二相庄严之身，身体散发出辉耀的光芒，他体验慧定戒功德流，匹配得起这最后一生。

I venerate the lord of the sages, the Omniscient One, who, like the new sun in the early morning, is, among Seers, gracious with splendor, with a face similar to a full moon, and free of lust.

我顶礼一切知的牟尼王，犹如早晨升起的朝阳，他在出家众当中庄严祥瑞，脸如满月，无染。

The Sugata endowed with merits conquered, under the Bodhi tree, Māra with its army, and at dawnrise realized Enlightenment. I pay homage to the Conqueror of Māra, the Undefeated One.

具福善逝在菩提树下战胜魔王及其军队，在破晓时证悟菩提。我礼敬这位战胜魔王的不败者。

I pay homage to the Buddha, who, after seizing the 'shield' of mindfulness, and being adorned and embellished with the profusion of virtue, cut off the mental impurities of lust and so on with the sword of knowledge; and who was endowed with the excellent supernormal power called 'higher knowledge'.

我礼敬——佛陀：拿起了正念之盾、装备装饰了戒之流，他以智剑斩断了贪欲等污垢，具备了亲证智的最上神通。

Dayālayaṃ sabbadhi dukkaraṃ karaṃ
Bhavaṇṇavātikkamamaggataṃ gataṃ
Tilokanāthaṃ susamāhitaṃ hitaṃ
Samantacakkhuṃ paṇamāmi taṃmitaṃ.

Tahiṃ tahiṃ pāramisañcayaṃ cayaṃ
Gataṃ gataṃ sabbhi sukhappadaṃ padaṃ
Narānarānaṃ sukhasambhavaṃ bhavaṃ
Namānamānaṃ jinapuṅgavaṃ gavaṃ.

Maggaṅgaṇāvaṃ munidakkhanāviko
Īhāphiyaṃ ñāṇakarena gāhako
Āruyha yo tāya bahū bhavaṇṇavā
Tāresi taṃ buddhamaghappahaṃ name.

Samatiṃ satipāramisambharaṇaṃ
Varabodhidume catusaccadasaṃ
Varamiddhigataṃ naradevahitaṃ
Tibhavūpasamaṃ paṇamāmi jinaṃ.

Satapuññajalakkhaṇikaṃ virajaṃ
Gaganūpamadhiṃ dhitimerusamaṃ
Jalajūpamasītalasīlayutaṃ
Pathavīsahanaṃ paṇamāmi jinaṃ.

Yo buddho sumati dive divākarova
Sobhanto ratijanane silāsanamhi
Āsīno sivasukhadarṃ adesi dhammaṃ
Devānaṃ tamasadisarṃ namāmi niccaṃ.

Yo pādapaṅkajamuduttalarājikehi
Lokehi tīhivikalehi nirākulehi
Sampāpuṇe nirupameyyatameva nātho
Taṃ sabbalokamahitaṃ asamaṃ namāmi.

I revere the Compassionate One, who, in all his lives, performed difficult acts [of merit]; who crossed the ocean of existence, and reached the foremost place; The protector of the three worlds, who was well composed in mind, and benefactor; the all-seer and boundless One.

我礼敬悲悯者——他在一切世里行难行之功德，越渡了生命之海，来到了最上之处——三界的依持者、心善定者、利益众生者、普眼者、无量者。

I pay homage to the eminent conqueror of impious beings, who here and there [in his rebirths] accumulated the totality of perfections, and reached the blissful state (nibbāna) that can be reached by the virtuous ones; and who brought about happiness to humans and non-humans.

我礼敬降伏无信众生的卓越胜利者——他处处（=过去世）累积波罗蜜，达到了贤善者能达到的乐境，带给了人天快乐。

I pay homage to the Buddha, the Sage who, as a skillful captain embarked on the ship of the [noble] eightfold path, and by it helped many folk to cross the ocean of existence by endeavouring with his enlightening knowledge and alleviating their suffering.

我礼敬佛陀——牟尼是善巧的舵手，登上（八圣）道支之船，手持努力之桨，以智奋斗帮助乘坐此船的许多众生越渡了生命之海，断除了苦。

I revere the Conqueror who completed the thirty perfections, and realized under the Bodhi tree the four [noble] truths; who attained the excellent supernormal powers, benefitted humans and devas, and achieved the cessation [of rebirths] in the threefold existence.

我礼敬胜利者——他圆满了三十种波罗蜜，在菩提树下证悟了四（圣）谛，证得了最上的神通，带给人天利益，以及证得了三有寂止。

I revere the Conqueror who, due to innumerable merits, is endowed with the [32] marks; and who, like the [clear] sky above, is free from defilements; whose concentration is, like Mount Meru, unshakable; and who, like a lotus in the water, is endowed with virtue that is cool, and, like the earth, has enduring patience.

我礼敬胜利者——由于数不尽的功德，他具备（三十二）相；他像（清澈的）天空一样无染；他的定就像须弥山一样不受动摇；他像水中莲花一样具备清凉的戒；他像大地一样堪忍。

The Buddha, the wise, shining like the sun by day, sat on the delightful stone seat and expounded the [abhi-]dhamma to the devas, that gives the safe nibbānic bliss. To that Peerless One I always pay my homage.

佛陀——智者——犹如白天的太阳照耀，坐在令人喜悦的石座上，向诸神开示带来安全的（涅槃）乐的阿毗达摩。我恒常礼敬该无同等者。

The Protector who had (108) complete (wheel marks) and distinct lines on the soft soles of his lotus feet, reached, in the three worlds, the incomparable state. To that matchless One, the benefactor of the world, I pay my homage.

依持者（佛陀）已达到了三界无比之境，其柔软的莲花足有完整（108个轮）及清楚的（圆）线。我礼敬该无同等者、利益一切世间者。

Buddhaṃ narānarasamosaraṇaṃ dhitattaṃ
Paññāpadīpajutiyā vihatandhakāraṃ
Atthābhikāmanaradevahitāvahaṃ taṃ
Vandāmi kāruṇikamaggamanantaññaṃ.

Akhilaguṇanidhāno yo munindopagantvā
Vanamisipatanavhaṃ saññatānaṃ nicketaṃ
Tahimakusalachedaṃ dhammacakkaṃ pavatto
Tamatulamabhikantaṃ vandaneyyaṃ namāmi.

Suciparivāritaṃ surucirappabhāhi rattaṃ
Sirivisarālayaṃ gupitamindriyehupetaṃ
Ravisasimaṇḍalappabhutilakkhaṇopacittaṃ
Suranarapūjitaṃ sugatamādaraṃ namāmi.

Maggoḷumpena muhapaṭighāsādiullolavīcim
Saṃsāroghaṃ tari tamabhayaṃ pārapattaṃ
pajānaṃ
Tānaṃ leṇaṃ asamasaraṇaṃ ekatitthaṃ
patiṭṭhaṃ
Puññakkhattaṃ paramasukhadāṃ
dhammarājaṃ namāmi.

Kaṇḍambaṃmūle parahitakaro yo munindo
nisinno
Accheraṃ sīghaṃ nayanashubhagaṃ
ākulaṇṇaggijālaṃ
Dujjāladdhaṃsaṃ munibhijahitaṃ pāṭiheraṃ
akāsi
Vande taṃ seṭṭhaṃ paramaratijaṃ
iddhidhammehupetaṃ.

I venerate the Buddha, the focal meeting point of humans and non-humans, the Concentrated One, who removed the darkness [of ignorance] with the brightness of his [arahatta] wisdom; the well-wishing One, and benefactor to humans and devas; the compassionate and foremost One, of infinite enlightening knowledge.

我顶礼佛陀——人非人的集会处；心定者；以（阿罗汉）慧灯之光去除了（无明的）黑暗；祝愿（众生）幸福者；利益人天者；悲悯、顶尖、拥有无边智慧者。

The lord of sages, a deposit of perfect qualities, arrived at Isipatana grove, the abode of self-controlled sages, and there set forth the Dhamma-wheel that cuts off the unwholesome. To that matchless and most pleasant Sage, worthy of veneration, I pay my homage.

圆满德藏牟尼王来到仙人坠林——自制者的住处，在该处转动切断不善的法轮。我礼敬该无比、最令人喜悦、应被顶礼的牟尼。

I respectfully pay homage to the Sugata, who is surrounded by noble retinue and has a delightful body with very pleasant radiance. Who is a shelter for meritorious people, and is endowed with guarded faculties; who has graceful marks on the soles of his feet beginning with the discs of sun and moon, and is honoured by devas and humans.

我恭敬地礼敬善逝——他受到圣洁随众围绕；令人愉悦的身体有非常舒适的光明；他是有德者的庇护所；具备善守护的根门；他的脚掌有日轮月轮等瑞相；他受到人天恭敬。

I pay homage to the King of Dhamma [the Buddha] who, with the raft of path, crossed the flood of saṃsāra with its waves of delusion, aversion, desire, etc., and reached the safe shore [nibbāna]; who became a shelter, a secure place, an unequal refuge, a safe haven, a support [for deliverance], a field of merits [for all beings], and a giver of supreme happiness.

我礼敬法王（佛陀）——他以道筏越渡了有痴瞋贪等波涛的生死轮回暴流，到达无危险的彼岸（涅槃）；他成为了（一切众生）的庇护所、安全处、无同等的皈依处、安全港、支助（以证解脱）、福田、给予至上乐者。

The Lord of Sages wishing the welfare of others sat under the Kaṇḍa mango tree and performed the marvelous [twin] miracle that was rapid, pleasant to the eye, combined with water, fire, and flame, shattering the net of wrong views, and which was habitually performed by all Buddha-sages. I venerate that excellent, supremely delightful Sage with supernormal qualities.

为了他人的利益，牟尼王坐在干达芒果树下，显现诸佛皆显现、迅速、悦目、混合水火、神奇的双神变，破除了邪见之网。我顶礼彼最胜、具备神通法、极其令人喜悦的牟尼。

Munindakko yeko dayudayaruṇo
 ñāṇavitthiṇṇabimbo
 Vineyyappānoghamaṃ kamalakathitaṃ
 dhammamaṃsīvarehi
 Subodhesi suddhe tibhavakuhare
 byāpitakkittinañca
 Tilokekaccakkhumaṃ dukkhamasahanamaṃ taṃ
 mahesiṃ namāmi.

Yo jino anekajātiyaṃ saputtadāramaṅga-
 jīvitampi
 Bodhipemato alaggamānaso adāsiyeva
 atthikassa
 Dānapāramiṃ tato paraṃ apūri
 sīlapāramādikampi
 Tāsamiddhiyopayātamaggataṃ tamekadīpakamaṃ
 namāmi.

Devādevātidevaṃ nidhanavapudharaṃ
 mārabhaṅgaṃ abhaṅgaṃ,
 Dīpaṃ dīpaṃ pajānaṃ jayavarasayane
 bodhipattaṃdhipattaṃ,
 Brahmābrahmāgatānaṃ varagirakathikaṃ
 pāpahīnaṃ pahīnaṃ,
 Lokālokābhirāmaṃ satatamabhiname taṃ
 munindaṃ munindaṃ.

Buddho nigrodhabimbo mudukaracaraṇo
 brahmaghoseṇijaṅgho,
 Kosacchādaṅgajāto punarapi sugato
 suppatiṭṭhitapādo,
 Mūdodātuṇṇalomo athamapi sugato
 brahmujuggatttabhāvo,
 Nīlakkhī dīghapaṇhī sukhumamalachavī
 thomyarasaggasaggī.

With his compassion like the rising dawn, and with his wide range of knowledge, the great sage alone, like the sun [awakes] the lotuses in clean lotus lakes, awakened with his excellent Dhamma rays multitudes of beings to be guided, in the three planes of existence. I pay homage to that great Seer of pervading glory, the sole eye in the three worlds, who endured hardships.

牟尼王的悲心犹如破晓，其智广博，就像太阳使得清澈莲花池中的莲花开放，他以殊胜的法光使得三有中应当被引导者觉醒。我礼敬该声名远播的大贤、三界中唯一的眼睛、忍受坚苦者。

The Conqueror [the Buddha], out of wish for enlightenment, offered, for many lives, with unattached mind his children, wives, bodily limbs, and life to the needy. He thus fulfilled the perfection of offering, and further on the perfection of virtue, and so on. I pay homage to him who reached the pre-eminent state [Buddhahood] by the success of those [perfections], and is the sole island [for deliverance].

胜利者基于喜爱菩提，在诸多世中毫无执着地布施自己的孩子、妻子、肢体与生命给所需要的人。因此他圆满了布施波罗蜜及持戒波罗蜜等其他波罗蜜。我礼敬他——已透过那些波罗蜜达到至上境界（佛果），是唯一（引导众生至解脱）的岛屿。

I always and very respectfully pay homage to that lord of sages, who, on the excellent 'seat of victory', attained enlightenment and reached the foremost state [in the world]; The supreme and pure God of all gods, the bearer of his last body, the defeater of Māra, and undefeated One. The illuminator of the lamp [of wisdom] for all, the preacher with an excellent voice to Brahmas and non-Brahmas alike; who abandoned the contemptible vice, and is a delight for this [human] world and other [deva-brahma] worlds beyond.

我一直都非常恭敬地礼敬牟尼王——他在殊胜的胜利座上证悟，达到（世间上）至上的境界；是超越诸神之神；背负最后一身，战胜魔王的不败者；是大众的慧灯；以殊胜的声音向梵天与非梵天开示；断除了低劣的恶法；是这个世间（人间）与其他世间（欲界天与梵天）的喜悦。

The Buddha has a bodily range like a banyan tree, has soft hands and feet, and a voice like Brahmā; has legs like an antelope's, and male organ enclosed in a sheath. And again the Sugata sets his feet down squarely, has hair [between his eyebrows] which is white and soft like cotton. And then also the Sugata has, like Brahmā, straight limbs, and his eyes are nīla in colour; has projecting heels, fine and dirt-free skin, and admirable acute nerves for taste.

佛陀之身如榕树之身（两手伸展的长度同身高），他的手足柔软，声如梵天，胫如鹿，生殖器秘藏。再者，善逝踏足平整，（眉心）白毫柔软如棉。而且善逝像梵天那样拥有正直的身躯。他有黑色的眼睛、足踵长、皮肤细滑无垢、味觉至上。

Cattālīsaggadanto samakalapanajo
 antaraṃsappapīno,
 Cakkenaṅkitapādo aviraḷadasano
 mārajussaṅkhapādo,
 Tiṭṭhanto nonamantobhayakaramudunā
 jaṅṅukānāmasanto,
 Vaṭṭakkhandho jino gotaruṇapakhumako
 sīhapubbaddhakāyo.

Sattappīno ca dīghaṅguli matha sugato
 lomakūpekalomo,
 Sampannodātadāṭṭho kanakasamataco
 nīlamuddhaggalomo,
 Sambuddho thūlajivho atha sīhahanuko
 jālikappādahatto,
 Nātho uṅhīsasīso itiguṇasahitaṃ taṃ mahesiṃ
 namāmi.

Buddhobuddhotighoso atidullabhataro kā
 kathā buddhabhāvo,
 Loke tasmā vibhāvī vividhahitasukhaṃ
 sādhave patthayantā,
 Itṭhaṃ atthaṃ vahantaṃ suranaramahitaṃ
 nibbhayaṃ dakkhiṇeyyaṃ,
 Lokānaṃ nandivaḍḍhaṃ dasabalamasamaṃ
 taṃ namassantu niccaṃ.

Etena sacca-vajjena sotthi te hotu sabbadā.
 Etena sacca-vajjena sabba-rogo vinassatu.
 Etena sacca-vajjena hotu te jaya-maṅgalaṃ.

He has forty excellent teeth which are even; the furrow between his shoulders is filled in, the soles of his feet are marked with wheels, and has teeth without gaps; The Conqueror of Māra [The Buddha] has arched feet; when he stands without stooping, he touches his knees with the palms of both his soft hands; has well and even rounded neck, eyelashes like a young calf, and torso like a lion.

他有四十颗最上的牙齿，牙齿整齐，（背部）双肩之间圆满，脚掌有轮相，牙齿无缝；战胜魔王的（佛陀）有高脚踝；站立不弯身，他能以柔软的手掌触摸膝盖；颈项圆，睫毛如牛犊，上半身如狮子。

He has seven convexities and long fingers and toes. And then the Sugata has body-hairs that grow singly, each body-hair growing alone in a hair socket; his teeth are white, his skin has the colour of gold, and the tips of his blue-black hairs turn up. The Sambuddha has a large tongue, and then is lion-jawed; has netted feet and hands, and his head is shaped like a turban. Thus to that great Seer endowed with these qualities [of a Great Man] I pay my homage.

（双手背、双足背、双肩与颈项）七处丰满，指长。而且，善逝一毛孔一毫毛，拥有白色的犬齿，金黄色的皮肤，黑色毛端向上。自觉者舌广长，又颚如狮子，手足缦网。依持者头顶有肉髻。我礼敬具备这些功德之大贤。

The word ‘Buddha, Buddha’ is the rarest one, not to mention [the attainment of] ‘Buddhahood’. May, therefore, in the world, intelligent and good people who wish manifold blessings and well-being pay homage to the unique Buddha endowed with the ten powers; the bearer of desirable and profitable things, the benefactor of devas and humans, the Safe One, worthy of offerings, and the bringer of auspiciousness.

（甚至听到）「佛陀、佛陀」（这个词）的声音都极难得，更别说（证悟）佛果。因此，在这世间上，希望获得种种利益与快乐、有智慧的善人，愿他们恒常礼敬无同等的十力者（佛陀）——所欲有益之物的背负者、人天的利益者、无畏者、应施者、增长世间喜悦者。

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
 借着这真实的话语，愿一切的疾病消失；
 借着这真实的话语，愿你得到胜利吉祥。

Mahāsatipaṭṭhānasuttaṃ

The Great Discourse on Foundations of Mindfulness 大念处经

Evam me sutam – ekam samayam
bhagavā kurūsu viharati kammāsadhammam
nāma kurūnam nigamo. Tatra kho bhagavā
bhikkhū āmantesi – “bhikkhavo”ti.
“Bhaddante”ti te bhikkhū bhagavato
paccassosum. Bhagavā etadavoca –

Uddeso Preamble 总说

“Ekāyano ayam, bhikkhave, maggo
sattānam visuddhiyā, sokaparidevānam
samattikkamāya dukkhadomanassānam
atthaṅgamāya ñāyassa adhiḅgamāya
nibbānassa sacchikiriyāya, yadidaṃ cattāro
satipaṭṭhānā.

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

Uddeso niṭṭhito.

Kāyānupassanā Ānāpānappabbaṃ

Contemplation of the Body: Mindfulness of Breathing 身随观念处：安般念节

“Kathaṅca pana, bhikkhave, bhikkhu kāye
kāyānupassī viharati? Idha, bhikkhave,
bhikkhu araṅṅagato vā rukkhamaḷagato vā
suṅṅāgāragato vā nisīdati pallaṅkam ābhujitvā
ujum kāyam paṇidhāya parimukham satim
upaṭṭhapetvā. So satova assasati, satova

Thus have I heard. On one occasion The Exalted One was living in the Kuru country at a town of the Kurus named Kammāsadhamma. There he addressed the bhikkhus thus: ‘Bhikkhus.’ They replied: ‘Venerable Sir.’ The Exalted One said this:

如是我闻，一时世尊住在俱卢国的一个市镇，名为剑磨瑟昙。那时世尊称呼诸比丘说：「诸比丘。」诸比丘回答说：「尊者。」世尊如此开示：

‘Bhikkhus, this is the single way for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way and for the realisation of Nibbāna, namely, the four foundations of mindfulness.

「诸比丘，这是使众生清净、超越忧愁与悲伤、灭除痛苦与烦恼、成就正道与现证涅槃的单一道路，那就是四念处。

‘What are the four? Here, bhikkhus, a bhikkhu abides contemplating the body as a body with ardour, comprehension, and mindfulness, having overcome covetousness and grief for the world. He abides contemplating feelings as feelings with ardour, comprehension, and mindfulness, having overcome covetousness and grief for the world. He abides contemplating mind as mind with ardour, comprehension, and mindfulness, having overcome covetousness and grief for the world. He abides contemplating dhamma-objects as dhamma-objects with ardour, comprehension, and mindfulness, having overcome covetousness and grief for the world.

何谓四念处？在此，诸比丘，去除对世界的贪欲及烦恼后，比丘以热诚、正知（明觉）、正念安住于观身为身。去除对世界的贪欲及烦恼后，他以热诚、正知、正念安住于观受为受。去除对世界的贪欲及烦恼后，他以热诚、正知、正念安住于观心为心。去除对世界的贪欲及烦恼后，他以热诚、正知、正念安住于观法为法。

‘Bhikkhus, how does a bhikkhu abide contemplating the body as a body? Here, bhikkhus, a bhikkhu goes to the forest, or to the foot of a tree or to an empty place. Then he sits down cross-legged, keeps his body erect and establishes mindfulness in front of him. He breathes in mindfully; he breathes out mindfully. When he breathes in long, he understands: “I breathe in long.” When he breathes out long, he understands: “I breathe out long.”

passasati. Dīghaṃ vā assasanto `dīghaṃ
 assasāmi'ti pajānāti, dīghaṃ vā passasanto
 `dīghaṃ passasāmi'ti pajānāti. Rassam vā
 assasanto `rassam assasāmi'ti pajānāti, rassam
 vā passasanto `rassam passasāmi'ti pajānāti.
 `Sabbakāyapaṭisaṃvedī assasissāmi'ti sikkhati,
 `sabbakāyapaṭisaṃvedī passasissāmi'ti sikkhati.
 `Passambhayaṃ kāyasaṅkhāraṃ assasissāmi'ti
 sikkhati, `passambhayaṃ kāyasaṅkhāraṃ
 passasissāmi'ti sikkhati.

“Seyyathāpi, bhikkhave, dakkho
 bhamakāro vā bhamakārantevāsī vā dīghaṃ
 vā añchanto `dīghaṃ añchāmi'ti pajānāti,
 rassam vā añchanto `rassam añchāmi'ti
 pajānāti evameva kho, bhikkhave, bhikkhu
 dīghaṃ vā assasanto `dīghaṃ assasāmi'ti
 pajānāti, dīghaṃ vā passasanto `dīghaṃ
 passasāmi'ti pajānāti, rassam vā assasanto
 `rassam assasāmi'ti pajānāti, rassam vā
 passasanto `rassam passasāmi'ti pajānāti.
 `Sabbakāyapaṭisaṃvedī assasissāmi'ti sikkhati,
 `sabbakāyapaṭisaṃvedī passasissāmi'ti sikkhati,
 `passambhayaṃ kāyasaṅkhāraṃ assasissāmi'ti
 sikkhati, `passambhayaṃ kāyasaṅkhāraṃ
 passasissāmi'ti sikkhati.

“Iti ajjhataṃ vā kāye kāyānupassī viharati,
 bahiddhā vā kāye kāyānupassī viharati,
 ajjhatabhiddhā vā kāye kāyānupassī viharati.
 Samudayadhammānupassī vā kāyasmim
 viharati, vayadhammānupassī vā kāyasmim
 viharati, samudayavayadhammānupassī vā
 kāyasmim viharati. `Atthi kāyo'ti vā panassa
 sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya
 paṭissatimattāya anissito ca viharati, na ca
 kiñci loke upādiyati. Evampi kho, bhikkhave,
 bhikkhu kāye kāyānupassī viharati.

When he breathes in short, he understands: “I breathe in short.” When he breathes out short, he understands: “I breathe out short.” He trains thus: “I shall breathe in experiencing the whole breath.” He trains thus: “I shall breathe out experiencing the whole breath.” He trains thus: “I shall breathe in tranquilizing the whole breath formations.” He trains thus: “I shall breathe out tranquilizing the whole breath formations.”

诸比丘，比丘如何安住于观身为身呢？在此，诸比丘，比丘前往森林、树下或空地，盘腿而坐，保持身体正直，安立正念在自己面前（的呼吸）。他正念地吸气，正念地呼气。吸气长的时候，他了知：『我吸气长。』呼气长的时候，他了知：『我呼气长。』吸气短的时候，他了知：『我吸气短。』呼气短的时候，他了知：『我呼气短。』他如此训练：『我应当觉知（气息的）全身而吸气。』他如此训练：『我应当觉知（气息的）全身而呼气。』他如此训练：『我应当平静（气息的）身行而吸气。』他如此训练：『我应当平静（气息的）身行而呼气。』

“Just like a skilled turner or his apprentice, while he makes a long turn he understands: “I make a long turn.” While he makes a short turn, he understands: “I make a short turn.” In the same way, when a bhikkhu breathes in long, he understands: “I breathe in long.” When he breathes out long, he understands: “I breathe out long.” When he breathes in short, he understands: “I breathe in short.” When he breathes out short, he understands: “I breathe out short.” He trains thus: “I shall breathe in experiencing the whole breath.” He trains thus: “I shall breathe out experiencing the whole breath.” He trains thus: “I shall breathe in tranquilizing the whole breath formations.” He trains thus: “I shall breathe out tranquilizing the whole breath formations.”

就像善巧的车床师或他的学徒，当他做长弯的时候，他了知：『我做长弯。』当他做短弯的时候，他了知：『我做短弯。』同样地，当比丘吸气长的时候，他了知：『我吸气长。』呼气长的时候，他了知：『我呼气长。』吸气短的时候，他了知：『我吸气短。』呼气短的时候，他了知：『我呼气短。』他如此训练：『我应当觉知（气息的）全身而吸气。』他如此训练：『我应当觉知（气息的）全身而呼气。』他如此训练：『我应当平静（气息的）身行而吸气。』他如此训练：『我应当平静（气息的）身行而呼气。』

“Thus he abides contemplating the body as a body internally. Or he abides contemplating the body as a body externally. Or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body. Or he abides contemplating vanishing phenomena in the body. Or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent merely necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

Ānāpānappabbam̐ niṭṭhitam̐.

如此，他安住于观照内在的身为身、安住于观照外在的身为身或安住于观照内在与外在的身为身。他安住于观照身的生起现象、安住于观照身的坏灭现象或安住于观照身的生起与坏灭现象。或者他建立起『有身』的正念只为了更高的智慧与正念。他独立地安住，不执着世间的任何事物。诸比丘，这就是比丘安住于观身为身的方法。

Iriyāpathapabbam̐ *The Four Postures* 四威仪节

“Puna caparam̐, bhikkhave, bhikkhu gacchanto vā `gacchāmī`ti pajānāti, ṭhito vā `ṭhitomhī`ti pajānāti, nisinno vā `nisinnomhī`ti pajānāti, sayāno vā `sayānomhī`ti pajānāti, yathā yathā vā panassa kāyo paṇihito hoti, tathā tathā nam̐ pajānāti.

“Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim̐ viharati, vayadhammānupassī vā kāyasmim̐ viharati, samudayavayadhammānupassī vā kāyasmim̐ viharati. `Atthi kāyo`ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Iriyāpathapabbam̐ niṭṭhitam̐.

“Again, bhikkhus, while walking, a bhikkhu understands: “I am walking.” While standing, he understands: “I am standing.” While sitting, he understands: “I am sitting.” While lying down, he understands: “I am lying down.” Or he understands accordingly, however his body is disposed.

再者，诸比丘，行走时比丘了知：『我正在行走。』站立时他了知：『我正站立着。』坐着时他了知：『我正坐着。』躺着时他了知：『我正在躺着。』无论身体处在哪一种姿势，他都如实地了知。

“Thus he abides contemplating the body as a body internally. Or he abides contemplating the body as a body externally. Or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body. Or he abides contemplating vanishing phenomena in the body. Or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent merely necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住于观照内在的身为身、安住于观照外在的身为身或安住于观照内在与外在的身为身。他安住于观照身的生起现象、安住于观照身的坏灭现象或安住于观照身的生起与坏灭现象。或者他建立起『有身』的正念只为了更高的智慧与正念。他独立地安住，不执着世间的任何事物。诸比丘，这就是比丘安住于观身为身的方法。

Sampajānappabbam̐ *Clear Comprehension* 正知节（明觉节）

“Puna caparam̐, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārīte sampajānakārī hoti, saṅghāṭipatta-cīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti.

“Again, bhikkhus, while going forward or returning, a bhikkhu acts in clear comprehension. While looking forwards or sideways, he acts in clear comprehension. While bending and stretching his limbs, he acts in clear comprehension. While wearing his robes and carrying his outer robe and bowl, he acts in clear comprehension. While eating, drinking, chewing and tasting, he acts in clear comprehension. While defecating and urinating, he acts in clear comprehension. While walking, standing, sitting, falling asleep and waking up, speaking or keeping silent, he acts in clear comprehension.

“Iti ajjhataṃ vā kāye kāyānupassī viharati,
bahiddhā vā kāye kāyānupassī viharati,
ajjhatabhiddhā vā kāye kāyānupassī viharati.
Samudayadhammānupassī vā kāyasmim
viharati, vayadhammānupassī vā kāyasmim
viharati, samudayavayadhammānupassī vā
kāyasmim viharati. ‘Atthi kāyo’ti vā panassa
sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya
paṭissatimattāya anissito ca viharati, na ca
kiñci loke upādiyati. Evampi kho, bhikkhave,
bhikkhu kāye kāyānupassī viharati.

Sampajānapabbaṃ niṭṭhitam.

再者，诸比丘，向前进或返回的时候，比丘以正知而行。向前看或向旁看的时候，他以正知而行。屈伸肢体的时候，他以正知而行。穿着袈裟、执持衣钵的时候，他以正知而行。吃饭、喝水、咀嚼、尝味的时候，他以正知而行。大小便利的时候，他以正知而行。走路、站立、坐着、入睡与醒来、说话或沉默的时候，他以正知而行。

“Thus he abides contemplating the body as a body internally. Or he abides contemplating the body as a body externally. Or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body. Or he abides contemplating vanishing phenomena in the body. Or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent merely necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住于观照内在的身为身、安住于观照外在的身为身或安住于观照内在与外在的身为身。他安住于观照身的生起现象、安住于观照身的坏灭现象或安住于观照身的生起与坏灭现象。或者他建立起『有身』的正念只为了更高的智慧与正念。他独立地安住，不执着世间的任何事物。诸比丘，这就是比丘安住于观身为身的方法。

Paṭikūlamanasikārapabbaṃ Reflection on Repulsiveness 可厌作意节（不净观）

“Puna caparaṃ, bhikkhave, bhikkhu
imameva kāyaṃ uddhaṃ pādatalā adho
kesamatthakā tacapariyantaṃ pūraṃ
nānappakārassa asucino paccavekkhati – ‘atthi
imasmim kāye kesā lomā nakhā dantā taco,
maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkam,
hadayaṃ yakanam kilomakam pihakam
papphasam, antam antagunam udariyam
karisam matthalungam, pittam semham pubbo
lohitaṃ sedo medo, assu vasā kheḷo
siṅghāṇikā lasikā muttan’ti.

“Seyyathāpi, bhikkhave, ubhatomukhā
putoḷi pūrā nānavihitassa dhañṇassa,
seyyathidaṃ sālīnaṃ vīhīnaṃ muggānaṃ
māsānaṃ tilānaṃ taṇḍulānaṃ. Tamenam
cakkhumā puriso muñcitvā paccavekkheyya –
‘ime sālī, ime vīhī ime muggā ime māsā ime
tilā ime taṇḍulā’ti. Evameva kho, bhikkhave,
bhikkhu imameva kāyaṃ uddhaṃ pādatalā

“Again, bhikkhus, a bhikkhu reflects on this very body from the soles of the feet upwards, from the head-hairs downwards, enclosed by the skin and full of many kinds of impurity: “In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, bowels, mesentery, contents of the stomach, faeces, brain, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, mucus, synovial fluid, and urine.”

再者，诸比丘，比丘思惟这个身体，从脚掌上来及从头发下去，这个身体由皮肤所包裹，并且充满许多不净物：『在这个身体当中有头发、身毛、指甲、牙齿、皮肤、肌肉、筋腱、骨骼、骨髓、肾脏、心脏、肝脏、肋膜、脾脏、肺脏、肠、肠间膜、胃中物、粪便、脑、胆汁、痰、脓、血、汗、脂肪、泪液、油脂、唾液、鼻涕、关节滑液、尿液。』

“Bhikkhus, suppose there were a bag with an opening at both ends, full of various kinds of grain such as hill-rice, paddy, green gram, kidney beans, sesame, husked rice. A man with good eyesight were to open the bag and examine them, saying: “This is hill-rice, this is paddy, this is green gram, these are kidney-beans, this is sesame, this is husked rice.” In the same way, bhikkhus, a bhikkhu reflects on this very body from the soles of the feet upwards, from the head-hairs downwards, enclosed by the skin and full of manifold impurities: “In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh,

adho kesamatthakā tacapariyantam pūram
nānappakārassa asucino paccavekkhati – ‘atthi
imasmim kāye kesā lomā nakhā dantā taco,
maṃsam nhāru aṭṭhi aṭṭhimiñjam vakkam,
hadayam yakanam kilomakam pihakam
papphāsam, antam antaṅgam udariyam
karīsam matthaluṅgam, pittaṃ semham pubbo
lohitaṃ sedo medo, assu vasā kheḷo
siṅghāṇikā lasikā muttan’ti.

“Iti ajjhataṃ vā kāye kāyānupassī viharati,
bahiddhā vā kāye kāyānupassī viharati,
ajjhatabhiddhā vā kāye kāyānupassī viharati.
Samudayadhammānupassī vā kāyasmim
viharati, vayadhammānupassī vā kāyasmim
viharati, samudayavayadhammānupassī vā
kāyasmim viharati. ‘Atthi kāyo’ti vā panassa
sati paccupaṭṭhitā hoti yāvadeva ñānamattāya
paṭissatimattāya anissito ca viharati, na ca
kiñci loke upādiyati. Evampi kho, bhikkhave,
bhikkhu kāye kāyānupassī viharati.

Paṭikūlamanasikārapabbam niṭṭhitam.

Dhātumanasikārapabbam *The Reflection on the Material Elements* 界作意节

“Puna caparam, bhikkhave, bhikkhu
imameva kāyam yathāṭṭhitam yathāpaṇihitam
dhātuso paccavekkhati – ‘atthi imasmim kāye
pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

“Seyyathāpi, bhikkhave, dakkho
goghātako vā goghātakantevāsī vā gāvim
vadhitvā catumahāpathe bilaso vibhajitvā
nisinno assa, evameva kho, bhikkhave,
bhikkhu imameva kāyam yathāṭṭhitam
yathāpaṇihitam dhātuso paccavekkhati – ‘atthi
imasmim kāye pathavīdhātu āpodhātu
tejodhātu vāyodhātū’ti.

sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, bowels, mesentery, contents of the stomach, faeces, brain, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, mucus, synovial fluid and urine.”

诸比丘，就像一个两端开口的袋子，里面装满了各种谷类，如粳米、米、绿豆、豆、芝麻、精米。一个视力良好的人打开袋子，检查它们，说：『这是粳米、这是米、这是绿豆、这是豆、这是芝麻、这是精米。』同样地，诸比丘，比丘思惟这个身体，从脚掌上来及从头发下去，这个身体由皮肤所包裹，并且充满许多不净物：『在这个身体当中有头发、身毛、指甲、牙齿、皮肤、肌肉、筋腱、骨骼、骨髓、肾脏、心脏、肝脏、肋膜、脾脏、肺脏、肠、肠间膜、胃中物、粪便、脑、胆汁、痰、脓、血、汗、脂肪、泪液、油脂、唾液、鼻涕、关节滑液、尿液。』

“Thus he abides contemplating the body as a body internally. Or he abides contemplating the body as a body externally. Or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body. Or he abides contemplating vanishing phenomena in the body. Or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent merely necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住于观照内在的身为身、安住于观照外在的身为身或安住于观照内在与外在的身为身。他安住于观照身的生起现象、安住于观照身的坏灭现象或安住于观照身的生起与坏灭现象。或者他建立起『有身』的正念只为了更高的智慧与正念。他独立地安住，不执着世间的任何事物。诸比丘，这就是比丘安住于观身为身的方法。

“Again, bhikkhus, a bhikkhu reflects on this very body. However it may be placed or disposed, he reflects on it in terms of the elements thus: “In this body there are the earth-element, the water-element, the fire-element, and the wind-element.”

再者，诸比丘，无论身体如何被摆置或安放，比丘都以各种界来观察这个身体：『在这个身体里有地界、水界、火界、风界。』

“Bhikkhus, suppose a skilled butcher or his apprentice has slaughtered a cow and sits at a crossroads with the cow cut up into pieces. In the same way, bhikkhus, a bhikkhu reflects on this very body. However it may be placed or disposed, he reflects on it in terms of the elements thus: “In this body there are the earth-element, the water-element, the fire-element, and the wind-element.”

诸比丘，就像一个熟练的屠夫或屠夫的学徒，屠宰了一头母牛之后，将它切成肉块，然后坐在十字路口。同样地，诸比丘，无论身体如何被摆置或安放，比丘都以各种界来观察这个身体：『在这个身体里有地界、水界、火界、风界。』

“Iti ajjhataṃ vā kāye kāyānupassī viharati,
bahiddhā vā kāye kāyānupassī viharati,
ajjhatabahiddhā vā kāye kāyānupassī viharati.
Samudayadhammānupassī vā kāyasmim
viharati, vayadhammānupassī vā kāyasmim
viharati, samudayavayadhammānupassī vā
kāyasmim viharati. ‘Atthi kāyo’ti vā panassa
sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya
paṭissatimattāya anissito ca viharati, na ca
kiñci loke upādiyati. Evampi kho, bhikkhave,
bhikkhu kāye kāyānupassī viharati.

Dhātumanasikārapabbaṃ niṭṭhitaṃ.

Navasivathikapabbaṃ *The Nine Cemetery Contemplations* 九种坟场观节

“Puna caparaṃ, bhikkhave, bhikkhu
seyyathāpi passeyya sarīraṃ sivathikāya
chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā
tīhamataṃ vā uddhumātakaṃ vinīlakaṃ
vipubbakajātaṃ. So imameva kāyaṃ
upasaṃharati – ‘ayampi kho kāyo evaṃ-
dhammo evambhāvī evaṃ-anatīto’ti.

“Iti ajjhataṃ vā kāye kāyānupassī viharati,
bahiddhā vā kāye kāyānupassī viharati,
ajjhatabahiddhā vā kāye kāyānupassī viharati.
Samudayadhammānupassī vā kāyasmim
viharati, vayadhammānupassī vā kāyasmim
viharati, samudayavayadhammānupassī vā
kāyasmim viharati. ‘Atthi kāyo’ti vā panassa
sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya
paṭissatimattāya anissito ca viharati, na ca
kiñci loke upādiyati. Evampi kho, bhikkhave,
bhikkhu kāye kāyānupassī viharati.

“Puna caparaṃ, bhikkhave, bhikkhu
seyyathāpi passeyya sarīraṃ sivathikāya
chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā
khajjamānaṃ gijjhehi vā khajjamānaṃ kaṅkehi

‘Thus he abides contemplating the body as a body internally. Or he abides contemplating the body as a body externally. Or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body. Or he abides contemplating vanishing phenomena in the body. Or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent merely necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住于观照内在的身为身、安住于观照外在的身为身或安住于观照内在与外在的身为身。他安住于观照身的生起现象、安住于观照身的坏灭现象或安住于观照身的生起与坏灭现象。或者他建立起『有身』的正念只为了更高的智慧与正念。他独立地安住，不执着世间的任何事物。诸比丘，这就是比丘安住于观身为身的方法。

(1) ‘Again, bhikkhus, a bhikkhu might come to see a corpse thrown aside in a charnel ground, dead for one, two or three days. It is swollen, discoloured, and festering. He compares his own body with that, thinking: “Indeed, this body is of the same nature. It will become like that and is not exempt from that fate.”

再者，诸比丘，比丘在坟场中见到死后经过一天、二天或三天的被丢弃尸体，那尸体肿胀、变色、腐烂。他拿那具尸体和自身作比较，思惟：『确实地，我的身体也具有同样的本质，它将会变成那样，如此的下场是无法避免的。』

‘Thus he abides contemplating the body as a body internally. Or he abides contemplating the body as a body externally. Or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body. Or he abides contemplating vanishing phenomena in the body. Or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent merely necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

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(2) ‘Again, bhikkhus, a bhikkhu might come to see a corpse in a charnel ground, thrown aside, eaten by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals or various kinds of worms. He compares his own body with that, thinking: “Indeed, this body is of the same

vā khajjamānaṃ sunakhehi vā khajjamānaṃ byagghehi vā khajjamānaṃ dīpihi vā khajjamānaṃ siṅgālehi vā khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃ-anatīto’ti.

“Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

“Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikasāṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃ-anatīto’ti.

“Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

nature. It will become like that and is not exempt from that fate.”

再者，诸比丘，比丘在坟场中见到被丢弃的尸体，被乌鸦、老鹰、秃鹰、苍鹭、狗、老虎、豹、豺狼或各种虫所啖食。他拿那具尸体和自身作比较，思惟：『确实地，我的身体也具有同样的本质，它将会变成那样，如此的下场是无法避免的。』

“Thus he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body, or he abides contemplating vanishing phenomena in the body, or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住于观照内在的身为身、安住于观照外在的身为身或安住于观照内在与外在的身为身。他安住于观照身的生起现象、安住于观照身的坏灭现象或安住于观照身的生起与坏灭现象。或者他建立起『有身』的正念只为了更高的智慧与正念。他独立地安住，不执着世间的任何事物。诸比丘，这就是比丘安住于观身为身的方法。

(3) ‘Again, bhikkhus, a bhikkhu might come to see a corpse which has been reduced to a skeleton with (some) flesh and blood attached to it and held together by tendons. He compares his own body with that, thinking: “Indeed, this body is of the same nature. It will become like that and is not exempt from that fate.”

再者，诸比丘，比丘在坟场中见到被丢弃的尸体，已经变成只剩下（一些）血肉附着的一具骸骨，依靠筋腱而连结在一起。他拿那具尸体和自身作比较，思惟：『确实地，我的身体也具有同样的本质，它将会变成那样，如此的下场是无法避免的。』

“Thus he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body, or he abides contemplating vanishing phenomena in the body, or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住于观照内在的身为身、安住于观照外在的身为身或安住于观照内在与外在的身为身。他安住于观照身的生起现象、安住于观照身的坏灭现象或安住于观照身的生起与坏灭现象。或者他建立起『有身』的正念只为了更高的智慧与正念。他独立地安住，不执着世间的任何事物。诸比丘，这就是比丘安住于观身为身的方法。

“Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ nimaṃsalohita-makkhitaṃ nhārusambandham. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃ-anatīto’ti.

“Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

“Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandham. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃ-anatīto’ti.

“Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

(4) ‘Again, bhikkhus, a bhikkhu might come to see a corpse which has been reduced to a skeleton without any flesh but smeared with blood and held together by tendons. He compares his own body with that, thinking: “Indeed, this body is of the same nature. It will become like that and is not exempt from that fate.”

再者，诸比丘，比丘在坟场中见到被丢弃的尸体，已变成一具没有肉而只有血迹漫涂的骸骨，依靠筋腱连结在一起。他拿那具尸体和自身作比较，思惟：『确实地，我的身体也具有同样的本质，它将会变成那样，如此的下场是无法避免的。』

“Thus he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body, or he abides contemplating vanishing phenomena in the body, or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住于观照内在的身为身、安住于观照外在的身为身或安住于观照内在与外在的身为身。他安住于观照身的生起现象、安住于观照身的坏灭现象或安住于观照身的生起与坏灭现象。或者他建立起『有身』的正念只为了更高的智慧与正念。他独立地安住，不执着世间的任何事物。诸比丘，这就是比丘安住于观身为身的方法。

(5) ‘Again, bhikkhus, a bhikkhu might come to see a corpse which has been reduced to a skeleton without any flesh or blood, held together by tendons. He compares his own body with that, thinking: “Indeed, this body is of the same nature. It will become like that and is not exempt from that fate.”

再者，诸比丘，比丘在坟场中见到被丢弃的尸体，已经变成没有血肉的骸骨，依靠筋腱而连结在一起。他拿那具尸体和自身作比较，思惟：『确实地，我的身体也具有同样的本质，它将会变成那样，如此的下场是无法避免的。』

“Thus he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body, or he abides contemplating vanishing phenomena in the body, or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住于观照内在的身为身、安住于观照外在的身为身或安住于观照内在与外在的身为身。他安住于观照身的生起现象、安住于观照身的坏灭现象或安住于观照身的生起与坏灭现象。或者他建立起『有身』的正念只为了更高的智慧与正念。

“Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikāni apagatasambandhāni disā vidisā vikkhittāni, aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena goppakaṭṭhikaṃ aññena jaṅghaṭṭhikaṃ aññena ūruṭṭhikaṃ aññena kaṭiṭṭhikaṃ aññena phāsukaṭṭhikaṃ aññena piṭṭhiṭṭhikaṃ aññena khandhaṭṭhikaṃ aññena gīvaṭṭhikaṃ aññena hanukaṭṭhikaṃ aññena dantaṭṭhikaṃ aññena sīsakaṭāhaṃ. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃ-anatīto’ti.

“Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

“Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikāni setāni saṅkhavaṇṇa-paṭibhāgāni. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃ-anatīto’ti.

“Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā

他独立地安住，不执着世间的任何事物。诸比丘，这就是比丘安住于观身为身的方法。

(6) ‘Again, bhikkhus, a bhikkhu might come to see a corpse which has been reduced to disconnected bones scattered in all directions, here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a back-bone, here a rib-bone, there a breast-bone, here an arm-bone, there a shoulder-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull. He compares his own body with that, thinking: “Indeed, this body is of the same nature. It will become like that and is not exempt from that fate.”

再者，诸比丘，比丘在坟场中见到被丢弃的尸体，已经变成分散在各处的骨头：这里一块手骨，那里一块脚骨，这里一块脚踝骨，那里一块小腿骨，这里一块大腿骨，那里一块髌骨，这里一块肋骨，那里一块背骨，这里一块胸骨，那里一块颈椎骨，这里一块下颚骨，那里一块牙龈骨，这里是头盖骨。他拿那具尸体和自身作比较，思惟：『确实地，我的身体也具有同样的本质，它将会变成那样，如此的下场是无法避免的。』

“Thus he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body, or he abides contemplating vanishing phenomena in the body, or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住于观照内在的身为身、安住于观照外在的身为身或安住于观照内在与外在的身为身。他安住于观照身的生起现象、安住于观照身的坏灭现象或安住于观照身的生起与坏灭现象。或者他建立起『有身』的正念只为了更高的智慧与正念。他独立地安住，不执着世间的任何事物。诸比丘，这就是比丘安住于观身为身的方法。

(7) ‘Again, bhikkhus, a bhikkhu might come to see a corpse that has been reduced to bleached bones of conch-like colour. He compares his own body with that, thinking: “Indeed, this body is of the same nature. It will become like that and is not exempt from that fate.”

再者，诸比丘，比丘在坟场中见到被丢弃的尸体，已变成贝壳色的白骨。他拿那具尸体和自身作比较，思惟：『确实地，我的身体也具有同样的本质，它将会变成那样，如此的下场是无法避免的。』

“Thus he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body, or he abides contemplating vanishing phenomena in the body, or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is

kāyasmim viharati. 'Atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

"Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikāni puñjakitāni terovassikāni. So imameva kāyaṃ upasaṃharati – 'ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃ-anatīto'ti.

"Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. 'Atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

"Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikāni pūtīni cuṇṇakajātāni. So imameva kāyaṃ upasaṃharati – 'ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃ-anatīto'ti.

"Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā

established in him just to the extent necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住于观照内在的身为身、安住于观照外在的身为身或安住于观照内在与外在的身为身。他安住于观照身的生起现象、安住于观照身的坏灭现象或安住于观照身的生起与坏灭现象。或者他建立起『有身』的正念只为了更高的智慧与正念。他独立地安住，不执着世间的任何事物。诸比丘，这就是比丘安住于观身为身的方法。

(8) 'Again, bhikkhus, a bhikkhu might come to see bones piled up in a heap more than one year old. He compares his own body with that, thinking: "Indeed, this body is of the same nature. It will become like that and is not exempt from that fate."

再者，诸比丘，比丘在坟场中见到被丢弃的尸体，已变成经过一年以上的一堆骨头。他拿那具尸体和自身作比较，思惟：『确实地，我的身体也具有同样的本质，它将会变成那样，如此的下场是无法避免的。』

"Thus he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body, or he abides contemplating vanishing phenomena in the body, or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that "there is a body" is established in him just to the extent necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住于观照内在的身为身、安住于观照外在的身为身或安住于观照内在与外在的身为身。他安住于观照身的生起现象、安住于观照身的坏灭现象或安住于观照身的生起与坏灭现象。或者他建立起『有身』的正念只为了更高的智慧与正念。他独立地安住，不执着世间的任何事物。诸比丘，这就是比丘安住于观身为身的方法。

(9) 'Again, bhikkhus, a bhikkhu might come to see bones rotted away to powder. He compares his own body with that, thinking: "Indeed, this body is of the same nature. It will become like that and is not exempt from that fate."

再者，诸比丘，比丘在坟场中见到被丢弃的尸体，骨头已经腐朽成骨粉。他拿那具尸体和自身作比较，思惟：『确实地，我的身体也具有同样的本质，它将会变成那样，如此的下场是无法避免的。』

"Thus he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body, or he abides contemplating vanishing phenomena in the body, or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that "there is a body" is

kāyasmim viharati. 'Atthi kāyo'ti vā panassa
sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya
paṭissatimattāya anissito ca viharati, na ca
kiñci loke upādiyati. Evampi kho, bhikkhave,
bhikkhu kāye kāyānupassī viharati.

*Navasivathikapabbam niṭṭhitam.
Cuddasa kāyānupassanā niṭṭhitā.*

(Chant until here for day 1)

Vedanānupassanā Contemplation of Feeling 受随观念处

"Kathañca pana, bhikkhave, bhikkhu
vedanāsu vedanānupassī viharati? Idha,
bhikkhave, bhikkhu sukham vā vedanam
vedayamāno 'sukham vedanam vedayāmī'ti
pajānāti. Dukkham vā vedanam vedayamāno
'dukkham vedanam vedayāmī'ti pajānāti.
Adukkhamasukham vā vedanam vedayamāno
'adukkhmasukham vedanam vedayāmī'ti
pajānāti.

"Sāmisam vā sukham vedanam vedaya-
māno 'sāmisam sukham vedanam vedayāmī'ti
pajānāti, nirāmisam vā sukham vedanam
vedayamāno 'nirāmisam sukham vedanam
vedayāmī'ti pajānāti. Sāmisam vā dukkham
vedanam vedayamāno 'sāmisam dukkham
vedanam vedayāmī'ti pajānāti, nirāmisam vā
dukkham vedanam vedayamāno 'nirāmisam
dukkham vedanam vedayāmī'ti pajānāti.
Sāmisam vā adukkhmasukham vedanam
vedayamāno 'sāmisam adukkhmasukham
vedanam vedayāmī'ti pajānāti, nirāmisam vā
adukkhmasukham vedanam vedayamāno
'nirāmisam adukkhmasukham vedanam
vedayāmī'ti pajānāti.

established in him just to the extent necessary for
knowledge and mindfulness. And he abides independent,
not clinging to anything in the world. Bhikkhus, this is
how a bhikkhu abides contemplating the body as a body.

如此，他安住于观照内在的身为身、安住于观
照外在的身为身或安住于观照内在与外在的身为
身。他安住于观照身的生起现象、安住于观照身的
坏灭现象或安住于观照身的生起与坏灭现象。或者
他建立起『有身』的正念只为了更高的智慧与正念。
他独立地安住，不执着世间的任何事物。诸比丘，
这就是比丘安住于观身为身的方法。

(第一天诵至此)

'And, bhikkhus, how does a bhikkhu abide
contemplating feelings as feelings? Here, bhikkhus,
when experiencing a pleasant feeling a bhikkhu
understands: "I experience a pleasant feeling." When
experiencing a painful feeling he understands: "I
experience a painful feeling." When experiencing a
neither-painful-nor-pleasant feeling he understands: "I
experience a neither-painful-nor-pleasant feeling."

再者，诸比丘，比丘如何安住于观受为受呢？
在此，诸比丘，感到乐受时，比丘了知：『我感到
乐受。』感到苦受时，他了知：『我感到苦受。』
感到不苦不乐受时，他了知：『我感到不苦不乐受。』

"When experiencing a pleasant sensual feeling he
understands: "I experience a pleasant sensual feeling."
When experiencing a pleasant non-sensual feeling he
understands: "I experience a pleasant non-sensual
feeling." When experiencing a painful sensual feeling he
understands: "I experience a painful sensual feeling."
When experiencing a painful non-sensual feeling he
understands: "I experience a painful non-sensual
feeling." When experiencing a neither-painful-nor-
pleasant sensual feeling he understands: "I experience a
neither-painful-nor-pleasant sensual feeling." When
experiencing a neither-painful-nor-pleasant non-sensual
feeling he understands: "I experience a neither-painful-
nor-pleasant non-sensual feeling."

感到有爱染的乐受时，他了知：『我感到有爱
染的乐受。』感到没有爱染的乐受时，他了知：『我
感到没有爱染的乐受。』感到有爱染的苦受时，他
了知：『我感到有爱染的苦受。』感到没有爱染的
苦受时，他了知：『我感到没有爱染的苦受。』感
到有爱染的不苦不乐受时，他了知：『我感到有爱
染的不苦不乐受。』感到没有爱染的不苦不乐受时，
他了知：『我感到没有爱染的不苦不乐受。』

Iti ajjhataṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhatabhiddhā vā vedanāsu vedanānupassī viharati. Samudaya-dhammānupassī vā vedanāsu viharati, vayadhammānupassī vā vedanāsu viharati, samudayavayadhammānupassī vā vedanāsu viharati. `Atthi vedanā`ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.

Vedanānupassanā niṭṭhitā.

‘Thus he abides contemplating feelings as feelings internally, or he abides contemplating feelings as feelings externally, or he abides contemplating feelings as feelings both internally and externally. He abides contemplating arising phenomena in the feelings, or he abides contemplating vanishing phenomena in the feelings, or he abides contemplating both arising and vanishing phenomena in the feelings. Or mindfulness that “there is feeling” is established in him just to the extent merely necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating feelings as feelings.

如此，他安住于观照内在的受为受、安住于观照外在的受为受或安住于观照内在与外在的受为受。他安住于观照受的生起现象、安住于观照受的坏灭现象或安住于观照受的生起与坏灭现象。或者他建立起『有受』的正念只为了更高的智慧与正念。他独立地安住，不执着世间的任何事物。诸比丘，这就是比丘安住于观受为受的方法。

Cittānupassanā *Contemplation of Mind* 心随观念处

“Kathaṅca pana, bhikkhave, bhikkhu citte cittānupassī viharati? Idha, bhikkhave, bhikkhu sarāgaṃ vā cittaṃ `sarāgaṃ cittaṃ`ti pajānāti, vītarāgaṃ vā cittaṃ `vītarāgaṃ cittaṃ`ti pajānāti. Sadosaṃ vā cittaṃ `sadosaṃ cittaṃ`ti pajānāti, vītadosaṃ vā cittaṃ `vītadosaṃ cittaṃ`ti pajānāti. Samohaṃ vā cittaṃ `samohaṃ cittaṃ`ti pajānāti, vītamohaṃ vā cittaṃ `vītamohaṃ cittaṃ`ti pajānāti. Saṅkhittaṃ vā cittaṃ `saṅkhittaṃ cittaṃ`ti pajānāti, vikkhittaṃ vā cittaṃ `vikkhittaṃ cittaṃ`ti pajānāti. Mahaggataṃ vā cittaṃ `mahaggataṃ cittaṃ`ti pajānāti, amahaggataṃ vā cittaṃ `amahaggataṃ cittaṃ`ti pajānāti. Sauttaraṃ vā cittaṃ `sauttaraṃ cittaṃ`ti pajānāti, anuttaraṃ vā cittaṃ `anuttaraṃ cittaṃ`ti pajānāti. Samāhitaṃ vā cittaṃ `samāhitaṃ cittaṃ`ti pajānāti, asamāhitaṃ vā cittaṃ `asamāhitaṃ cittaṃ`ti pajānāti. Vimuttaṃ vā cittaṃ `vimuttaṃ cittaṃ`ti pajānāti. Avimuttaṃ vā cittaṃ `avimuttaṃ cittaṃ`ti pajānāti.

‘Again, bhikkhus, how does a bhikkhu abide contemplating mind as mind? Here, bhikkhus, a bhikkhu understands mind with lust as mind with lust. He understands mind free from lust as mind free from lust. He understands mind with hate as mind with hate. He understands mind free from hate as mind free from hate. He understands mind with delusion as mind with delusion. He understands mind free from delusion as mind free from delusion. He understands contracted mind as contracted mind. He understands distracted mind as distracted mind. He understands exalted mind as exalted mind. He understands unexalted mind as unexalted mind. He understands surpassable mind as surpassable mind. He understands unsurpassable mind as unsurpassable mind. He understands concentrated mind as concentrated mind. He understands unconcentrated mind as unconcentrated mind. He understands liberated mind as liberated mind. He understands unliberated mind as unliberated mind.

再者，诸比丘，比丘如何安住于观心为心呢？在此，诸比丘，比丘了知有贪欲的心为有贪欲的心，了知没有贪欲的心为没有贪欲的心；了知有瞋恨的心为有瞋恨的心，了知没有瞋恨的心为没有瞋恨的心；了知有愚痴的心为有愚痴的心，了知没有愚痴的心为没有愚痴的心；了知收缩的心为收缩的心，了知散乱的心为散乱的心；了知广大的心为广大的心，了知不广大的心为不广大的心；了知有上的心为有上的心，了知无上的心为无上的心；了知专一的心为专一的心，了知不专一的心为不专一的心；了知解脱的心为解脱的心，了知未解脱的心为未解脱的心。

Iti ajjhataṃ vā citte cittānupassī viharati,
 bahiddhā vā citte cittānupassī viharati,
 ajjhatabahiddhā vā citte cittānupassī viharati.
 Samudayadhammānupassī vā cittasmim
 viharati, vayadhammānupassī vā cittasmim
 viharati, samudayavayadhammānupassī vā
 cittasmim viharati, 'atthi cittaṃ'ti vā panassa
 sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya
 paṭissatimattāya anissito ca viharati, na ca
 kiñci loke upādiyati. Evampi kho, bhikkhave,
 bhikkhu citte cittānupassī viharati.

Cittānupassanā niṭṭhitā.

Dhammānupassanā Nivaraṇapabbāṃ

Contemplation of Dhamma-Objects: The Five Hindrances 法随观念处：五盖节

"Kathaṅca pana, bhikkhave, bhikkhu
 dhammesu dhammānupassī viharati? Idha,
 bhikkhave, bhikkhu dhammesu dhammānupassī
 viharati pañcasu nīvaraṇesu. Kathaṅca pana,
 bhikkhave, bhikkhu dhammesu dhammānupassī
 viharati pañcasu nīvaraṇesu?"

"Idha, bhikkhave, bhikkhu santaṃ vā
 ajjhataṃ kāmacchandaṃ 'atthi me ajjhataṃ
 kāmacchandaṃ'ti pajānāti, asantaṃ vā ajjhataṃ
 kāmacchandaṃ 'natthi me ajjhataṃ
 kāmacchandaṃ'ti pajānāti, yathā ca
 anuppannassa kāmacchandassa uppādo hoti
 taṅca pajānāti, yathā ca uppannassa
 kāmacchandassa pahānaṃ hoti taṅca pajānāti,
 yathā ca pahānassa kāmacchandassa āyatim
 anuppādo hoti taṅca pajānāti."

"Santaṃ vā ajjhataṃ byāpādaṃ 'atthi me
 ajjhataṃ byāpādo'ti pajānāti, asantaṃ vā
 ajjhataṃ byāpādaṃ 'natthi me ajjhataṃ
 byāpādo'ti pajānāti, yathā ca anuppannassa
 byāpādassa uppādo hoti taṅca pajānāti, yathā
 ca uppannassa byāpādassa pahānaṃ hoti

'Thus he abides contemplating mind as mind internally, or he abides contemplating mind as mind externally, or he abides contemplating mind as mind both internally and externally. He abides contemplating arising phenomena in the mind, or he abides contemplating vanishing phenomena in the mind, or he abides contemplating both arising and vanishing phenomena in the mind. Or mindfulness that "there is mind" is established in him just to the extent necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating mind as mind.

如此，他安住于观照内在的心为心、安住于观照外在的心为心或安住于观照内在与外在的心为心。他安住于观照心的生起现象、安住于观照心的坏灭现象或安住于观照心的生起与坏灭现象。或者他建立起『有心』的正念只为了更高的智慧与正念。他独立地安住，不执着世界的任何事物。诸比丘，这就是比丘安住于观心为心的方法。

'Again, bhikkhus, how does a bhikkhu abide contemplating dhamma-objects as dhamma-objects? Here, bhikkhus, a bhikkhu abides contemplating dhamma-objects as dhamma-objects concerning the five hindrances. Bhikkhus, how does a bhikkhu abide contemplating dhamma-objects as dhamma-objects concerning the five hindrances?"

再者，诸比丘，比丘如何安住于观法为法呢？在此，诸比丘，比丘依五盖而安住于观法为法。诸比丘，比丘如何依五盖而安住于观法为法呢？

'Here, bhikkhus, whenever sensual desire is present within him, a bhikkhu understands: "Sensual desire is present within me." Whenever sensual desire is absent from him, he understands: "Sensual desire is absent from me." He understands how the sensual desire that has not yet arisen within him comes to arise. He understands how the sensual desire that has now arisen within him is eradicated. He understands how the sensual desire that has now been eradicated will in future no longer arise within him.

在此，诸比丘，内心有欲欲时，比丘了知：『我内心有欲欲。』内心没有欲欲时，他了知：『我内心没有欲欲。』他了知尚未生起的欲欲如何在他内心生起；他了知已经在他内心生起的欲欲如何被灭除；他了知已经被灭除的欲欲如何不会再于未来生起。

'Whenever ill-will is present within him, he understands: "Ill-will is present within me." Whenever ill-will is absent from him, he understands: "Ill-will is absent from me." He understands how the ill-will that has not yet arisen within him comes to arise. He understands how the ill-will that has now arisen within him is eradicated. He understands how the ill-will that has now been eradicated will in future no longer arise within him.

tañca pajānāti, yathā ca pahīnassa byāpādassa āyatim anuppādo hoti tañca pajānāti.

“Santam vā ajjhataṃ thinamiddham ‘atthi me ajjhataṃ thinamiddhan’ti pajānāti, asantam vā ajjhataṃ thinamiddham ‘natthi me ajjhataṃ thinamiddhan’ti pajānāti, yathā ca anuppannassa thinamiddhassa uppādo hoti tañca pajānāti, yathā ca uppannassa thinamiddhassa pahānam hoti tañca pajānāti, yathā ca pahīnassa thinamiddhassa āyatim anuppādo hoti tañca pajānāti.

“Santam vā ajjhataṃ uddhaccakukkuccam ‘atthi me ajjhataṃ uddhaccakukkuccan’ti pajānāti, asantam vā ajjhataṃ uddhaccakukkuccam ‘natthi me ajjhataṃ uddhaccakukkuccan’ti pajānāti, yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti tañca pajānāti, yathā ca uppannassa uddhaccakukkuccassa pahānam hoti tañca pajānāti, yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti tañca pajānāti.

“Santam vā ajjhataṃ vicikiccham ‘atthi me ajjhataṃ vicikicchā’ti pajānāti, asantam vā ajjhataṃ vicikiccham ‘natthi me ajjhataṃ vicikicchā’ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti tañca pajānāti, yathā ca uppannāya vicikicchāya pahānam hoti tañca pajānāti, yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti tañca pajānāti.

“Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī

内心有瞋恨时，他了知：『我内心有瞋恨。』内心没有瞋恨时，他了知：『我内心没有瞋恨。』他了知尚未生起的瞋恨如何在他内心生起；他了知已经在他内心生起的瞋恨如何被灭除；他了知已经被灭除的瞋恨如何不会再于未来生起。

“Whenever sloth and torpor of mind are present within him, he understands: “Sloth and torpor of mind are present within me.” Whenever sloth and torpor of mind are absent from him, he understands: “Sloth and torpor of mind are absent from me.” He understands how the sloth and torpor of mind that have not yet arisen within him come to arise. He understands how the sloth and torpor of mind that have now arisen within him are eradicated. He understands how the sloth and torpor of mind that have now been eradicated will in future no longer arise within him.

内心有昏沉与睡眠时，他了知：『我内心有昏沉与睡眠。』内心没有昏沉与睡眠时，他了知：『我内心没有昏沉与睡眠。』他了知尚未生起的昏沉与睡眠如何在他内心生起；他了知已经在他内心生起的昏沉与睡眠如何被灭除；他了知已经被灭除的昏沉与睡眠如何不会再于未来生起。

“Whenever restlessness and remorse is present within him, he understands: “Restlessness and remorse are present within me.” Whenever restlessness and remorse are absent from him, he understands: “Restlessness and remorse are absent from me.” He understands how the restlessness and remorse that have not yet arisen within him come to arise. He understands how the restlessness and remorse that have now arisen within him are eradicated. He understands how the restlessness and remorse that have now been eradicated will in future no longer arise within him.

内心有掉举与追悔时，他了知：『我内心有掉举与追悔。』内心没有掉举与追悔时，他了知：『我内心没有掉举与追悔。』他了知尚未生起的掉举与追悔如何在他内心生起；他了知已经在他内心生起的掉举与追悔如何被灭除；他了知已经被灭除的掉举与追悔如何不会再于未来生起。

“Whenever doubt is present within him, he understands: “Doubt is present within me.” Whenever doubt is absent from him, he understands: “Doubt is absent from me.” He understands how the doubt that has not yet arisen within him comes to arise. He understands how the doubt that has now arisen within him is eradicated. He understands how the doubt that has now been eradicated will in future no longer arise within him.

内心有怀疑时，他了知：『我内心有怀疑。』内心没有怀疑时，他了知：『我内心没有怀疑。』他了知尚未生起的怀疑如何在他内心生起；他了知已经在他内心生起的怀疑如何被灭除；他了知已经被灭除的怀疑如何不会再于未来生起。

“Thus he abides contemplating dhamma-objects as dhamma-objects internally, or he abides contemplating dhamma-objects as dhamma-objects externally, or he abides contemplating dhamma-objects as dhamma-objects both internally and externally. He abides

viharati samudayadhammānupassī vā
dhammesu viharati, vayadhammānupassī vā
dhammesu viharati, samudayavaya-
dhammānupassī vā dhammesu viharati 'atthi
dhammā'ti vā panassa sati paccupaṭṭhitā hoti
yāvadeva ñāṇamattāya paṭissatimattāya
anissito ca viharati, na ca kiñci loke upādiyati.
Evampi kho, bhikkhave, bhikkhu dhammesu
dhammānupassī viharati pañcasu nīvaraṇesu.

Nīvaraṇapabbam̐ niṭṭhitam̐.

Khandhapabbam̐ *The Five Clinging Aggregates* 五取蕴节

"Puna caparam̐, bhikkhave, bhikkhu
dhammesu dhammānupassī viharati pañcasu
upādānakkhandhesu. Kathañca pana, bhikkhave,
bhikkhu dhammesu dhammānupassī viharati
pañcasu upādānakkhandhesu?"

"Idha, bhikkhave, bhikkhu – 'iti rūpam̐, iti
rūpassa samudayo, iti rūpassa atthaṅgamo; iti
vedanā, iti vedanāya samudayo, iti vedanāya
atthaṅgamo; iti saññā, iti saññāya samudayo,
iti saññāya atthaṅgamo; iti saṅkhārā, iti
saṅkhārānam̐ samudayo, iti saṅkhārānam̐
atthaṅgamo, iti viññāṇam̐, iti viññāṇassa
samudayo, iti viññāṇassa atthaṅgamo'ti.

Iti ajjhataṁ vā dhammesu
dhammānupassī viharati, bahiddhā vā
dhammesu dhammānupassī viharati, ajjhata-
bahiddhā vā dhammesu dhammānupassī
viharati. Samudayadhammānupassī vā
dhammesu viharati, vayadhammānupassī vā
dhammesu viharati, samudayavaya-
dhammānupassī vā dhammesu viharati. 'Atthi
dhammā'ti vā panassa sati paccupaṭṭhitā hoti
yāvadeva ñāṇamattāya paṭissatimattāya,
anissito ca viharati, na ca kiñci loke upādiyati.
Evampi kho, bhikkhave, bhikkhu dhammesu

contemplating arising phenomena in the dhamma-objects,
or he abides contemplating vanishing phenomena in the
dhamma-objects, or he abides contemplating both arising
and vanishing phenomena in the dhamma-objects. Or
mindfulness that "there are dhamma-objects" is
established in him just to the extent merely necessary for
knowledge and mindfulness. And he abides independent,
not clinging to anything in the world. Bhikkhus, this is how
a bhikkhu abides contemplating dhamma-objects as
dhamma-objects concerning the five hindrances.

如此，他安住于观照内在的法为法、安住于观
照外在的法为法或安住于观照内在与外在的法为
法。他安住于观照法的生起现象、安住于观照法的
坏灭现象或安住于观照法的生起与坏灭现象。或者
他建立起『有法』的正念只为了更高的智慧与正念。
他独立地安住，不执着世界的任何事物。诸比丘，
这就是比丘依五盖而安住于观法为法的方法。

'Again, bhikkhus, a bhikkhu abides contemplating
dhamma-objects as dhamma-objects concerning the five
aggregates of clinging. Bhikkhus, how does a bhikkhu
abide contemplating dhamma-objects as dhamma-objects
concerning the five aggregates of clinging?

再者，诸比丘，比丘依五取蕴安住于观法为法。
诸比丘，比丘如何依五取蕴安住于观法为法呢？

'Here, bhikkhus, a bhikkhu understands: "Such is
materiality, such is its origin, such is its destruction; such
is feeling, such is its origin, such is its destruction; such
is perception, such is its origin, such is its destruction;
such are formations, such is their origin, such is their
destruction; such is consciousness, such is its origin, such
is its destruction."

在此，诸比丘，比丘了知：『这是色，这是色
的生起，这是色的坏灭；这是受，这是受的生起，
这是受的坏灭；这是想，这是想的生起，这是想的
坏灭；这是行，这是行的生起，这是行的坏灭；这
是识，这是识的生起，这是识的坏灭。』

'Thus he abides contemplating dhamma-objects as
dhamma-objects internally, or he abides contemplating
dhamma-objects as dhamma-objects externally, or he
abides contemplating dhamma-objects as dhamma-
objects both internally and externally. He abides
contemplating arising phenomena in the dhamma-
objects, or he abides contemplating vanishing
phenomena in the dhamma-objects, or he abides
contemplating both arising and vanishing phenomena in
the dhamma-objects. Or mindfulness that "there are
dhamma-objects" is established in him just to the extent
necessary for knowledge and mindfulness. And he abides
independent, not clinging to anything in the world.
Bhikkhus, this is how a bhikkhu abides contemplating
dhamma-objects as dhamma-objects concerning the five
aggregates of clinging.

dhammānupassī viharati pañcasu
upādānakkhandhesu.

Khandhapabbam̐ niṭṭhitam̐.

Āyatanapabbam̐ Sense-Bases 十二处节

“Puna caparam̐, bhikkhave, bhikkhu
dhammesu dhammānupassī viharati chasu
ajjhattikabāhiresu āyatanesu. Kathañca pana,
bhikkhave, bhikkhu dhammesu dhammānupassī
viharati chasu ajjhattikabāhiresu āyatanesu?”

“Idha, bhikkhave, bhikkhu cakkhuñca
pajānāti, rūpe ca pajānāti, yañca tadubhayam̐
paṭicca uppajjati saṃyojanam̐ tañca pajānāti,
yathā ca anuppannassa saṃyojanassa uppādo
hoti tañca pajānāti, yathā ca uppannassa
saṃyojanassa pahānam̐ hoti tañca pajānāti,
yathā ca pahīnassa saṃyojanassa āyatim̐
anuppādo hoti tañca pajānāti.

“Sotañca pajānāti, sadde ca pajānāti, yañca
tadubhayam̐ paṭicca uppajjati saṃyojanam̐
tañca pajānāti, yathā ca anuppannassa
saṃyojanassa uppādo hoti tañca pajānāti,
yathā ca uppannassa saṃyojanassa pahānam̐
hoti tañca pajānāti, yathā ca pahīnassa
saṃyojanassa āyatim̐ anuppādo hoti tañca
pajānāti.

“Ghānañca pajānāti, gandhe ca pajānāti,
yañca tadubhayam̐ paṭicca uppajjati
saṃyojanam̐ tañca pajānāti, yathā ca
anuppannassa saṃyojanassa uppādo hoti
tañca pajānāti, yathā ca uppannassa
saṃyojanassa pahānam̐ hoti tañca pajānāti,
yathā ca pahīnassa saṃyojanassa āyatim̐
anuppādo hoti tañca pajānāti.

如此，他安住于观照内在的法为法、安住于观照外在的法为法或安住于观照内在与外在的法为法。他安住于观照法的生起现象、安住于观照法的坏灭现象或安住于观照法的生起与坏灭现象。或者他建立起『有法』的正念只为了更高的智慧与正念。他独立地安住，不执着世间的任何事物。诸比丘，这就是比丘依五取蕴而安住于观法为法的方法。

“Again, bhikkhus, a bhikkhu abides contemplating dhamma-objects as dhamma-objects concerning the six internal and the six external sense-bases. Bhikkhus, how does a bhikkhu abide contemplating dhamma-objects as dhamma-objects concerning the six internal and the six external sense-bases?”

再者，诸比丘，比丘依六内处与六外处而安住于观法为法。诸比丘，比丘如何依六内处与六外处而安住于观法为法呢？

“Here, bhikkhus, a bhikkhu understands the eye, the visible objects, and the fetter that arises dependent on these two. He understands how the fetter that has not yet arisen comes to arise. He understands how the fetter that has now arisen is eradicated. He understands how the fetter that has now been eradicated will in future no longer arise.

在此，诸比丘，比丘了知眼根，了知色尘及了知依靠此二者而生起的结，了知尚未生起的结如何生起，了知已经生起的结如何被灭除，了知已经被灭除的结如何不会再于未来生起。

“He understands the ear, the sounds, and the fetter that arises dependent on these two. He understands how the fetter that has not yet arisen comes to arise. He understands how the fetter that has now arisen is eradicated. He understands how the fetter that has now been eradicated will in future no longer arise.

他了知耳根，了知声尘及了知依靠此二者而生起的结，了知尚未生起的结如何生起，了知已经生起的结如何被灭除，了知已经被灭除的结如何不会再于未来生起。

“He understands the nose and the odours and the fetter that arises dependent on these two. He understands how the fetter that has not yet arisen comes to arise. He understands how the fetter that has now arisen is eradicated. He understands how the fetter that has now been eradicated will in future no longer arise.

他了知鼻根，了知香尘及了知依靠此二者而生起的结，了知尚未生起的结如何生起，了知已经生起的结如何被灭除，了知已经被灭除的结如何不会再于未来生起。

“Jivhañca pajānāti, rase ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

“Kāyañca pajānāti, phoṭṭhabbe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

“Manañca pajānāti, dhamme ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

“Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata-bahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavaya-dhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattika-bāhiresu āyatanesu.

Āyatanapabbam niṭṭhitam.

‘He understands the tongue and the flavours and the fetter that arises dependent on these two. He understands how the fetter that has not yet arisen comes to arise. He understands how the fetter that has now arisen is eradicated. He understands how the fetter that has now been eradicated will in future no longer arise.

他了知舌根，了知味尘及了知依靠此二者而生起的结，了知尚未生起的结如何生起，了知已经生起的结如何被灭除，了知已经被灭除的结如何不会再于未来生起。

‘He understands the body and the tangibles and the fetter that arises dependent on these two. He understands how the fetter that has not yet arisen comes to arise. He understands how the fetter that has now arisen is eradicated. He understands how the fetter that has now been eradicated will in future no longer arise.

他了知身根，了知触尘及了知依靠此二者而生起的结，了知尚未生起的结如何生起，了知已经生起的结如何被灭除，了知已经被灭除的结如何不会再于未来生起。

‘He understands the mind and the dhamma-objects and the fetter that arises dependent on these two. He understands how the fetter that has not yet arisen comes to arise. He understands how the fetter that has now arisen is eradicated. He understands how the fetter that has now been eradicated will in future no longer arise.

他了知意根，了知法尘及了知依靠此二者而生起的结，了知尚未生起的结如何生起，了知已经生起的结如何被灭除，了知已经被灭除的结如何不会再于未来生起。

‘Thus he abides contemplating dhamma-objects as dhamma-objects internally, or he abides contemplating dhamma-objects as dhamma-objects externally, or he abides contemplating dhamma-objects as dhamma-objects both internally and externally. He abides contemplating arising phenomena in the dhamma-objects, or he abides contemplating vanishing phenomena in the dhamma-objects, or he abides contemplating both arising and vanishing phenomena in the dhamma-objects. Or mindfulness that “there are dhamma-objects” is established in him just to the extent necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating dhamma-objects as dhamma-objects concerning the six internal and the six external sense-bases.

如此，他安住于观照内在的法为法、安住于观照外在的法为法或安住于观照内在与外在的法为法。他安住于观照法的生起现象、安住于观照法的坏灭现象或安住于观照法的生起与坏灭现象。或者他建立起『有法』的正念只为了更高的智慧与正念。他独立地安住，不执着世间的任何事物。诸比丘，这就是比丘依六内处与六外处而安住于观法为法的方法。

Bojjhaṅgapabbam̃ *The Seven Factors of Enlightenment* 七觉支节

“Puna caparam̃, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu?”

“Idha, bhikkhave, bhikkhu santam̃ vā ajjhattam̃ satisambojjhaṅgam̃ `atthi me ajjhattam̃ satisambojjhaṅgo`ti pajānāti, asantam̃ vā ajjhattam̃ satisambojjhaṅgam̃ `natthi me ajjhattam̃ satisambojjhaṅgo`ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Santam̃ vā ajjhattam̃ dhammavicaya-sambojjhaṅgam̃ `atthi me ajjhattam̃ dhammavicayasambojjhaṅgo`ti pajānāti, asantam̃ vā ajjhattam̃ dhammavicayasambojjhaṅgam̃ `natthi me ajjhattam̃ dhammavicayasambojjhaṅgo`ti pajānāti, yathā ca anuppannassa dhammavicayasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa dhammavicaya-sambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Santam̃ vā ajjhattam̃ vīriyasambojjhaṅgam̃ `atthi me ajjhattam̃ vīriyasambojjhaṅgo`ti pajānāti, asantam̃ vā ajjhattam̃ vīriyasambojjhaṅgam̃ `natthi me ajjhattam̃ vīriyasambojjhaṅgo`ti pajānāti, yathā ca anuppannassa vīriyasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa vīriyasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Again, bhikkhus, a bhikkhu abides contemplating dhamma-objects as dhamma-objects concerning the seven factors of enlightenment. Bhikkhus, how does a bhikkhu abide contemplating dhamma-objects as dhamma-objects concerning the seven factors of enlightenment?”

再者，诸比丘，比丘依七觉支安住于观法为法。诸比丘，比丘如何依七觉支安住于观法为法呢？

“Here, bhikkhus, when the enlightenment factor of mindfulness is present within him, a bhikkhu understands: “The enlightenment factor of mindfulness is present within me.” When the enlightenment factor of mindfulness is absent from him, he understands: “The enlightenment factor of mindfulness is absent from me.” He understands how the enlightenment factor of mindfulness that has not yet arisen within him comes to arise. He understands how the enlightenment factor of mindfulness that has now arisen is developed and perfected.

在此，诸比丘，念觉支存在比丘内心时，他了知：『念觉支存在我内心。』念觉支不存在他内心时，他了知：『念觉支不存在我内心。』他了知未生起的念觉支如何生起，他了知已生起的念觉支如何被培育及圆满。

“When the enlightenment factor of investigation-of-dhamma is present within him, he understands: “The enlightenment factor of investigation-of-dhamma is present within me.” When the enlightenment factor of investigation-of-dhamma is absent from him, he understands: “The enlightenment factor of investigation-of-dhamma is absent from me.” He understands how the enlightenment factor of investigation-of-dhamma that has not yet arisen within him comes to arise. He understands how the enlightenment factor of investigation-of-dhamma that has now arisen is developed and perfected.

择法觉支存在他内心时，他了知：『择法觉支存在我内心。』择法觉支不存在他内心时，他了知：『择法觉支不存在我内心。』他了知未生起的择法觉支如何生起，他了知已生起的择法觉支如何被培育及圆满。

“When the enlightenment factor of effort is present within him, he understands: “The enlightenment factor of effort is present within me.” When the enlightenment factor of effort is absent from him, he understands: “The enlightenment factor of effort is absent from me.” He understands how the enlightenment factor of effort that has not yet arisen within him comes to arise. He understands how the enlightenment factor of effort that has now arisen is developed and perfected.

精进觉支存在他内心时，他了知：『精进觉支存在我内心。』精进觉支不存在他内心时，他了知：『精进觉支不存在我内心。』他了知未生起的精进觉支如何生起，他了知已生起的精进觉支如何被培育及圆满。

“Santam vā ajjhataṃ pītisambojjhaṅgam
 `atthi me ajjhataṃ pītisambojjhaṅgo`ti pajānāti,
 asantaṃ vā ajjhataṃ pītisambojjhaṅgam `natthi
 me ajjhataṃ pītisambojjhaṅgo`ti pajānāti,
 yathā ca anuppanassa pītisambojjhaṅgassa
 uppādo hoti tañca pajānāti, yathā ca
 uppanassa pītisambojjhaṅgassa bhāvanāya
 pāripūrī hoti tañca pajānāti.

“Santam vā ajjhataṃ passaddhi-
 sambojjhaṅgam `atthi me ajjhataṃ passaddhi-
 sambojjhaṅgo`ti pajānāti, asantaṃ vā ajjhataṃ
 passaddhisambojjhaṅgam `natthi me ajjhataṃ
 passaddhisambojjhaṅgo`ti pajānāti, yathā ca
 anuppanassa passaddhisambojjhaṅgassa
 uppādo hoti tañca pajānāti, yathā ca
 uppanassa passaddhisambojjhaṅgassa
 bhāvanāya pāripūrī hoti tañca pajānāti.

“Santam vā ajjhataṃ samādhi-
 sambojjhaṅgam `atthi me ajjhataṃ samādhi-
 sambojjhaṅgo`ti pajānāti, asantaṃ vā ajjhataṃ
 samādhisambojjhaṅgam `natthi me ajjhataṃ
 samādhisambojjhaṅgo`ti pajānāti, yathā ca
 anuppanassa samādhisambojjhaṅgassa
 uppādo hoti tañca pajānāti, yathā ca
 uppanassa samādhisambojjhaṅgassa
 bhāvanāya pāripūrī hoti tañca pajānāti.

“Santam vā ajjhataṃ upekkhā-
 sambojjhaṅgam `atthi me ajjhataṃ upekkhā-
 sambojjhaṅgo`ti pajānāti, asantaṃ vā ajjhataṃ
 upekkhāsambojjhaṅgam `natthi me ajjhataṃ
 upekkhāsambojjhaṅgo`ti pajānāti, yathā ca
 anuppanassa upekkhāsambojjhaṅgassa
 uppādo hoti tañca pajānāti, yathā ca
 uppanassa upekkhāsambojjhaṅgassa
 bhāvanāya pāripūrī hoti tañca pajānāti.

“When the enlightenment factor of joy is present within him, he understands: “The enlightenment factor of joy is present within me.” When the enlightenment factor of joy is absent from him, he understands: “The enlightenment factor of joy is absent from me.” He understands how the enlightenment factor of joy that has not yet arisen within him comes to arise. He understands how the enlightenment factor of joy that has now arisen is developed and perfected.

喜觉支存在他内心时，他了知：『喜觉支存在我内心。』喜觉支不存在他内心时，他了知：『喜觉支不存在我内心。』他了知未生起的喜觉支如何生起，他了知已生起的喜觉支如何被培育及圆满。

“When the enlightenment factor of tranquillity is present within him, he understands: “The enlightenment factor of tranquillity is present within me.” When the enlightenment factor of tranquillity is absent from him, he understands: “The enlightenment factor of tranquillity is absent from me.” He understands how the enlightenment factor of tranquillity that has not yet arisen within him comes to arise. He understands how the enlightenment factor of tranquillity that has now arisen is developed and perfected.

轻安觉支存在他内心时，他了知：『轻安觉支存在我内心。』轻安觉支不存在他内心时，他了知：『轻安觉支不存在我内心。』他了知未生起的轻安觉支如何生起，他了知已生起的轻安觉支如何被培育及圆满。

“When the enlightenment factor of concentration is present within him, he understands: “The enlightenment factor of concentration is present within me.” When the enlightenment factor of concentration is absent from him, he understands: “The enlightenment factor of concentration is absent from me.” He understands how the enlightenment factor of concentration that has not yet arisen within him comes to arise. He understands how the enlightenment factor of concentration that has now arisen is developed and perfected.

定觉支存在他内心时，他了知：『定觉支存在我内心。』定觉支不存在他内心时，他了知：『定觉支不存在我内心。』他了知未生起的定觉支如何生起，他了知已生起的定觉支如何被培育及圆满。

“When the enlightenment factor of equanimity is present within him, he understands: “The enlightenment factor of equanimity is present within me.” When the enlightenment factor of equanimity is absent from him, he understands: “The enlightenment factor of equanimity is absent from me.” He understands how the enlightenment factor of equanimity that has not yet arisen within him comes to arise. He understands how the enlightenment factor of equanimity that has now arisen is developed and perfected.

舍觉支存在他内心时，他了知：『舍觉支存在我内心。』舍觉支不存在他内心时，他了知：『舍觉支不存在我内心。』他了知未生起的舍觉支如何生起，他了知已生起的舍觉支如何被培育及圆满。

“Iti ajjhataṃ vā dhammesu
dhammānupassī viharati, bahiddhā vā
dhammesu dhammānupassī viharati, ajjhata-
bahiddhā vā dhammesu dhammānupassī
viharati. Samudayadhammānupassī vā
dhammesu viharati, vayadhammānupassī vā
dhammesu viharati, samudayavaya-
dhammānupassī vā dhammesu viharati. ‘Atthi
dhammā’ti vā panassa sati paccupaṭṭhitā hoti
yāvadeva ñāṇamattāya paṭissatimattāya
anissito ca viharati, na ca kiñci loke upādiyati.
Evampi kho, bhikkhave, bhikkhu dhammesu
dhammānupassī viharati sattasu bojjhaṅgesu.

Bojjhaṅgapabbam niṭṭhitam.

(Chant until here for day 2)

‘Thus he abides contemplating dhamma-objects as dhamma-objects internally, or he abides contemplating dhamma-objects as dhamma-objects externally, or he abides contemplating dhamma-objects as dhamma-objects both internally and externally. He abides contemplating arising phenomena in the dhamma-objects, or he abides contemplating vanishing phenomena in the dhamma-objects, or he abides contemplating both arising and vanishing phenomena in the dhamma-objects. Or mindfulness that “there are dhamma-objects” is established in him just to the extent necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating dhamma-objects as dhamma-objects concerning the seven factors of enlightenment.

如此，他安住于观照内在的法为法、安住于观照外在的法为法或安住于观照内在与外在的法为法。他安住于观照法的生起现象、安住于观照法的坏灭现象或安住于观照法的生起与坏灭现象。或者他建立起『有法』的正念只为了更高的智慧与正念。他独立地安住，不执着世间的任何事物。诸比丘，这就是比丘依七觉支而安住于观法为法的方法。

(第二天诵至此)

Saccapabbam The Four Noble Truths 四圣谛节

“Puna caparam, bhikkhave, bhikkhu
dhammesu dhammānupassī viharati catūsu
ariyasaccesu. Kathaṅca pana, bhikkhave,
bhikkhu dhammesu dhammānupassī viharati
catūsu ariyasaccesu?”

“Idha, bhikkhave, bhikkhu ‘idam
dukkhan’ti yathābhūtam pajānāti, ‘ayaṃ
dukkhasamudayo’ti yathābhūtam pajānāti,
‘ayaṃ dukkhanirodho’ti yathābhūtam pajānāti,
‘ayaṃ dukkhanirodhagāminī paṭipadā’ti
yathābhūtam pajānāti.

Paṭhamabhāṇavāro niṭṭhito.

‘Again, bhikkhus, a bhikkhu abides contemplating dhamma-objects as dhamma-objects concerning the Four Noble Truths. Bhikkhus, how does a bhikkhu abide contemplating dhamma-objects as dhamma-objects concerning the Four Noble Truths?’

再者，诸比丘，比丘依四圣谛而安住于观法为法。诸比丘，比丘如何依四圣谛而安住于观法为法呢？

‘Here, bhikkhus, a bhikkhu understands as it really is: “This is suffering.” He understands as it really is: “This is the origin of suffering.” He understands as it really is: “This is the cessation of suffering.” He understands as it really is: “This is the way of practice leading to the cessation of suffering.”

在此，诸比丘，比丘如实地了知：『这是苦。』如实地了知：『这是苦的原因。』如实地了知：『这是苦的息灭。』如实地了知：『这是导致苦灭的修行。』

Dukkhasaccaniddeso The Noble Truth of Suffering 苦谛义释

“Katamaṅca, bhikkhave, dukkham
ariyasaccam? Jātipi dukkhā, jarāpi dukkhā,
maraṅampi dukkham, sokaparidevadukkha-
domanassupāyāsāpi dukkhā, appiyehi
sampayogopi dukkho, piyehi vippayogopi
dukkho, yampiccharṃ na labhati tampi

‘Now, bhikkhus, what is the Noble Truth of suffering? Birth is suffering, ageing is suffering, death is suffering, sorrow, lamentation, pain, grief and despair are suffering. Association with the disliked is suffering. Separation from the liked is suffering. Not getting what one wants is suffering. In short, the five aggregates of clinging are suffering.

dukkhaṃ, saṅkhittena pañcupādānakkhandhā dukkhā.

“Katamā ca, bhikkhave, jāti? Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho, ayaṃ vuccati, bhikkhave, jāti.

“Katamā ca, bhikkhave, jarā? Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko, ayaṃ vuccati, bhikkhave, jarā.

“Katamañca, bhikkhave, maraṇaṃ? Yaṃ tesāṃ tesāṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriya khandhānaṃ bhedo kaḷevarassa nikkhepo jīvitindriyassupacchedo, idaṃ vuccati, bhikkhave, maraṇaṃ.

“Katamo ca, bhikkhave, soko? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko, ayaṃ vuccati, bhikkhave, soko.

“Katamo ca, bhikkhave, paridevo? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ, ayaṃ vuccati, bhikkhave paridevo.

“Katamañca, bhikkhave, dukkhaṃ? Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāyasamphassaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati, bhikkhave, dukkhaṃ.

诸比丘，何谓苦圣谛？生是苦；老是苦；死是苦；愁、悲、苦、忧、恼是苦；怨憎会是苦；爱别离是苦；求不得是苦。简而言之，五取蕴是苦。

“Now, bhikkhus, what is birth? In whatever beings, of whatever group of beings, there is birth, coming-to-be, entry, coming forth, the appearance of the aggregates, the acquisition of the sense-bases. Bhikkhus, that is called birth.

诸比丘，什么是生呢？无论是任何有情群体的任何有情，都有生、产生、投生、诞生、诸蕴的显现、诸处的获得，诸比丘，那称为生。

“And, bhikkhus, what is ageing? In whatever beings, of whatever group of beings, there is ageing, decrepitude, broken teeth, gray hair, wrinkled skin, shrinking with age, decay of the sense-faculties, Bhikkhus, that is called ageing.

诸比丘，什么是老呢？无论是任何有情群体的任何有情，都有衰老、老朽、牙齿损坏、头发苍白、皮肤变皱、寿命损减、诸根老熟，诸比丘，那称为老。

“And, bhikkhus, what is death? In whatever beings, of whatever group of beings, there is a passing-away, a removal, a cutting-off, a destruction, a death, a dying, an ending, a cutting-off of the aggregates, a discarding of the body, Bhikkhus, that is called death.

诸比丘，什么是死呢？无论是任何有情群体的任何有情，都有死亡、逝世、解体、消失、命终、诸蕴的分离、身体的舍弃、命根的毁坏，诸比丘，那称为死。

“And, bhikkhus, what is sorrow? Whenever, by any kind of misfortune, anyone is affected by something of a painful nature, sorrow, mourning, distress, inward grief and inward woe, Bhikkhus, that is called sorrow.

诸比丘，什么是愁呢？任何时候，由于任何的不幸，任何人遭遇到令人苦恼的法而有忧愁、悲伤、苦恼、内在的哀伤、内在的悲痛，诸比丘，那称为愁。

“And, bhikkhus, what is lamentation? Whenever, by any kind of misfortune, anyone is affected by something of a painful nature and there is crying out, lamenting, making much noise for dislike, and making great lamentation, Bhikkhus, that is called lamentation.

诸比丘，什么是悲呢？任何时候，由于任何的不幸，任何人遭遇到令人苦恼的法而有痛哭、悲泣、大声悲叹、高声哀呼，诸比丘，那称为悲。

“And, bhikkhus, what is pain? Whatever bodily painful feeling, bodily unpleasant feeling, painful or unpleasant feeling results from bodily contact, Bhikkhus, that is called pain.

诸比丘，什么是苦呢？任何身体的痛苦感受、身体的不愉快感受或由于身体接触而产生的痛苦或不愉快感受，诸比丘，那称为苦。

“Katamañca, bhikkhave, domanassam?
Yam kho, bhikkhave, cetasikam dukkham
cetasikam asātam manosamphassajam
dukkham asātam vedayitam, idam vuccati,
bhikkhave, domanassam.

“Katamo ca, bhikkhave, upāyāso? Yo kho,
bhikkhave, aññataraññatarena byasanena
samannāgatassa aññataraññatarena
dukkhadhammena phoṭṭhassa āyāso upāyāso
āyāsittam upāyāsittam, ayam vuccati,
bhikkhave, upāyāso.

“Katamo ca, bhikkhave, appiyehi
sampayogo dukkho? Idha yassa te honti
aniṭṭhā akantā amanāpā rūpā saddā gandhā
rasā phoṭṭhabbā dhammā, ye vā panassa te
honti anattakāmā ahitakāmā aphāsukakāmā
ayogakkhemakāmā, yā tehi saddhim saṅgati
samāgamo samodhānam missībhāvo, ayam
vuccati, bhikkhave, appiyehi sampayogo
dukkho.

“Katamo ca, bhikkhave, piyehi vippayogo
dukkho? Idha yassa te honti iṭṭhā kantā
manāpā rūpā saddā gandhā rasā phoṭṭhabbā
dhammā, ye vā panassa te honti atthakāmā
hitakāmā phāsukakāmā yogakkhemakāmā
mātā vā pitā vā bhātā vā bhaginī vā mittā vā
amaccā vā ñātisālohitā vā, yā tehi saddhim
asaṅgati asamāgamo asamodhānam
amissībhāvo, ayam vuccati, bhikkhave, piyehi
vippayogo dukkho.

“Katamañca, bhikkhave, yampiccharā na
labhati tampi dukkham? Jātidhammānam,
bhikkhave, sattānam evam icchā uppajjati –
‘aho vata mayam na jātidhammā assāma, na
ca vata no jāti āgaccheyyā’ti. Na kho panetaṃ
icchāya pattabbarā, idampi yampiccharā na
labhati tampi dukkham.

‘And, bhikkhus, what is grief? Whatever mental painful feeling, mental unpleasant feeling, painful or unpleasant sensation results from mental contact. Bhikkhus, that is called grief.

诸比丘，什么是忧呢？任何心理的痛苦感受、心理的不愉快感受或由于心理接触而产生的痛苦或不愉快感受，诸比丘，那称为忧。

‘And, bhikkhus, what is despair? Whenever, by any kind of misfortune, anyone is affected by something of a painful nature, despair, great despair, and affliction with despair, with great despair. Bhikkhus, that is called despair.

诸比丘，什么是恼呢？任何时候，由于任何的不幸，任何人遭遇到令人苦恼的法而有忧恼、大忧恼，以及由于忧恼、大忧恼而感受到的苦痛，诸比丘，那称为恼。

‘And, bhikkhus, what is association with the disliked? Here, whoever has unwanted, disliked, unpleasant visible objects, sounds, odours, flavours, tangibles or dhamma-objects, or whoever encounters ill-wishers, wishers of harm, of discomfort, of insecurity, with whom they have concourse, intercourse, connection, and union, bhikkhus, that is called association with the disliked.

诸比丘，什么是怨憎会苦呢？在这里，任何人有了不想要的、讨厌的、不愉快的色尘、声尘、香尘、味尘、触尘或法尘，或者任何人遭遇到希望（他）不幸、希望（他）不利、希望（他）不舒服、希望（他）不平安的人，与这些人会合、交往、联络、结合，诸比丘，那称为怨憎会苦。

‘And, bhikkhus, what is separation from the liked? Here, whoever has what is wanted, liked, pleasant visible objects, sounds, odours, flavours, tangibles or dhamma-objects, or whoever encounters well-wishers, wishers of good, of comfort, of security, mother or father or brother or sister or younger kinsmen or friends or colleagues or blood-relations, and then is deprived of such concourse, intercourse, connection, or union, bhikkhus, that is called separation from the liked.

诸比丘，什么是爱别离苦呢？在这里，任何人有想要的、喜爱的、愉快的色尘、声尘、香尘、味尘、触尘或法尘，或者任何人遇到希望（他）幸福、希望（他）得利、希望（他）舒服、希望（他）平安的人、母亲、父亲、兄弟、姊妹、朋友、同事或血亲，然后丧失了与这些人的会合、交往、联络、结合，诸比丘，那称为爱别离苦。

‘And, bhikkhus, what is not getting what one wants? Bhikkhus, in beings subject to birth this wish arises: “Oh that we were not subject to birth, that we might not come to birth!” But this cannot be gained by wishing. That is not getting what one wants.

诸比丘，什么是求不得苦呢？诸比丘，会遭受生的众生内心生起这样的愿望：『希望我们不要遭受生，希望我们不要投生！』然而此事无法借着愿望而达成，这就是求不得苦。

“Jarādhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati – ‘aho vata mayaṃ na jarādhammā assāma, na ca vata no jarā āgaccheyyā’ti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ.

“Byādhidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati ‘aho vata mayaṃ na byādhidhammā assāma, na ca vata no byādhi āgaccheyyā’ti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ.

“Maraṇadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati ‘aho vata mayaṃ na maraṇadhammā assāma, na ca vata no maraṇaṃ āgaccheyyā’ti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ.

Sokaparidevadukkhadomanassupāyāsadhamaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati ‘aho vata mayaṃ na sokaparidevadukkhadomanassupāyāsadhamaṃ assāma, na ca vata no sokaparidevadukkhadomanassupāyāsadhamaṃ āgaccheyyā’ti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ.

“Katame ca, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā? Seyyathidaṃ: rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Ime vuccanti, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā.

Idaṃ vuccati, bhikkhave, dukkhaṃ ariyasaccaṃ.

‘Bhikkhus, in beings subject to ageing this wish arises: “Oh that we were not subject to ageing, that we might not come to ageing!” But this cannot be gained by wishing. That is not getting what one wants.

诸比丘，会遭受老的众生内心生起这样的愿望：『希望我们不要遭受老，希望我们不要变老！』然而此事无法借着愿望而达成，这就是求不得苦。

‘Bhikkhus, in beings subject to disease this wish arises: “Oh that we were not subject to disease, that we might not come to disease!” But this cannot be gained by wishing. That is not getting what one wants.

诸比丘，会遭受病的众生内心生起这样的愿望：『希望我们不要遭受病，希望我们不要生病！』然而此事无法借着愿望而达成，这就是求不得苦。

‘Bhikkhus, in beings subject to death this wish arises: “Oh that we were not subject to death, that we might not come to death!” But this cannot be gained by wishing. That is not getting what one wants.

诸比丘，会遭受死的众生内心生起这样的愿望：『希望我们不要遭受死，希望我们不要死亡！』然而此事无法借着愿望而达成，这就是求不得苦。

‘Bhikkhus, in beings subject to sorrow, lamentation, pain, grief and despair, this wish arises: “Oh that we were not subject to sorrow, lamentation, pain, grief and despair, that we might not come to sorrow, lamentation, pain, grief and despair!” But this cannot be gained by wishing. That is not getting what one wants.

诸比丘，会遭受愁、悲、苦、忧、恼的众生内心生起这样的愿望：『希望我们不要遭受愁、悲、苦、忧、恼，希望我们没有愁、悲、苦、忧、恼！』然而此事无法借着愿望而达成，这就是求不得苦。

‘And, bhikkhus, what are the five clinging aggregates that are, in short, suffering? They are as follows: the aggregate of clinging that is materiality, the aggregate of clinging that is feeling, the aggregate of clinging that is perception, the aggregate of clinging that is the mental formations, the aggregate of clinging that is consciousness. These are, in short, the five aggregates of clinging that are suffering.

诸比丘，『简而言之，五取蕴是苦』是指什么呢？它们是：色取蕴、受取蕴、想取蕴、行取蕴、识取蕴。简而言之，这五取蕴是苦。

‘And, bhikkhus, that is called the Noble Truth of Suffering.

诸比丘，这称为苦圣谛。

Samudayasaccaniddeso *The Noble Truth of the Origin of Suffering* 集谛义释

“Katamañca, bhikkhave, dukkha-samudayaṃ ariyasaccaṃ? Yāyaṃ taṇhā ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṃ – kāmataṇhā bhavataṇhā vibhavataṇhā.

“Sā kho panesā, bhikkhave, taṇhā kattha uppajjamānā uppajjati, kattha nivisaṃmānā nivisati? Yaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

“Kiñca loke piyarūpaṃ sātārūpaṃ? Cakkhu loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Sotaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Ghānaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Jivhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Kāyo loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Mano loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

“Rūpā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Saddā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Gandhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Rasā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Phoṭṭhabbā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Dhammā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

‘And, bhikkhus, what is the Noble Truth of the Origin of Suffering? It is that craving which gives rise to birth, bound up with pleasure and lust, finding new delight now here, now there: that is to say sensual craving, craving for existence, and craving for non-existence.

诸比丘，何谓苦集圣谛？造成投生的是爱欲，它伴随着喜与贪同时生起，四处追求爱乐，也就是：欲爱、有爱、非有爱。

‘And, bhikkhus, where does this craving arise and establish itself? Wherever in the world there is anything agreeable and pleasant, there this craving arises and establishes itself.

诸比丘，爱欲在哪里生起，在哪里建立呢？在世间有可爱与可喜之物的任何地方，爱欲就在那里生起，在那里建立。

‘And what in the world is agreeable and pleasant? The eye in the world is agreeable and pleasant, and there this craving arises and establishes itself. The ear in the world is agreeable and pleasant, and there this craving arises and establishes itself. The nose in the world is agreeable and pleasant, and there this craving arises and establishes itself. The tongue in the world is agreeable and pleasant, and there this craving arises and establishes itself. The body in the world is agreeable and pleasant, and there this craving arises and establishes itself. The mind in the world is agreeable and pleasant, and there this craving arises and establishes itself.

在世间什么是可爱与可喜的呢？在世间眼根是可爱与可喜的，爱欲就在这里生起与建立。在世间耳根是可爱与可喜的，爱欲就在这里生起与建立。在世间鼻根是可爱与可喜的，爱欲就在这里生起与建立。在世间舌根是可爱与可喜的，爱欲就在这里生起与建立。在世间身根是可爱与可喜的，爱欲就在这里生起与建立。在世间意根是可爱与可喜的，爱欲就在这里生起与建立。

‘Visible objects in the world are agreeable and pleasant, and there this craving arises and establishes itself. Sounds in the world are agreeable and pleasant, and there this craving arises and establishes itself. Odours in the world are agreeable and pleasant, and there this craving arises and establishes itself. Flavours in the world are agreeable and pleasant, and there this craving arises and establishes itself. Tangibles in the world are agreeable and pleasant, and there this craving arises and establishes itself. Dhamma-objects in the world are agreeable and pleasant, and there this craving arises and establishes itself.

在世间色尘是可爱与可喜的，爱欲就在这里生起与建立。在世间声尘是可爱与可喜的，爱欲就在这里生起与建立。在世间香尘是可爱与可喜的，爱欲就在这里生起与建立。在世间味尘是可爱与可喜的，爱欲就在这里生起与建立。在世间触尘是可爱与可喜的，爱欲就在这里生起与建立。在世间法尘是可爱与可喜的，爱欲就在这里生起与建立。

“Cakkhuviññāṇaṃ loke piyarūpaṃ
 sātārūpaṃ, etthesā taṇhā uppajjamānā
 uppajjati, ettha nivisaṃānā nivisati.
 Sotaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ,
 etthesā taṇhā uppajjamānā uppajjati, ettha
 nivisaṃānā nivisati. Ghānaviññāṇaṃ loke
 piyarūpaṃ sātārūpaṃ, etthesā taṇhā
 uppajjamānā uppajjati, ettha nivisaṃānā
 nivisati. Jivhāviññāṇaṃ loke piyarūpaṃ
 sātārūpaṃ, etthesā taṇhā uppajjamānā
 uppajjati, ettha nivisaṃānā nivisati.
 Kāyaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ,
 etthesā taṇhā uppajjamānā uppajjati, ettha
 nivisaṃānā nivisati. Manoviññāṇaṃ loke piya-
 rūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā
 uppajjati, ettha nivisaṃānā nivisati.

“Cakkhusamphasso loke piyarūpaṃ
 sātārūpaṃ, etthesā taṇhā uppajjamānā
 uppajjati, ettha nivisaṃānā nivisati.
 Sotasamphasso loke piyarūpaṃ sātārūpaṃ,
 etthesā taṇhā uppajjamānā uppajjati, ettha
 nivisaṃānā nivisati. Ghānasamphasso loke
 piyarūpaṃ sātārūpaṃ, etthesā taṇhā
 uppajjamānā uppajjati, ettha nivisaṃānā
 nivisati. Jivhāsamphasso loke piyarūpaṃ
 sātārūpaṃ, etthesā taṇhā uppajjamānā
 uppajjati, ettha nivisaṃānā nivisati.
 Kāyasamphasso loke piyarūpaṃ sātārūpaṃ,
 etthesā taṇhā uppajjamānā uppajjati, ettha
 nivisaṃānā nivisati. Manosamphasso loke piya-
 rūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā
 uppajjati, ettha nivisaṃānā nivisati.

“Cakkhusamphassajā vedanā loke
 piyarūpaṃ sātārūpaṃ, etthesā taṇhā
 uppajjamānā uppajjati, ettha nivisaṃānā
 nivisati. Sotasamphassajā vedanā loke
 piyarūpaṃ sātārūpaṃ, etthesā taṇhā
 uppajjamānā uppajjati, ettha nivisaṃānā
 nivisati. Ghānasamphassajā vedanā loke
 piyarūpaṃ sātārūpaṃ, etthesā taṇhā
 uppajjamānā uppajjati, ettha nivisaṃānā

‘Eye-consciousness in the world is agreeable and pleasant, and there this craving arises and establishes itself. Ear-consciousness in the world is agreeable and pleasant, and there this craving arises and establishes itself. Nose-consciousness in the world is agreeable and pleasant, and there this craving arises and establishes itself. Tongue-consciousness in the world is agreeable and pleasant, and there this craving arises and establishes itself. Body-consciousness in the world is agreeable and pleasant, and there this craving arises and establishes itself. Mind-consciousness in the world is agreeable and pleasant, and there this craving arises and establishes itself.

在世间眼识是可爱与可喜的，爱欲就在这里生起与建立。在世间耳识是可爱与可喜的，爱欲就在这里生起与建立。在世间鼻识是可爱与可喜的，爱欲就在这里生起与建立。在世间舌识是可爱与可喜的，爱欲就在这里生起与建立。在世间身识是可爱与可喜的，爱欲就在这里生起与建立。在世间意识是可爱与可喜的，爱欲就在这里生起与建立。

‘Eye-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself. Ear-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself. Nose-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself. Tongue-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself. Body-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself. Mind-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself.

在世间眼触是可爱与可喜的，爱欲就在这里生起与建立。在世间耳触是可爱与可喜的，爱欲就在这里生起与建立。在世间鼻触是可爱与可喜的，爱欲就在这里生起与建立。在世间舌触是可爱与可喜的，爱欲就在这里生起与建立。在世间身触是可爱与可喜的，爱欲就在这里生起与建立。在世间意触是可爱与可喜的，爱欲就在这里生起与建立。

‘Feeling born of eye-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself. Feeling born of ear-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself. Feeling born of nose-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself. Feeling born of tongue-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself. Feeling born of body-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself. Feeling born of mind-contact in the world is agreeable and

nivisati. Jivhāsamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Kāyasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Gandhasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Rasasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Phoṭṭhabbasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Dhammasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Gandhasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Rasasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Phoṭṭhabbasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Dhammasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

pleasant, and there this craving arises and establishes itself.

在世间眼触生受是可爱与可喜的，爱欲就在这里生起与建立。在世间耳触生受是可爱与可喜的，爱欲就在这里生起与建立。在世间鼻触生受是可爱与可喜的，爱欲就在这里生起与建立。在世间舌触生受是可爱与可喜的，爱欲就在这里生起与建立。在世间身触生受是可爱与可喜的，爱欲就在这里生起与建立。在世间意触生受是可爱与可喜的，爱欲就在这里生起与建立。

“The perception of visible objects in the world is agreeable and pleasant, and there this craving arises and establishes itself. The perception of sounds in the world is agreeable and pleasant, and there this craving arises and establishes itself. The perception of odours in the world is agreeable and pleasant, and there this craving arises and establishes itself. The perception of flavours in the world is agreeable and pleasant, and there this craving arises and establishes itself. The perception of tangibles in the world is agreeable and pleasant, and there this craving arises and establishes itself. The perception of dhamma-objects in the world is agreeable and pleasant, and there this craving arises and establishes itself.

在世间色想是可爱与可喜的，爱欲就在这里生起与建立。在世间声想是可爱与可喜的，爱欲就在这里生起与建立。在世间香想是可爱与可喜的，爱欲就在这里生起与建立。在世间味想是可爱与可喜的，爱欲就在这里生起与建立。在世间触想是可爱与可喜的，爱欲就在这里生起与建立。在世间法想是可爱与可喜的，爱欲就在这里生起与建立。

“Volition in regard to visible objects in the world is agreeable and pleasant, and there this craving arises and establishes itself. Volition in regard to sounds in the world is agreeable and pleasant, and there this craving arises and establishes itself. Volition in regard to odours in the world is agreeable and pleasant, and there this craving arises and establishes itself. Volition in regard to flavours in the world is agreeable and pleasant, and there this craving arises and establishes itself. Volition in regard to tangibles in the world is agreeable and pleasant, and there this craving arises and establishes itself. Volition in regard to dhamma-objects in the world is agreeable and pleasant, and there this craving arises and establishes itself.

在世间色思是可爱与可喜的，爱欲就在这里生起与建立。在世间声思是可爱与可喜的，爱欲就在这里生起与建立。在世间香思是可爱与可喜的，爱欲就在这里生起与建立。在世间味思是可爱与可喜的，爱欲就在这里生起与建立。在世间触思是可爱与可喜的，爱欲就在这里生起与建立。在世间法思是可爱与可喜的，爱欲就在这里生起与建立。

“Rūpataṇhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Saddataṇhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Gandhataṇhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Rasataṇhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Phoṭṭhabbataṇhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Dhammataṇhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

“Rūpavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Saddavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Gandhavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Rasavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Phoṭṭhabbavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Dhammavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

“Rūpavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Saddavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Gandhavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Rasavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

‘The craving for visible objects in the world is agreeable and pleasant, and there this craving arises and establishes itself. The craving for sounds in the world is agreeable and pleasant, and there this craving arises and establishes itself. The craving for odours in the world is agreeable and pleasant, and there this craving arises and establishes itself. The craving for flavours in the world is agreeable and pleasant, and there this craving arises and establishes itself. The craving for tangibles in the world is agreeable and pleasant, and there this craving arises and establishes itself. The craving for dhamma-objects in the world is agreeable and pleasant, and there this craving arises and establishes itself.

在世间色爱是可爱与可喜的，爱欲就在这里生起与建立。在世间声爱是可爱与可喜的，爱欲就在这里生起与建立。在世间香爱是可爱与可喜的，爱欲就在这里生起与建立。在世间味爱是可爱与可喜的，爱欲就在这里生起与建立。在世间触爱是可爱与可喜的，爱欲就在这里生起与建立。在世间法爱是可爱与可喜的，爱欲就在这里生起与建立。

‘Applied thought of visible objects in the world is agreeable and pleasant, and there this craving arises and establishes itself. Applied thought of sounds in the world is agreeable and pleasant, and there this craving arises and establishes itself. Applied thought of odours in the world is agreeable and pleasant, and there this craving arises and establishes itself. Applied thought of flavours in the world is agreeable and pleasant, and there this craving arises and establishes itself. Applied thought of tangibles in the world is agreeable and pleasant, and there this craving arises and establishes itself. Applied thought of dhamma-objects in the world is agreeable and pleasant, and there this craving arises and establishes itself.

在世间色寻是可爱与可喜的，爱欲就在这里生起与建立。在世间声寻是可爱与可喜的，爱欲就在这里生起与建立。在世间香寻是可爱与可喜的，爱欲就在这里生起与建立。在世间味寻是可爱与可喜的，爱欲就在这里生起与建立。在世间触寻是可爱与可喜的，爱欲就在这里生起与建立。在世间法寻是可爱与可喜的，爱欲就在这里生起与建立。

‘Sustained thought on visible objects in the world is agreeable and pleasant, and there this craving arises and establishes itself. Sustained thought on sounds in the world is agreeable and pleasant, and there this craving arises and establishes itself. Sustained thought on odours in the world is agreeable and pleasant, and there this craving arises and establishes itself. Sustained thought on flavours in the world is agreeable and pleasant, and there this craving arises and establishes itself. Sustained thought on tangibles in the world is agreeable and pleasant, and there this craving arises and establishes itself. Sustained thought on dhamma-objects in the world is agreeable and pleasant, and there this craving arises and establishes itself.

nivisati. Phoṭṭhabbavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā uppajjamānā
uppajjati, ettha nivisamānā nivisati.
Dhammavicāro loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā uppajjamānā uppajjati, ettha
nivisamānā nivisati.

Idaṃ vuccati, bhikkhave, dukkha-
samudayaṃ ariyasaccaṃ.

(Chant until here for day 3)

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

‘And, bhikkhus, that is called the Noble Truth of the Origin of Suffering.

諸比丘，這稱為苦集聖諦。

(第三天誦至此)

Nirodhasaccaniddeso *The Noble Truth of the Cessation of Suffering* 天諦義釋

“Katamañca, bhikkhave, dukkhanirodhaṃ
ariyasaccaṃ? Yo tassāyeva taṇhāya asesā-
virāganirodho cāgo paṭinissaggo mutti anālayo.

“Sā kho panesā, bhikkhave, taṇhā kattha
pahīyamānā pahīyati, kattha nirujjhamānā
nirujjhati? Yaṃ loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

“Kiñca loke piyarūpaṃ sātarūpaṃ?
Cakkhu loke piyarūpaṃ sātarūpaṃ, etthesā
taṇhā pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati. Sotaṃ loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā pahīyamānā
pahīyati, ettha nirujjhamānā nirujjhati.
Ghānaṃ loke piyarūpaṃ sātarūpaṃ, etthesā
taṇhā pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati. Jivhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā pahīyamānā
pahīyati, ettha nirujjhamānā nirujjhati. Kāyo
loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha nirujjhamānā
nirujjhati. Mano loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

‘And, bhikkhus, what is the Noble Truth of the Cessation of Suffering? It is the complete fading-away and extinction of this craving, its forsaking and abandonment, liberation from it, detachment from it.

諸比丘，何謂苦滅聖諦？那就是此愛欲的消逝滅盡無余、舍離與舍弃，從愛欲解脫、不執著。

‘But, bhikkhus, how does this craving come to be abandoned, how does its cessation come about? Wherever in the world there is anything agreeable and pleasant, there this craving comes to be abandoned, there its cessation comes about.

然而，諸比丘，如何斷除愛欲，滅盡愛欲呢？在世間有可愛與可喜之物的任何地方，就在那里斷除愛欲、滅盡愛欲。

‘But what in the world is agreeable and pleasant? The eye in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The ear in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The nose in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The tongue in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The body in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The mind in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

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，就在這裡斷除愛欲、滅盡愛欲。在世間耳根是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間鼻根是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間舌根是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間身根是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間意根是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。

“Rūpā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Saddā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rasā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabbā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Dhammā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Cakkhaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Ghānaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Jivhāviññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Kāyaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Manoviññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Cakkhusamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotasamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Ghānasamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

‘Visible objects in the world are agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Sounds in the world are agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Odours in the world are agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Flavours in the world are agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Tangibles in the world are agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Dhamma-objects in the world are agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

在世间色尘是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间声尘是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间香尘是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间味尘是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间触尘是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间法尘是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。

‘Eye-consciousness in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Ear-consciousness in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Nose-consciousness in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Tongue-consciousness in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Body-consciousness in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Mind-consciousness in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

在世间眼识是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间耳识是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间鼻识是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间舌识是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间身识是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间意识是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。

‘Eye-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Ear-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Nose-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Tongue-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Body-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

nirujjhati. Jivhāsamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Kāyasamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Manosamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Cakkhusamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Ghānasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Jivhāsamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Kāyasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Rūpasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Saddasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandhasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rasasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabbasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

comes about. Mind-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

在世间眼触是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间耳触是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间鼻触是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间舌触是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间身触是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间意触是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。

“Feeling born of eye-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Feeling born of ear-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Feeling born of nose-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Feeling born of tongue-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Feeling born of body-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Feeling born of mind-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

在世间眼触生受是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间耳触生受是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间鼻触生受是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间舌触生受是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间身触生受是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间意触生受是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。

“The perception of visible objects in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The perception of sounds in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The perception of odours in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The perception of flavours in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The perception of tangibles in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The perception of dhamma-objects in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

nirujjhati. Dhammasaññā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā pahīyamānā
pahiyati, ettha nirujjhamānā nirujjhati.

“Rūpasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā pahīyamānā
pahiyati, ettha nirujjhamānā nirujjhati.
Saddasañcetanā loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati. Gandhasañcetanā loke
piyarūpaṃ sātarūpaṃ, etthesā taṇhā
pahīyamānā pahiyati, ettha nirujjhamānā
nirujjhati. Rasasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā pahīyamānā
pahiyati, ettha nirujjhamānā nirujjhati.
Phoṭṭhabbasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā pahīyamānā
pahiyati, ettha nirujjhamānā nirujjhati.
Dhammasañcetanā loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati.

“Rūpataṇhā loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati. Saddataṇhā loke
piyarūpaṃ sātarūpaṃ, etthesā taṇhā
pahīyamānā pahiyati, ettha nirujjhamānā
nirujjhati. Gandhataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā pahīyamānā
pahiyati, ettha nirujjhamānā nirujjhati.
Rasataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā
taṇhā pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati. Phoṭṭhabbataṇhā loke
piyarūpaṃ sātarūpaṃ, etthesā taṇhā
pahīyamānā pahiyati, ettha nirujjhamānā
nirujjhati. Dhammataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā pahīyamānā
pahiyati, ettha nirujjhamānā nirujjhati.

在世间色想是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间声想是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间香想是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间味想是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间触想是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间法想是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。

“Volition in regard to visible objects in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Volition in regard to sounds in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Volition in regard to odours in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Volition in regard to flavours in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Volition in regard to tangibles in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Volition in regard to dhamma-objects in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

在世间色思是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间声思是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间香思是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间味思是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间触思是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间法思是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。

“The craving for visible objects in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The craving for sounds in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The craving for odours in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The craving for flavours in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The craving for tangibles in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The craving for dhamma-objects in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

在世间色爱是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间声爱是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间香爱是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间味爱是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间触爱是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间法爱是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。

“Rūpavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Saddavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandhavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rasavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabbavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Dhammavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Rūpavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Saddavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandhavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rasavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabbavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Dhammavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Idaṃ vuccati, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ.

‘Applied thought of visible objects in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Applied thought of sounds in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Applied thought of odours in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Applied thought of flavours in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Applied thought of tangibles in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Applied thought of dhamma-objects in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

在世间色寻是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间声寻是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间香寻是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间味寻是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间触寻是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间法寻是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。

‘Sustained thought on visible objects in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Sustained thought on sounds in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Sustained thought on odours in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Sustained thought on flavours in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Sustained thought on tangibles in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Sustained thought on dhamma-objects in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

在世间色伺是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间声伺是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间香伺是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间味伺是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间触伺是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。在世间法伺是可爱与可喜的，就在这里断除爱欲、灭尽爱欲。

‘And, bhikkhus, that is called the Noble Truth of the Cessation of Suffering.

诸比丘，这称为苦灭圣谛。

Maggasaccaniddeso *The Noble Truth of the Path* 道谛义释

“Katamañca, bhikkhave, dukkhanirodha-gāminī paṭipadā ariyasaccaṃ? Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi.

“Katamā ca, bhikkhave, sammādiṭṭhi? Yaṃ kho, bhikkhave, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ, ayaṃ vuccati, bhikkhave, sammādiṭṭhi.

“Katamo ca, bhikkhave, sammāsaṅkappo? Nekkhammasaṅkappo abyāpādasāṅkappo avihimsāsaṅkappo, ayaṃ vuccati bhikkhave, sammāsaṅkappo.

“Katamā ca, bhikkhave, sammāvācā? Musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, ayaṃ vuccati, bhikkhave, sammāvācā.

“Katamo ca, bhikkhave, sammā-kammanto? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, ayaṃ vuccati, bhikkhave, sammākammanto.

“Katamo ca, bhikkhave, sammā-ājīvo? Idha, bhikkhave, ariyasāvako micchā-ājīvaṃ pahāya sammā-ājīvena jīvaṃ kappeti, ayaṃ vuccati, bhikkhave, sammā-ājīvo.

“Katamo ca, bhikkhave, sammāvāyāmo? Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;

‘And, bhikkhus, what is the Noble Truth of the Way of Practice Leading to the Cessation of Suffering? It is just this Noble Eightfold Path, namely: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

诸比丘，何谓导致苦灭的道圣谛？那就是（具备）八支的圣道，即正见、正思惟、正语、正业、正命、正精进、正念、正定。

‘And, bhikkhus, what is Right View? Bhikkhus, it is the knowledge of suffering, the knowledge of the origin of suffering, the knowledge of the cessation of suffering, and the knowledge of the way of practice leading to the cessation of suffering. Bhikkhus, this is called Right View.

诸比丘，什么是正见？诸比丘，正见就是了知苦的智慧、了知苦因的智慧、了知苦灭的智慧、了知导致苦灭之道的智慧。诸比丘，这称为正见。

‘And, bhikkhus, what is Right Thought? The thought of renunciation, the thought of non-ill-will, the thought of harmlessness. Bhikkhus, this is called Right Thought.

诸比丘，什么是正思惟？出离思惟、无瞋思惟、无害思惟，诸比丘，这称为正思惟。

‘And, bhikkhus, what is Right Speech? Refraining from lying, refraining from slander, refraining from harsh speech, refraining from frivolous speech. Bhikkhus, this is called Right Speech.

诸比丘，什么是正语？不妄语、不两舌、不恶口、不绮语，诸比丘，这称为正语。

‘And, bhikkhus, what is Right Action? Refraining from taking life, refraining from taking what is not given, refraining from sexual misconduct. Bhikkhus, this is called Right Action.

诸比丘，什么是正业？不杀生、不偷盗、不邪淫，诸比丘，这称为正业。

‘And, bhikkhus, what is Right Livelihood? Here, bhikkhus, a noble disciple having given up wrong livelihood earns his livelihood by right means. Bhikkhus, this is called Right Livelihood.

诸比丘，什么是正命？在此，诸比丘，圣弟子舍离邪命而以正当的方法谋生，诸比丘，这称为正命。

‘And, bhikkhus, what is Right Effort? Here, bhikkhus, a bhikkhu rouses his will, makes an effort, stirs up energy, exerts his mind and strives to prevent the arising of unarisen evil unwholesome mental states. He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to overcome evil unwholesome mental states that have arisen. He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to produce unarisen wholesome mental states. He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to maintain wholesome mental states that have

anuppannānaṃ kusalānaṃ dhammānaṃ
 uppādāya chandaṃ janeti vāyamati vīriyaṃ
 ārabhati cittaṃ paggaṇhāti padahati;
 uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā
 asamosāya bhīyobhāvāya vepullāya
 bhāvanāya pāripūriyā chandaṃ janeti vāyamati
 vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.
 Ayaṃ vuccati, bhikkhave, sammāvāyāmo.

“Katamā ca, bhikkhave, sammāsati? Idha,
 bhikkhave, bhikkhu kāye kāyānupassī viharati
 ātāpī sampajāno satimā vineyya loke
 abhijjhādomanassaṃ; vedanāsu
 vedanānupassī viharati ātāpī sampajāno
 satimā vineyya loke abhijjhādomanassaṃ;
 citte cittānupassī viharati ātāpī sampajāno
 satimā vineyya loke abhijjhādomanassaṃ;
 dhammesu dhammānupassī viharati ātāpī
 sampajāno satimā vineyya loke
 abhijjhādomanassaṃ. Ayaṃ vuccati,
 bhikkhave, sammāsati.

“Katamo ca, bhikkhave, sammāsamādhi?
 Idha, bhikkhave, bhikkhu vivicceva kāmehi
 vivicca akusalehi dhammehi savitakkaṃ
 savicāraṃ vivekajaṃ pītisukhaṃ paṭhamāṃ
 jhānaṃ upasampajja viharati. Vitakkavicārānaṃ
 vūpasamā ajjhataṃ sampasādanaṃ cetaso
 ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ
 pītisukhaṃ dutiyaṃ jhānaṃ upasampajja
 viharati. Pītiyā ca virāgā upekkhako ca viharati,
 sato ca sampajāno, sukhañca kāyena
 paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti
 ‘upekkhako satimā sukhavīhārī’ti tatiyaṃ
 jhānaṃ upasampajja viharati. Sukhassa ca
 pahānā dukkhassa ca pahānā pubbeva
 somanassadomanassānaṃ atthaṅgamā
 adukkhamasukhaṃ upekkhāsati pārisuddhiṃ
 catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ
 vuccati, bhikkhave, sammāsamādhi.

arisen, not to let them fade away, to bring them to greater cultivation, to the full perfection of development. This is called Right Effort.

诸比丘，什么是正精进？在此，诸比丘，比丘生起意愿、勤奋、激发精进、策励自心、努力避免未生起的邪恶不善法生起。他生起意愿、勤奋、激发精进、策励自心、努力降伏已生起的邪恶不善法。他生起意愿、勤奋、激发精进、策励自心、努力促使未生起的善法生起。他生起意愿、勤奋、激发精进、策励自心、努力使已生起的善法持续、不衰退、增长、广大、修行圆满。诸比丘，这称为正精进。

‘And, bhikkhus, what is Right Mindfulness? Here, bhikkhus, a bhikkhu abides contemplating the body as a body, with ardour, clear comprehension, and mindfulness, having removed grief and covetousness towards the world. He abides contemplating feelings as feelings, with ardour, clear comprehension, and mindfulness, having removed grief and covetousness towards the world. He abides contemplating mind as mind, with ardour, clear comprehension, and mindfulness, having removed grief and covetousness towards the world. He abides contemplating dhamma-objects as dhamma-objects, with ardour, clear comprehension, and mindfulness, having removed grief and covetousness towards the world. Bhikkhus, this is called Right Mindfulness.

诸比丘，什么是正念？在此，诸比丘，去除对世界的贪欲及烦恼后，比丘以热诚、正知、正念安住于观身为身。去除对世界的贪欲及烦恼后，他以热诚、正知、正念安住于观受为受。去除对世界的贪欲及烦恼后，他以热诚、正知、正念安住于观心为心。去除对世界的贪欲及烦恼后，他以热诚、正知、正念安住于观法为法。诸比丘，这称为正念。

‘And, bhikkhus, what is Right Concentration? Here, a bhikkhu detached from sensual desires, detached from unwholesome mental states, enters and remains in the first jhāna. It is with applied thought and sustained thought, born of detachment, filled with joy and pleasure. And with the subsiding of applied thought and sustained thought, by gaining inner tranquillity and oneness of mind, he enters and remains in the second jhāna. It is without applied thought and sustained thought, born of concentration, filled with joy and pleasure. And with the fading away of delight, he remains imperturbable, mindful and clearly aware. Thus he experiences in his body that kind of pleasure, of which the Noble Ones say: “That pleasure is experienced by one who dwells with equanimity and mindfulness.” He enters the third jhāna. And, having given up pleasure and pain, and with the destruction of former gladness and sadness, he enters and remains in the fourth jhāna. It is beyond pleasure and pain, and purified by equanimity and mindfulness. Bhikkhus, this is called Right Concentration.

诸比丘，什么是正定？在此，诸比丘，比丘远离爱欲，远离不善法，进入并安住于具有寻、伺及由远离而生之喜、乐的初禅。平息了寻、伺之后，借着获得内在的清静与一心，他进入并安住于没有寻、伺，但具有由定而生之喜、乐的第二禅。舍离了喜之后，他保持舍心，具备正念与正知，如此他

“Idaṃ vuccati, bhikkhave, dukkhanirodha-gāminī paṭipadā ariyasaccaṃ.

“Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata-bahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavaya-dhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.

*Saccapabbam niṭṭhitam.
Dhammānupassanā niṭṭhitā.*

“Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattavassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, sattavassāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

以身³感受快乐，正如圣者们所说的：『这是具备舍心与正念者的乐住。』他进入并安住于第三禅。由于舍离了苦与乐及先前灭除了喜与忧，他进入并安住于超越苦乐及由舍与正念净化的第四禅。诸比丘，这称为正定。

‘Bhikkhus, that is called the way of practice leading to the cessation of suffering.

诸比丘，这称为导致苦灭的道圣谛。

‘Thus he abides contemplating dhamma-objects as dhamma-objects internally, or he abides contemplating dhamma-objects as dhamma-objects externally, or he abides contemplating dhamma-objects as dhamma-objects both internally and externally. He abides contemplating arising phenomena in the dhamma-objects, or he abides contemplating vanishing phenomena in the dhamma-objects, or he abides contemplating both arising and vanishing phenomena in the dhamma-objects. Or mindfulness that “these are dhamma-objects” is established in him just to the extent necessary for knowledge and mindfulness. In this way he abides detached, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating dhamma-objects as dhamma-objects concerning the Four Noble Truths.

如此，他安住于观照内在的法为法、安住于观照外在的法为法或安住于观照内在与外在的法为法。他安住于观照法的生起现象、安住于观照法的坏灭现象或安住于观照法的生起与坏灭现象。或者他建立起『有法』的正念只为了更高的智慧与正念。他独立地安住，不执着世间的任何事物。诸比丘，这就是比丘依四圣谛而安住于观法为法的方法。

‘Bhikkhus, whoever should practise these Four Foundations of mindfulness for just seven years may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

诸比丘，如此修行四念处七年的人，可望得到两种成果之一：今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

‘Let alone seven years, bhikkhus, whoever should practise them for just six years may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用说七年，诸比丘，如此修行四念处六年的人，可望得到两种成果之一：今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

³ 这里的「身」是指「名身」而言，不是指「色身」。

“Tiṭṭhantu, bhikkhave, cha vassāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya pañca vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, pañca vassāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cattāri vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, cattāri vassāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya tīṇi vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, tīṇi vassāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya dve vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, dve vassāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya ekaṃ vassam, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhatu, bhikkhave, ekaṃ vassam. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattamāsāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, satta māsāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

‘Let alone six years, bhikkhus, whoever should practise them for just five years may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用说六年，诸比丘，如此修行四念处五年的人，可望得到两种成果之一：今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

‘Let alone five years, bhikkhus, whoever should practise them for just four years may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用说五年，诸比丘，如此修行四念处四年的人，可望得到两种成果之一：今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

‘Let alone four years, bhikkhus, whoever should practise them for just three years may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用说四年，诸比丘，如此修行四念处三年的人，可望得到两种成果之一：今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

‘Let alone three years, bhikkhus, whoever should practise them for just two years may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用说三年，诸比丘，如此修行四念处两年的人，可望得到两种成果之一：今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

‘Let alone two years, bhikkhus, whoever should practise them for just one year may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用说两年，诸比丘，如此修行四念处一年的人，可望得到两种成果之一：今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

‘Let alone one year, bhikkhus, whoever should practise them for just seven months may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用说一年，诸比丘，如此修行四念处七个月的人，可望得到两种成果之一：今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

‘Let alone seven months, bhikkhus, whoever should practise them for just six months may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用说七个月，诸比丘，如此修行四念处六个月的人，可望得到两种成果之一：今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

“Tiṭṭhantu, bhikkhave, cha māsāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya pañca māsāni, tassa dvinnam phalanam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, pañca māsāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cattāri māsāni, tassa dvinnam phalanam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, cattāri māsāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya tīṇi māsāni, tassa dvinnam phalanam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, tīṇi māsāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya dve māsāni, tassa dvinnam phalanam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, dve māsāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya ekaṃ māsaṃ, tassa dvinnam phalanam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhatu, bhikkhave, eko māso. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya aḍḍhamāsaṃ, tassa dvinnam phalanam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

‘Let alone six months, bhikkhus, whoever should practise them for just five months may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用说六个月，诸比丘，如此修行四念处五个月的人，可望得到两种成果之一：今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

‘Let alone five months, bhikkhus, whoever should practise them for just four months may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用说五个月，诸比丘，如此修行四念处四个月的人，可望得到两种成果之一：今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

‘Let alone four months, bhikkhus, whoever should practise them for just three months may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用说四个月，诸比丘，如此修行四念处三个月的人，可望得到两种成果之一：今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

‘Let alone three months, bhikkhus, whoever should practise them for just two months may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用说三个月，诸比丘，如此修行四念处两个月的人，可望得到两种成果之一：今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

‘Let alone two months, bhikkhus, whoever should practise them for just one month may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用说两个月，诸比丘，如此修行四念处一个月的人，可望得到两种成果之一：今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

‘Let alone one month, bhikkhus, whoever should practise them for just half a month may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用说一个月，诸比丘，如此修行四念处半个月的人，可望得到两种成果之一：今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

“Tiṭṭhatu, bhikkhave, aḍḍhamāso. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitāti.

“Ekāyano ayaṃ, bhikkhave, maggo sattānam visuddhiyā sokaparidevānam samatikkamāya dukkhadomanassānam atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya yadidaṃ cattāro satipaṭṭhānāti. Iti yaṃ taṃ vuttam, idametam paṭicca vuttan”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandun’ti.

Mahāsatipaṭṭhānasuttam niṭṭhitam.

– DN, Mahāvagga, 9;
MN, Mūlapaṇṇāsa, 10

(Chant until here for day 4)

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalam.

‘Let alone half a month, bhikkhus, whoever should practise them for just seven days may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用说半个月，诸比丘，如此修行四念处七天的人，可望得到两种成果之一：今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

‘It is for this reason that it was said: “Bhikkhus, this is the single way for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way and for the realisation of Nibbāna - namely, the four foundations of mindfulness.”’

这就是为什么说：『诸比丘，这是使众生清净、超越忧愁与悲伤、灭除痛苦与烦恼、成就正道与现证涅槃的单一道路，那就是四念处。』」

Thus The Exalted One spoke. The bhikkhus were delighted and rejoiced at his words.

世尊如此开示之后，诸比丘对世尊的话感到愉悦与欢喜。

《大念处经》完毕

(第四天诵至此)

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Satta-Buddha-Vandanā Homage to Seven Buddhas 礼敬七佛

Vipassissa ca namatthu
Cakkhumantassa sirīmato.
Sikhissapi ca namatthu
Sabbabhūtānukampino.

Homage to the Vipassī Buddha, possessed of the eye of wisdom and glory; homage to Sikhī Buddha, the great compassionate towards all beings.

礼敬观慧佛，具眼祥瑞者；
礼敬火焰佛，悲悯众生者；

Vessabhussa ca namatthu
Nhātakassa tapassino;
Namatthu kakusandhassa
Mārasenāpamaddino.

Homage to Vessabhu Buddha who had washed away all the defilements and possessed good ascetic practices. Homage to Kakusandha Buddha who defeated the army of Māra (evil one).

礼敬牛音佛，洗净烦恼者；
礼敬接峰佛，降伏魔军者；

Koṇāgamanassa namatthu
Brāhmaṇassa vusīmato;
Kassapassa ca namatthu
Vippamuttassa sabbadhi.

Homage to Koṇāgama Buddha who had eradicated all evil and lived the noble life. Homage to Kassapa Buddha who was freed from all defilements.

礼敬金至佛，断恶梵行者；
礼敬迦叶佛，解脱一切者；

Aṅgīrasassa namatthu
Sakyaputtassa sirīmato;
Yo imaṃ dhammaṃ desesi
Sabbadukkhāpanūdanam.

Homage to the son of Sakya (Gotama Buddha) from whose body issued rays of light and who was glorious. He taught this Dhamma which removed all suffering.

礼敬发光者，祥瑞释迦子，
他教导此法，去除一切苦。

Ye cāpi nibbutā loke
Yathābhūtaṃ vipassisum;
Te janā apisuṇātha
Mahantā vītasāradā.

In this world, those who have extinguished all the flames of passions and have thoroughly seen things as they really are – these persons being Arahants never slander. They are great and free from fear.

于世寂灭者，如实地观照，
他们不两舌，伟大且自信。

Hitaṃ devamanussānam
Yaṃ namassanti Gotamaṃ;
Vijjācaraṇasampannaṃ
Mahantaṃ vītasāradaṃ.

They pay homage to Gotama Buddha who works for the benefit of gods and men, who is endowed with wisdom and good conduct, who is great and free from fear.

礼敬乔达摩，利益人天者，
明行皆圆满，伟大且自信。

– DN, Pāthikavagga, 9 Āṭṭhānāyāsuttam

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalaṃ.

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [of your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Aṭṭhaviṣati Buddhā Paritta

The Twenty-Eight Buddhas Protection 二十八佛护卫

Taṇhaṅkaro mahāvīro,
Medhaṅkaro mahāyaso,
Saraṇaṅkaro lokahito,
Dīpaṅkaro jutindharo,

Taṇhaṅkara the great hero, Medhaṅkara with great fame, Saraṇaṅkara the benefactor of the world, Dīpaṅkara the bearer of light,

断爱佛是大英雄；用智佛有大名誉；
作依佛利益世间；燃灯佛背负光明；

Koṇḍañña janapāmokkho,
Maṅgalo purisāsabho,
Sumano sumano dhīro,
Revato rativaḍḍhano,

Koṇḍañña the foremost of people, Maṅgala the man Supreme, Sumana the good-hearted sage, Revata who enhanced joy,

智调佛大众之首；吉祥佛人中之王；
善心佛善心贤者；烈瓦佛增长喜悦；

Sobhito guṇasampanno,
Anomadassī januttamo,
Padumo lokapajjoto,
Nārado varasārathi,

Sobhita with perfect virtue, Anomadassī the chief of people, Paduma the torch to the world, Nārada the coach unsurpassed,

光耀佛德行圆满；高见佛人中最上；
莲花佛世界之灯；那兰佛至上调师；

Padumuttaro sattasāro,
Sumedho aggapuggalo,
Sujāto sabbalokaggo,
Piyadassī narāsabho,

Padumuttara the most excellent of beings, Sumedha the foremost man, Sujāta the chief of all the world, Piyadassī mankind's Lord,

胜莲佛最胜有情；妙智佛乃最上人；
善生佛世界之顶；喜见佛人中之王；

Atthadassī kāruṇiko,
Dhammadassī tamonudo,
Siddhattho asamo loke,
Tisso varada-saṁvaro,

Atthadassī the Compassionate One, Dhammadassī the dispeller of darkness, Siddhattha matchless in the world, Tissa restrained giver of the best,

义见佛乃悲悯者；法见佛驱除黑暗；
成就佛世间无同；提舍佛自制予上；

Phusso varada-sambuddho,
Vipassī ca anūpamo,
Sikhī sabbahito satthā,
Vessabhū sukhadāyako,

Phussa the self-enlightened One and giver of the best, Vipassī the unrivalled one, Sikhī the all-benefactor teacher, Vessabhū the giver of happiness,

吉利佛自觉予上；观慧佛无可匹比；
火焰佛全利导师；牛音佛快乐施者；

Kakusandho satthavāho,
Koṇāgamano raṇaṅjaho,
Kassapo sirisampanno,
Gotamo sakyapuṅgavo.

Kakusandha the caravan guide, Koṇāgamana done with strife, Kassapa of perfect splendour, Gotama the chief of Sakyans,

接峰佛商队向导；金至佛已断斗争；
迦叶佛祥瑞圆满；释迦主乔达摩佛。

Tesaṁ saccena sīlena
Khanti-metta-balena ca,
Te'pi maṁ anurakkhantu
Arogena sukkena ca.

By their truth and virtue, and the power of patience and loving-kindness, may they protect me [you], and may health and happiness be mine.

以他们之真实及戒、忍辱与慈爱的力量，
希望它们能保护我，让我无病痛且快乐。

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalaṁ.

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [of your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Morasuttam *The Peacock Discourse* 孔雀经

Pūrentam bodhisambhāre
Nibbattam morayoniyam,
Yena samvihitārakkham
Mahāsattam vanecarā.

Cirassam vāyamantāpi,
Neva sakkhimsu gaṇhitum.
'Brahmamantan'ti akkhātam
Parittam tam bhaṇāma he.

Udetayam cakkhumā ekarājā,
Harissavaṇṇo pathavippabhāso,
Tam tam namassāmi harissavaṇṇam
pathavippabhāsam,
Tayājja guttā viharemu divasam.

Ye brāhmaṇā vedagū sabbadhamme,
Te me namo, te ca maṃ pālayantu;
Namatthu buddhānam, namatthu bodhiyā,
Namo vimuttānam, namo vimuttiyā.
Imaṃ so parittam katvā moro carati esanā.

Apetayam cakkhumā ekarājā,
Harissavaṇṇo pathavippabhāso;
Tam tam namassāmi harissavaṇṇam
pathavippabhāsam,
Tayājja guttā viharemu rattim.

Ye brāhmaṇā vedagū sabbadhamme,
Te me namo, te ca maṃ pālayantu;
Namatthu buddhānam, namatthu bodhiyā,
Namo vimuttānam, namo vimuttiyā.
Imaṃ so parittam katvā moro vāsamakappayi.

– KN, 159 Morajātaka

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalam.

In the past while fulfilling the necessary perfections for Buddhahood, the Great Being was once reborn as a peacock; making protection by this Paritta, he lived in the forest.

累积菩提资粮期间，有次投生孔雀之胎，
以此护卫他作保护，伟大有情森林过活。

Although they (hunters) tried for a long time, the hunters could not catch him the Great Being. Let us recite this protective Sutta which is described as a divine mantra.

即使长期都在努力，他们无法捕捉到他。
此护卫经称为梵咒，且让我们诵此护卫。

“That One who gives Vision, the sole king, comes up, he is golden coloured, he enlightens the earth. Therefore I revere the golden coloured one, who enlightens the earth; guarded by you today, we will live out the day.

「这个给眼独王升起，金色光芒照耀大地，
敬此照地金色光芒，受你所护我们度日。」

I pay homage to those brahmins who have true understanding of all things – may they keep watch over me! Pay homage to the Buddhas! Pay homage to Awakening! Homage to the liberated! Homage to liberation!” After making this safeguard, the peacock roams about seeking (for food).

知一切法之婆罗门，我敬彼等愿彼护我；
礼敬诸佛礼敬菩提，敬解脱者礼敬解脱。」
作此护卫之后，孔雀出去寻食。

“That One who gives Vision, the sole king, goes down, he is golden coloured, he enlightens the earth. Therefore I revere the golden coloured one, who enlightens the earth; guarded by you today, we will live out the night.

「这个给眼独王降下，金色光芒照耀大地，
敬此照地金色光芒，受你所护我们度夜。」

I pay homage to those brahmins who have true understanding of all things – may they keep watch over me! Pay homage to the Buddhas! Pay homage to Awakening! Homage to the liberated! Homage to liberation!” After making this safeguard, the peacock dwells on (without fear).

知一切法之婆罗门，我敬彼等愿彼护我；
礼敬诸佛礼敬菩提，敬解脱者礼敬解脱。」
作此护卫之后，孔雀无畏安住。

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [of your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Vaṭṭasuttaṃ

The Quail Discourse 鹤鹑经

Pūrentaṃ bodhisambhāre
Nibbattaṃ vaṭṭajāṭiyāṃ,
Yassa tejena dāvaggi
Mahāsattaṃ vivajjayi.

In the past while fulfilling the necessary perfections for Buddhahood, the Great Being was once reborn as a quail; by the power of which (= this Paritta), the forest fire avoided the Great Being.

累积菩提资粮期间，有次投生鹤鹑之胎，
透过此护卫的力量，林火避开伟大有情。

Therassa Sāriputtassa
Lokaṇāthena bhāsitaṃ,
Kappaṭṭhāyima mahātejaṃ,
Parittaṃ taṃ bhaṇāma he.

Let us recite this paritta which was delivered by the Lord of the World to the Venerable Sāriputta, and which lasts for the entire world cycle and has great power.

世间依持开示此经，给予舍利弗长老听。
住世一劫有大威力，且让我们诵此护卫。

- - -

Atthi loke sīlaguṇo
Saccaṃ soceyyanuddayā;
Tena saccena kāhāmi
Saccakiriyamuttamaṃ.

There are in the world the qualities of morality, truthfulness, purity, loving-kindness and compassion. By that saying of Truth, I will make an excellent asseveration.

在这世间有戒德、真实清净及慈悲；
透过说此真实语，我做最上真实行。

Āvejjetvā dhammabalaṃ,
Saritvā pubbake jine;
Saccabalamavassāya
Saccakiriyamakāsahaṃ.

Having reflected upon the power of the Dhamma and having remembered the Victorious Ones of old, I made an asseveration relying on the power of truthfulness.

省思了法的力量，忆起古代胜利者；
依靠真实的力量，我做了个真实行。

Santi pakkhā apatanā,
Santi pādā avañcanā;
Mātāpitā ca nikkhantā,
Jātaveda paṭikkama.

“I have wings, but I cannot fly. I have feet, but I cannot walk. My mother and my father have left me. O forest fire! Go back!”

「我有翅膀不能飞，我有双脚不能走，
母亲父亲离我去，森林之火请离去。」

Saha sacce kate mayhaṃ,
Mahāpajjalito sikhī
Vajjesi soḷasakarīsāni,
Udakaṃ patvā yathā sikhī;
Saccena me samo natthi,
Esā me saccapāramī.

As soon as I have made this asseveration, the great flames of the fire avoided me from sixteen karīsas, like a fire coming to the water. There is nothing equal to my truthfulness. This is my Perfection of Truthfulness.

我做真实行的同时，该森林大火的火焰
避开我十六卡立莎，犹如火焰遇到了水。
与我真实无同等者，这是我真实波罗蜜。

– KN, Cariyāpiṭaka, Yudhañjayavagga,
Vaṭṭapotakacariya

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalaṃ.

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [of your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Tesattati Nāṇāni

Seventy-Three Types of Knowledge 七十三智

- | | |
|---------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. Sotāvadhāne paññā sutamaye ñāṇaṃ.</p> | <p>1. The wisdom of listening attentively and intelligently to the Dhamma is knowledge gained by listening.
聆听法的智慧是闻所成智。</p> |
| <p>2. Sutvāna samvare paññā sīlamaye ñāṇaṃ.</p> | <p>2. The wisdom of restraint after hearing [learning] is knowledge of what consists in virtue.
听闻后克制的智慧是戒所成智。</p> |
| <p>3. Samvaritvā samādahane paññā samādhībhāvanāmaye ñāṇaṃ.</p> | <p>3. The wisdom of concentrating after restraining is knowledge gained by developing concentration.
克制后得定的智慧是修定所成智。</p> |
| <p>4. Paccayapariggahe paññā dhammatṭhitiñāṇaṃ.</p> | <p>4. knowledge of the causes and conditions for the arising of the five aggregates is knowledge of cause and effect.
缘摄受(了知五蕴生起的因缘)的智慧是法住智。</p> |
| <p>5. Atītānāgatapaccuppannānaṃ dhammānaṃ saṅkhipitvā vavatthāne paññā sammāsane ñāṇaṃ.</p> | <p>5. The wisdom of analyzing all dhammas of the past, future and present as impermanent, suffering and non-self is knowledge of comprehension.
对过去、未来、现在诸法整体地分别(无常、苦、无我)的智慧是思惟智。</p> |
| <p>6. Paccuppannānaṃ dhammānaṃ vipariṇāmanupassane paññā udayabbayānupassane ñāṇaṃ.</p> | <p>6. Seeing again and again with wisdom the presently-arisen dhammas' change is knowledge of contemplation of arising and passing away.
以智随观(=一再地观照)当下法之变易是生灭随观智。</p> |
| <p>7. Ārammaṇaṃ paṭisaṅkhā bhaṅgānupassane paññā vipassane ñāṇaṃ.</p> | <p>7. Seeing again and again with wisdom the dissolution after reflecting on an object is insight knowledge.
思惟所缘后以智一再地观照坏灭是观智。</p> |
| <p>8. Bhayatupatṭhāne paññā ādīnave ñāṇaṃ.</p> | <p>8. Understanding of appearance as terror is knowledge of fault.
了知怖畏显现的智慧是过患智。</p> |
| <p>9. Muñcitukamyatā-paṭisaṅkhā-santiṭṭhanā paññā saṅkhārupekkhāsu ñāṇaṃ.</p> | <p>9. Understanding of desire for deliverance, of considering the means for it, and of being equanimous is the knowledge of equanimity about formations.
欲解脱、审察与住立(舍)的智慧是行舍智。</p> |
| <p>10. Bahiddhā vuṭṭhānavivaṭṭane paññā gotrabhu-ñāṇaṃ.</p> | <p>10. Understanding of emergence and turning away from the external objects [conditioned phenomena] is change-of-lineage knowledge.
从外出起与转离(有为法)的智慧是种姓智。</p> |
| <p>11. Dubhato vuṭṭhānavivaṭṭane paññā magge ñāṇaṃ.</p> | <p>11. Understanding of emergence and turning away from both [the external and internal] is path knowledge.
从(内外)两者出起与转离的智慧是道智。</p> |
| <p>12. Payogappaṭippassaddhi paññā phale ñāṇaṃ.</p> | <p>12. The wisdom gained through calming down the effort [i.e. through the completion of the effort] is fruition knowledge.
透过加行止息(=圆满或平息努力)而成就的智慧是果智。</p> |
| <p>13. Chinnavaṭṭumānupassane paññā vimuttiñāṇaṃ.</p> | <p>13. The wisdom that sees the round of defilements that has been cut off is knowledge of liberation.
见烦恼轮转已被切断的智慧是解脱智。</p> |

14. Tadā samudāgate dhamme passane paññā paccavekkhaṇe ñāṇaṃ. 14. The wisdom that sees the supramundane dhammas [path and fruition] that have arrived is the knowledge of reviewing.
见已达到的出世间法的智慧是省察智。
15. Ajjhattavavatthāne paññā vatthunānatte ñāṇaṃ. 15. The wisdom of determining the internal sense bases is knowledge of the differences in the internal sense bases.
分别内（处）的智慧是依处差别智。
16. Bahiddhāvavatthāne paññā gocaranānatte ñāṇaṃ. 16. The wisdom with regard to determining the externals [i.e. sense objects] is knowledge of difference in the domains.
分别外（处）的智慧是行处差别智。
17. Cariyāvavatthāne paññā cariyānānatte ñāṇaṃ. 17. The wisdom of defining behaviour is knowledge of difference in behaviour [of consciousness].
分别性格的智慧是（心）行差别智。
18. Catudhammavavatthāne paññā bhūminānatte ñāṇaṃ. 18. The wisdom of defining four dhammas is knowledge of the difference in planes.
分别四法的智慧是地差别智。
19. Navadhammavavatthāne paññā dhammanānatte ñāṇaṃ. 19. The wisdom of defining nine dhammas is knowledge of the difference in dhammas.
分别九法的智慧是法差别智。
20. Abhiññāpaññā ñāṭaṭṭhe ñāṇaṃ. 20. Understanding as direct knowledge is knowledge of the things-to-be-known [the five aggregates].
亲证的智慧是所知智。（所知=五蕴）
21. Pariññāpaññā tīraṇaṭṭhe ñāṇaṃ. 21. The wisdom that understands fully the general characteristics of the five aggregates is the knowledge of deciding.
遍知五蕴之共相的智慧是度智。
22. Pahāne paññā pariccāgaṭṭhe ñāṇaṃ. 22. The wisdom that abandons wrong perceptions such as permanence is the knowledge of giving up.
断除常想等邪想的智慧是舍弃智。
23. Bhāvanāpaññā ekarasaṭṭhe ñāṇaṃ. 23. Wisdom with regard to developing the mind is the knowledge of one flavour.
修习心的智慧是一味智。
24. Sacchikiriyāpaññā phusaṇaṭṭhe ñāṇaṃ. 24. The wisdom of realization is the knowledge in the sense of experiencing.
体悟的智慧是体证智。
25. Atthanānatte paññā attha-paṭisambhide ñāṇaṃ. 25. The wisdom with regard to the difference in meaning is knowledge of discrimination of meaning.
了知义之差别的智慧是义无碍解智。
26. Dhammanānatte paññā dhamma-paṭisambhide ñāṇaṃ. 26. The wisdom with regard to the difference in dhammas is knowledge of discrimination of dhammas.
了知法之差别的智慧是法无碍解智。
27. Niruttinānatte paññā nirutti-paṭisambhide ñāṇaṃ. 27. The wisdom with regard to the difference in language is knowledge of discrimination of language.
了知词句之差别的智慧是词无碍解智。
28. Paṭibhānanānatte paññā paṭibhāna-paṭisambhide ñāṇaṃ. 28. The wisdom with regard to the difference in perspicuity is knowledge of discrimination of perspicuity.
了知应辩之差别的智慧是应辩无碍解智。

29. Vihāranānatte paññā vihāraṭṭhe ñāṇaṃ.
29. The wisdom with regard to abiding in various [insight meditations] is the knowledge of abiding.
了知安住（观智）之差别的智慧是安住义智。
30. Samāpattinānatte paññā samāpattaṭṭhe ñāṇaṃ.
30. The wisdom regarding various attainments, such as the attainment of the signless deliverance, is the knowledge of the nature of attainments.
了知定（例如无相解脱定）之差别的智慧是定义智。
31. Vihāra-samāpatti-nānatte paññā vihāra-samāpattaṭṭhe ñāṇaṃ.
31. The wisdom regarding the difference of abiding in insight and attainment is knowledge of insight and attainment.
了知安住与定之差别的智慧是安住定义智。
32. Avikkheparisuddhattā āsavasamucchede paññā ānantarika-samādhimhi ñāṇaṃ.
32. The wisdom regarding the destruction of the defilements due to the purity of the undistracted mind is knowledge of concentration with immediate result.
因为心不散乱的清净而漏全断的智慧是无间定智。（无间=立刻产生果报）
33. Dassanādhipateyyaṃ santo ca vihārādhigamo paṇitādhimuttatā paññā araṇavihāre ñāṇaṃ.
33. Understanding as predominance of seeing [insight], and as achievement of a peaceful abiding [arahantship], and as resoluteness on the sublime goal [fruition attainment], is knowledge of abiding without conflict.
属于见增上（观智）、体证寂静住（阿罗汉果）与决意于殊胜（果定）的智慧是无净住智。（增上=主导、首要）
34. Dvīhi balehi samannāgatattā tayo ca saṅkhārānaṃ paṭippassaddhiyā soḷasahi ñāṇacariyāhi navahi samādhicariyāhi vasibhāvatā paññā nirodha-samāpattiyā ñāṇaṃ.
34. The wisdom that has mastery due to the possession of two powers [i.e. perfect serenity and insight] and the possession of sixteen modes of behaviour of knowledge and nine modes of behaviour of concentration, for the tranquillization of three formations is the knowledge of the attainment of cessation.
由于具备（圆满的止与观）两种力而获得的自在，以及拥有十六种智行与九种定行以便止息三种行法的智慧是灭尽定智。
35. Sampajānassa pavatta-pariyādāne paññā parinibbāne ñāṇaṃ.
35. The wisdom regarding the complete cessation of re-becoming in one who knows perfectly is the knowledge of complete cessation.
正知者有关轮转灭尽的智慧是完全灭尽智。
36. Sabbadhammānaṃ sammā samucchede nirodhe ca anupaṭṭhānatā paññā samasīsaṭṭhe ñāṇaṃ.
36. Understanding of the complete cutting off of all dhammas, of their cessation, and of their non-reappearance, is knowledge of the destruction of the cankers and the end of life simultaneously [knowledge that arises in one who attains arahantship at the moment of death].
了知一切法已全断、灭尽及不再生起的智慧是同达顶智（同时漏尽命尽智=死亡时证悟阿罗汉的智慧）。
37. Puthu-nānattateja-pariyādāne paññā sallekhaṭṭhe ñāṇaṃ.
37. The wisdom that wears away defilements such as lust and sensual desire, all of which are totally different to supramundane states, is the knowledge of effacement.
损减与出世间法完全不同的贪欲等烦恼的智慧是损减智。

38. Asallīnatta-pahitatta-paggahaṭṭhe paññā vīriyārambhe ñāṇaṃ.
38. The wisdom that understands the effort made by one whose mind is full of energy and who strives regardless of body and life is the knowledge of the application of effort.
了知充满精进与不顾生命自奋的智慧是致力精进智。
39. Nānādhammappakāsanatā paññā attha-sandassane ñāṇaṃ.
39. The wisdom of explaining various dhammas so that they can be clearly understood is the knowledge of making the meaning clear.
解释种种法以便能够清楚明白的智慧是义阐明智。
40. Sabbadhammānaṃ ekasaṅghatā-nānattekatta-paṭivedhe paññā dassanavisuddhiñāṇaṃ.
40. The wisdom that understands the grouping together of all dhammas [mind and mental states as impermanent, suffering and non-self] and seeing their special characteristics is the knowledge of the purity of vision.
了知归纳一切（名色）法（为无常、苦、无我）与通达它们的特相的智慧是见清净智。
41. Veditattā paññā khantiñāṇaṃ.
41. The wisdom that arises through the understanding of the characteristics of the five aggregates is the knowledge of realization.
了知五蕴之相的智慧是了知智。
42. Phuṭṭhattā paññā pariyogāhane ñāṇaṃ.
42. The wisdom that arises through experiencing the nature of the five aggregates [i.e. experiencing the characteristics of impermanence, suffering, and non-self] is the knowledge of deep penetration.
体证五蕴之无常、苦、无我相的智慧是彻知智。
43. Samodahane paññā padesavihāre ñāṇaṃ.
43. The wisdom that summarizes feelings, which are part of the five aggregates, is the knowledge of abiding in one area.
归纳五蕴一部分之受的智慧是安住一处智。
44. Adhipatattā paññā saññāvivaṭṭe ñāṇaṃ.
44. The wisdom due to what is given predominance [such as renunciation] in the jhānic mind is the knowledge of turning away [from sensual desire, etc.] through perception.
着重（禅那的出离）的智慧是想转离智。（转离欲贪等）
45. Nānatte paññā cetovivaṭṭe ñāṇaṃ.
45. The wisdom that sees the danger of hindrances such as sensual lust which are different to the dhammas that should be developed is the knowledge of turning away the mind by will.
知见与应培育之法不同的欲贪等诸盖的危险的智慧是意志转离智。
46. Adhiṭṭhāne paññā cittavivaṭṭe ñāṇaṃ.
46. The wisdom of establishing the mind in dhammas such as renunciation is the knowledge of turning away the mind through understanding.
了知应建立心于出离等法的智慧是心转离智。
47. Suññate paññā ñāṇavivaṭṭe ñāṇaṃ.
47. The wisdom regarding voidness is the knowledge that the mind has turned to the knowledge of non-self.
关于空的智慧是（无我）智转离智。
48. Vossagge paññā vimokkhavivaṭṭe ñāṇaṃ.
48. The wisdom that arises through the relinquishment of hindrances such as sensual lust is the knowledge of turning away through liberation.
透过舍弃欲贪等诸盖而生起的智慧是（透过）解脱转离智。

49. Tathaṭṭhe paññā saccavivaṭṭe ñāṇaṃ.
49. The wisdom that arises through the thorough understanding of the unchanging nature of the four noble truths is the knowledge of turning away by being established in the truth.
透过彻知四圣谛的如是不变本质而生起的智慧是（透过建立）谛转离智。
50. Kāyampi cittampi ekavavatthānatā sukhasaññañca lahusaññañca adhiṭṭhānavasena ijjanaṭṭhe paññā iddhividhe ñāṇaṃ.
50. The wisdom gained by the will-power of defining body and mind as one and of steadying the perception of bliss and lightness is knowledge of the kinds of psychic power.
透过分析身心为一及决意乐想与轻快想而成就的智慧是神变智。
51. Vitakka-vipphāra-vasena nānattekattasadda-nimittānaṃ pariyogāhaṇe paññā sotadhātu-visuddhi-ñāṇaṃ.
51. The wisdom gained by comprehending sound signs in their diversity and unity through the expansion of applied-thought is knowledge of purification of the ear-element.
透过扩大寻去了知异同声相的智慧是耳界清净智。
52. Tiṇṇannaṃ cittānaṃ vipphārattā indriyānaṃ pasāda-vasena nānattekattaviññāṇa-cariyā pariyogāhaṇe paññā cetopariya-ñāṇaṃ.
52. The wisdom gained by penetrating the behaviour of [others'] consciousness in its diversity and unity through the sensitivity [seen] in the [six] physical faculties [of their eye, etc.] due to the expansion of the three types of [their] mind is knowledge of penetration of [others'] mind.
透过因为扩大三种心而（六）根净信而彻知（别人）异同识行的智慧是他心智。
53. Paccayappavattānaṃ dhammānaṃ nānattekattakamma-vipphāra-vasena pariyogāhaṇe paññā pubbenivāsānussatiñāṇaṃ.
53. The wisdom gained by penetrating conditionally occurring phenomena through the expansion of kamma in its diversity and unity is knowledge of recollection of [one's] past lives.
透过扩大异同业而彻知缘转起之法的智慧是宿住随念智。
54. Obhāsa-vasena nānattekattarūpanimittānaṃ dassanaṭṭhe paññā dibbacakkhuññaṇaṃ.
54. The wisdom gained by seeing signs of visible objects in their diversity and unity by means of illumination is knowledge of the divine eye.
透过光明而见异同色相的智慧是天眼智。
55. Catusaṭṭhiyā ākārehi tiṇṇannaṃ indriyānaṃ vasībhāvatā paññā āsavānaṃ khaye ñāṇaṃ.
55. The wisdom gained by the mastery of the three [supramundane] faculties in sixty-four aspects is knowledge of the exhaustion of mental cankers [i.e. of the Path of Arahantship].
透过自在掌握三种出世间根的六十四个方面而得的智慧是漏尽智（=阿罗汉道智）。
56. Pariññaṭṭhe paññā dukkhe ñāṇaṃ.
56. Wisdom that fully understands suffering.
了知遍知义是苦智。
57. Pahānaṭṭhe paññā samudaye ñāṇaṃ.
57. Wisdom with regard to abandoning the cause of suffering.
了知断义是集智。
58. Sacchikiriyatṭhe paññā nirodhe ñāṇaṃ.
58. Wisdom that realizes the cessation of suffering.
了知体证义是灭智。
59. Bhāvanaṭṭhe paññā magge ñāṇaṃ.
59. Wisdom that understands the development of the path is knowledge of the path.
了知培育义是道智。

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| 60. Dukkhe ñāṇaṃ. | 60. Knowledge of suffering.
苦智。 |
| 61. Dukkhasamudaye ñāṇaṃ. | 61. Knowledge of the cause of suffering.
苦集智。 |
| 62. Dukkhanirodhe ñāṇaṃ. | 62. Knowledge of the cessation of suffering.
苦灭智。 |
| 63. Dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ. | 63. Knowledge of the path leading to the cessation of suffering.
趣向苦灭之行道智。 |
| 64. Atthapaṭisambhide ñāṇaṃ. | 64. Analytical knowledge of the meaning.
义无碍解智。 |
| 65. Dhammapaṭisambhide ñāṇaṃ. | 65. Analytical knowledge of the dhamma.
法无碍解智。 |
| 66. Niruttiapaṭisambhide ñāṇaṃ. | 66. Analytical knowledge of language.
词无碍解智。 |
| 67. Paṭibhānapaṭisambhide ñāṇaṃ. | 67. Analytical knowledge of perspicuity [i.e. regarding the preceding three kinds of knowledge].
应辩无碍解智。(即关于前三种无碍解智的应辩无碍。) |
| 68. Indriya-paropariyatte ñāṇaṃ. | 68. The knowledge of penetration of others' faculties.
知解他人根器智。 |
| 69. Sattānaṃ āsayānusaye ñāṇaṃ. | 69. The knowledge of the inclination and hidden tendencies in beings.
有情之倾向随眠智。 |
| 70. Yamakapāṭihāriye ñāṇaṃ. | 70. The knowledge of performing the twin miracle.
双神变智。 |
| 71. Mahākaruṇāsamāpattiyā ñāṇaṃ. | 71. The knowledge of the attainment of Great Compassion.
大悲定智。 |
| 72. Sabbaññutañāṇaṃ. | 72. Omniscient knowledge.
一切知智。 |
| 73. Anāvarenañāṇaṃ. | 73. Unobstructed knowledge.
无碍智。 |

Imāni tesattati ñāṇāni. Imesaṃ tesattatiyā ñāṇānaṃ sattaṣaṭṭhi ñāṇāni sāvakaśādhāraṇāni, cha ñāṇāni asādhāraṇāni sāvakehi.

– KN, Paṭisambhidāmagga, Mātikā

Imehi tesattatiyā ñāṇehi samannāgatam Sammāsambuddham Bhagavantam sirasā namāmi.

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalaṃ.

These are seventy-three kinds of knowledge. Of these seventy-three kinds of knowledge, sixty-seven are shared by disciples and six are not shared by disciples.

这些是七十三智。于此七十三智中，六十七智与诸弟子共有，六智与诸弟子不共有。

To that Exalted One, the Perfectly Self-Enlightened One possessed of these seventy-three kinds of knowledge, I bow in deepest reverence.

我顶礼具备此七十三智的世尊、圆满自觉者。

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [of your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Mettānisaṃsasuttaṃ

The Discourse on the Benefits of Loving-Kindness 慈爱利益经

Evam me sutam – ekam samayam
bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme. Tatra kho bhagavā
bhikkhū āmantesi – “bhikkhavo”ti.
“Bhadante”ti te bhikkhū bhagavato
paccassosum. Bhagavā etadavoca –

“Mettāya, bhikkhave, cetovimuttiyā
āsevitāya bhāvitāya bahulikatāya yānikatāya
vatthukatāya anuṭṭhitāya paricitāya
susamāradhāya ekādasānisaṃsā pāṭikaṅkhā.
Katame ekādasa?

“Sukham supati, sukham paṭibujjhati, na
pāpakam supinam passati, manussanam piyo
hoti, amanussanam piyo hoti, devatā
rakkhanti, nāssa aggi vā visam vā sattham vā
kamati, tuvaṭam cittam samādhiyati,
mukhavaṇṇo vippasīdati, asammūlho kālam
karoti, uttari appaṭivijjhanto brahmalokūpago
hoti.

“Mettāya, bhikkhave, cetovimuttiyā
āsevitāya bhāvitāya bahulikatāya yānikatāya
vatthukatāya anuṭṭhitāya paricitāya
susamāradhāya ime ekādasānisaṃsā
pāṭikaṅkhā”ti.

Idamavoca Bhagavā, attamanā te bhikkhū
Bhagavato bhāsitaṃ abhinandun”ti.

– AN.XI.15

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalaṃ.

Thus have I heard: at one time the Blessed One was dwelling near Sāvattihī at Anāthapiṇḍika’s grounds in Jeta’s Wood. There the Blessed One addressed the monks, saying: “Bhikkhus!” “Reverend Sir!” those bhikkhus replied to the Blessed One, and the Blessed One said this:

如是我闻。一时，世尊住在舍卫城附近的祇陀林给孤独园。在那里，世尊称呼众比丘：「诸比丘。」众比丘回答：「尊者。」世尊如此说道：

“If, Bhikkhus, the liberation of the mind through loving-kindness is practised, developed, made much of, made one’s vehicle and foundation, firmly established, consolidated and thoroughly undertaken, eleven benefits are to be expected. What eleven?”

「诸比丘，如果修行、培育、多做慈心解脱，把它作为车乘，作为依处，稳固地建立它，巩固它，善正精勤于它，便可预期十一种利益。是哪十一种？」

“One sleeps happily; one awakens happily; one sees no evil dreams; one is dear to human beings; one is dear to non-human beings; one is protected by the devas; fire, poison and weapons cannot harm one; one’s mind is quickly concentrated; one’s facial complexion brightens up; one passes away unconfused; and if one fails to penetrate further (into Nibbāna), one is reborn into the Brahma world.

他快乐地睡眠；他快乐地醒来；他不会梦见噩梦；人类喜爱他；非人喜爱他；诸神保护他；火、毒与武器都不能伤到他；他的心迅速地得定；他的面容光彩明亮；他毫不迷惑地逝世；如果没有证悟高超的（涅槃），他会投生到梵天界。

“If, Bhikkhus, the liberation of the mind through loving-kindness is practised, developed, made much of, made one’s vehicle and foundation, firmly established, consolidated and thoroughly undertaken, these eleven benefits are to be expected.”

诸比丘，如果修行、培育、多做慈心解脱，把它作为车乘，作为依处，稳固地建立它，巩固它，善正精勤于它，便可预期这十一种利益。」

This is what the Blessed One said. Delighted, the bhikkhus rejoiced in the words of the Blessed One.

这是世尊所说。诸比丘满意欢喜世尊之言。

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [of your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Dutiyamārapāsasuttaṃ

Second Discourse on Māra's Snare 第二魔王陷阱经

Evam me sutam: Ekaṃ samayaṃ bhagavā
bārāṇasiyaṃ viharati isipatane migadāye. Tatra
kho bhagavā bhikkhū āmantesi –
“bhikkhavo”ti. “Bhadante”ti te bhikkhū
bhagavato paccassosun. Bhagavā etadavoca:

“Muttāhaṃ, bhikkhave, sabbapāsehi ye
dibbā ye ca mānūsā. Tumhepi, bhikkhave,
muttā sabbapāsehi ye dibbā ye ca mānūsā.
Caratha, bhikkhave, cārikaṃ bahujanahitāya
bahujanasukhāya lokānukampāya atthāya
hitāya sukhāya devamanussānaṃ. Mā ekena
dve agamittha. Desetha, bhikkhave, dhammaṃ
ādikalyāṇaṃ majjhakalyāṇaṃ pariyosāna-
kalyāṇaṃ sātthaṃ sabyañjanaṃ. Kevala-
paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ
pakāsetha. Santi sattā apparajakkhajātikā,
assavanatā dhammassa parihāyanti.
Bhavissanti dhammassa aññātāro. Ahampi,
bhikkhave, yena uruvelā senānigamo
tenupasaṅkamissāmi dhammadesanāyā”ti.

Atha kho māro pāpimā yena bhagavā
tenupasaṅkami; upasaṅkamitvā bhagavantam
gāthāya ajjhabhāsi:

“Baddhosi sabbapāsehi,
Ye dibbā ye ca mānūsā;
Mahābandhanabaddhosi,
Na me samaṇa mokkhasi”ti.

“Muttāhaṃ sabbapāsehi,
Ye dibbā ye ca mānūsā;
Mahābandhanamuttomhi,
Nihato tvamasi antakā”ti.

Thus I heard: At one time the Blessed One was
staying in the deer park at Isipatana [near] Bārāṇasī.
There the Blessed One addressed the bhikkhus thus:
“Bhikkhus.” “Venerable Sir,” those bhikkhus replied. The
Blessed One said this:

如是我闻，一时世尊住在波罗奈城附近仙人坠
处的鹿野苑。于其处，世尊对诸比丘说：「诸比丘。」
那些比丘回应：「尊者。」世尊如此说：

“Bhikkhus, I am freed from all snares, both divine
and human. You too, bhikkhus, are freed from all snares,
both divine and human. Wander forth, O bhikkhus, for the
welfare of the multitude, for the happiness of the
multitude, out of compassion for the world, for the good,
welfare, and happiness of devas and humans. Let not two
go the same way. Teach, O bhikkhus, the Dhamma that is
good in the beginning, good in the middle, good in the
end, with the right meaning and phrasing. Reveal the
perfectly complete and purified holy life. There are
beings with little dust in their eyes who are falling away
because they do not hear the Dhamma. There will be those
who will understand the Dhamma. I too, bhikkhus, will
go to Senānigama in Uruvelā in order to teach the
Dhamma.”

「诸比丘，我解脱了一切天界与人间的陷阱。
诸比丘，你们也解脱了一切天界与人间的陷阱。诸
比丘，为了大众的利益，为了大众的快乐，基于悲
悯世间，为了人天的幸福、利益与快乐，你们去行
脚吧！不要两个人走同一条路。诸比丘，教导初善、
中善、尾善、义理及词句正确之法。开显完全圆满
与清净的梵行。有些有情眼中只有少许尘埃，没听
到法的话就会退落。将会有人能够了知法。诸比丘，
我也会去乌卢威拉的军村教法。」

Then Māra the Evil One approached the Blessed One
and addressed him in verse:

当时邪恶的魔王来见世尊，来到后以偈向世尊
说：

“You are bound by all the snares
Both divine and human;
You are bound by the great bondage:
You won't escape me, ascetic!”

「你被一切陷阱困绑，那些天界与人间的；
你被巨大陷阱困绑，沙门你逃脱不了我。」

[The Blessed One:]

“I am freed from all the snares
Both divine and human;
I am freed from the great bondage:
You're defeated, End-maker!”

(世尊说：)

「我解脱了一切陷阱，那些天界与人间的；
我解脱了巨大陷阱，终结者你已被打败。」

Atha kho māro pāpimā "jānāti maṃ
bhagavā, jānāti maṃ sugato"ti, dukkhī
dummano tatthevantaradhāyīti.

– SN, Sagāthāvagga, Mārasaṃyutta, 5

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalaṃ.

Then Māra the Evil One, realizing, "The Blessed One knows me, the Fortunate One knows me," sad and disappointed, disappeared right there.

当时邪恶的魔王了解：「世尊知道我，善逝知道我。」痛苦伤心地，他即从那里消失。

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Kesamuttisuttaṃ (Kālāmasuttaṃ)

Discourse to Kālāma 羯腊摩经

Evam me sutam: Ekaṃ samayaṃ bhagavā
kosalesu cārikaṃ caramāno mahatā bhikkhu-
saṅghena saddhiṃ yena kesamuttaṃ nāma
kālāmānaṃ nigamo tadavasari.

Assosum kho kesamuttiyā kālāmā:
"Samaṇo khalu, bho, gotamo sakyaputto
sakyakulā pabbajito kesamuttaṃ anuppatto.
Taṃ kho pana bhavantaṃ gotamaṃ evaṃ
kalyāṇo kittisaddo abbhuggato –

"Itipi so bhagavā araham
sammāsambuddho vijjācaraṇasampanno
sugato lokavidū anuttaro purisadammasārathi
satthā devamanussānaṃ buddho bhagavā"ti.
So imaṃ lokaṃ sadevakaṃ samārakaṃ
sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajam
sadevamanussaṃ sayam abhiññā sacchikatvā
pavedeti. So dhammaṃ deseti ādikalyāṇaṃ
majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ
sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ
brahmacariyaṃ pakāseti. Sādhu kho pana
tathārūpānaṃ arahataṃ dassanaṃ hoti"ti.

Thus have I heard: At one time the Blessed One was wandering on tour among the Kosalans together with a large Saṅgha of monks when he reached the town of the Kālāmas named Kesamutta.

如是我闻，一时世尊和一大群比丘僧众在憍萨罗行脚，来到羯腊摩人的给沙木达城。

The Kālāmas of Kesamutta heard: "It is said that the ascetic Gotama, the son of the Sakyans who went forth from a Sakyan family, has arrived at Kesamutta. Now a good report about that Master Gotama has circulated thus:

给沙木达的羯腊摩人听闻：「从释迦家族出家的释迦子乔达摩沙门，的确已经来到给沙木达。关于乔达摩世尊有如此美誉流传：

'That Blessed One is an arahant, perfectly self-enlightened one, one fully possessed of wisdom and conduct, one who has proceeded by the good way, knower of the worlds, unexcelled trainer of tamable men, teacher of devas and men, the Buddha, the Blessed One. Having realized by his own direct knowledge he makes it known to this world with its devas, Māra, and Brahmā, this population with its ascetics and brahmins, its devas and humans. He teaches a Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; he reveals a spiritual life that is perfectly complete and pure.' Now it is good to see such arahants."

『世尊是阿罗汉、圆满自觉者、明行足、善逝、世间解、无上士调御丈夫、天人师、佛陀、世尊。自己以亲证智证悟后，他向这包含诸神、魔王、梵天，及有沙门与婆罗门的大众，包含人天的世间开示。他教导初善、中善、尾善、义理正确、词句正确之法。开显完全圆满与清净的梵行。』现在能够见这样的阿罗汉是很好的。」

Atha kho kesamuttiyā kālāmā yena bhagavā tenupasaṅkamim̐su; upasaṅkamitvā appekacce bhagavantam̐ abhivādetvā ekamantam̐ nisīdim̐su, appekacce bhagavatā saddhim̐ sammodim̐su, sammodaniyam̐ katham̐ saraṇiyam̐ vītisāretvā ekamantam̐ nisīdim̐su, appekacce yena bhagavā tenañjalim̐ paṇāmetvā ekamantam̐ nisīdim̐su, appekacce nāmagottam̐ sāvetvā ekamantam̐ nisīdim̐su, appekacce tuṅhībhūtā ekamantam̐ nisīdim̐su. Ekamantam̐ nisinnā kho te kesamuttiyā kālāmā bhagavantam̐ etadavocum̐:

“Santi, bhante, eke samaṇabrāhmaṇā kesamuttam̐ āgacchanti. Te sakam̐yeva vādam̐ dīpenti jotenti, parappavādam̐ pana khumsenti vambhenti paribhavanti omakkhim̐ karonti. Aparepi, bhante, eke samaṇabrāhmaṇā kesamuttam̐ āgacchanti. Tepi sakam̐yeva vādam̐ dīpenti jotenti, parappavādam̐ pana khumsenti vambhenti paribhavanti omakkhim̐ karonti. Tesam̐ no, bhante, amhākam̐ hoteva kaṅkhā hoti vicikicchā – ‘ko su nāma imesam̐ bhavatam̐ samaṇabrāhmaṇānam̐ saccam̐ āha, ko musā’ti?’”

“Alañhi vo, kālāmā, kaṅkhitum̐, alam̐ vicikicchitum̐. Kaṅkhanīyeva pana vo ṭhāne vicikicchā uppannā. Etha tumhe, kālāmā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti. Yadā tumhe, kālāmā, attanāva jāneyyātha – ‘ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinna ahitāya dukkhāya samvattantī’ti, atha tumhe, kālāmā, pajaheyyātha.

Then the Kālāmas of Kesamutta approached the Blessed One. Some paid homage to the Blessed One and sat down to one side; some exchanged greetings and cordial talk, sat down to one side; some reverentially saluted him and sat down to one side; some pronounced their name and clan and sat down to one side; some kept silent and sat down to one side. Sitting to one side, the Kālāmas said to the Blessed One:

当时，给沙木达城的羯腊摩人来见世尊。来到时，有些顶礼世尊后坐在一旁，有些和世尊互相问候后坐在一旁，有些向世尊合掌礼敬后坐在一旁，有些向世尊说自己的名字与族姓后坐在一旁，有些保持沉默坐在一旁。坐在一旁，给沙木达城的羯腊摩人如此向世尊说：

“Bhante, there are some ascetics and brahmins who come to Kesamutta. They explain and elucidate their own doctrines, but disparage, denigrate, deride, and denounce the doctrines of others. But then some other ascetics and brahmins come to Kesamutta, and they too explain and elucidate their own doctrines, but disparage, denigrate, deride, and denounce the doctrines of others. We are perplexed and in doubt, Bhante, as to which of these good ascetics speak truth and which speak falsehood.”

「尊者，有些沙门与婆罗门来到给沙木达。他们开示讲解自己的教理，但斥责、轻视、诽谤、瞧不起其他人的教理。然而，尊者，当其他沙门与婆罗门来到给沙木达时，他们也开示讲解自己的教理，但斥责、轻视、诽谤、瞧不起其他人的教理。尊者，我们对他们感到疑惑，到底这些尊敬的沙门与婆罗门当中，谁讲真话，谁讲妄语？」

“It is fitting for you to be perplexed, Kālāmas, fitting for you to be in doubt. Doubt has arisen in you about a perplexing matter. Come, Kālāmas, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by examination of reasons, by the acceptance of a view after pondering it, by the seeming competence [of a speaker], or because you think: ‘The ascetic is our teacher.’ But when, Kālāmas, you know for yourselves ‘These things are unwholesome; these things are blameworthy; these things are censured by the wise; these things, if accepted and undertaken, lead to harm and suffering,’ then you should abandon them.

「羯腊摩，你们真应该质疑与怀疑。对于应当质疑之事，你们生起了怀疑。来吧，羯腊摩，你们不应以口诵传承为根据，不应以传统为根据，不应以据说为根据，不应以藏经记载为根据，不应以逻辑为根据，不应以推理为根据，不应以探究理由为根据，不应以思惟后接受见解为根据，不应以（演说者）看起来有能力为根据，不应以『此沙门是我们的老师』为根据。然而，羯腊摩，当你们亲自了知：『这些是不善法；这些是应受指责之法；这些是智者呵责之法；接受与实行这些法后，它们会带来伤害与痛苦』，那么，羯腊摩，你们应该舍弃它们。

“Taṃ kiṃ maññaṭṭha, kālāmā, lobho
purisassa ajjhataṃ uppajjamāno uppajjati
hitāya vā ahitāya vā”ti?

“Ahitāya, bhante.”

“Luddho panāyaṃ, kālāmā, purisapuggalo
lobhena abhibhūto pariyādinnaṭṭo pāṇampi
hanati, adinnampi ādiyati, paradārampi
gacchati, musāpi bhaṇati, parampi tathattāya
samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya
dukkhāyā”ti.

“Evaṃ, bhante.”

“Taṃ kiṃ maññaṭṭha, kālāmā, doso
purisassa ajjhataṃ uppajjamāno uppajjati
hitāya vā ahitāya vā”ti?

“Ahitāya, bhante.”

“Duṭṭho panāyaṃ, kālāmā, purisapuggalo
dosena abhibhūto pariyādinnaṭṭo pāṇampi
hanati, adinnampi ādiyati, paradārampi
gacchati, musāpi bhaṇati, parampi tathattāya
samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya
dukkhāyā”ti.

“Evaṃ, bhante.”

“Taṃ kiṃ maññaṭṭha, kālāmā, moho
purisassa ajjhataṃ uppajjamāno uppajjati
hitāya vā ahitāya vā”ti?

“Ahitāya, bhante.”

“Mūlho panāyaṃ, kālāmā, purisapuggalo
mohena abhibhūto pariyādinnaṭṭo pāṇampi
hanati, adinnampi ādiyati, paradārampi
gacchati, musāpi bhaṇati, parampi tathattāya
samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya
dukkhāyā”ti.

“Evaṃ, bhante.”

“Taṃ kiṃ maññaṭṭha, kālāmā, ime
dhammā kusalā vā akusalā vā”ti?

“Akusalā, bhante.”

“Sāvajjā vā anavajjā vā”ti?

“Sāvajjā, bhante.”

“What do you think, Kālāmas? When greed arises in
a person, is it for his welfare or for his harm?”

“For his harm, Bhante.”

“Kālāmas, a greedy person, overcome by greed, with
mind obsessed by it, destroys life, takes what is not given,
transgresses with another’s wife, and speaks falsehood;
and he encourages others to do likewise. Will that lead to
his harm and suffering for a long time?”

“Yes, Bhante.”

你们认为怎样，羯腊摩，当贪欲在人内心生起
时，这对他是有益还是有害？」

「有害，尊者。」

「羯腊摩，当这个贪心的人被贪欲击败，心被
它占据之下，他杀生，偷取不与之物，与他人妻通
奸，说妄语，以及鼓励别人也如此做，这是否会带
给他长久的伤害与痛苦？」

「是的，尊者。」

“What do you think, Kālāmas? When hatred arises
in a person, is it for his welfare or for his harm?”

“For his harm, Bhante.”

“Kālāmas, an angry person, overcome by hatred,
with mind obsessed by it, destroys life, takes what is not
given, transgresses with another’s wife, and speaks
falsehood; and he encourages others to do likewise. Will
that lead to his harm and suffering for a long time?”

“Yes, Bhante.”

你们认为怎样，羯腊摩，当瞋恨在人内心生
起时，这对他是有益还是有害？」

「有害，尊者。」

「羯腊摩，当这个瞋恨的人被瞋恨击败，心被
它占据之下，他杀生，偷取不与之物，与他人妻通
奸，说妄语，以及鼓励别人也如此做，这是否会带
给他长久的伤害与痛苦？」

「是的，尊者。」

“What do you think, Kālāmas? When delusion arises
in a person, is it for his welfare or for his harm?”

“For his harm, Bhante.”

“Kālāmas, a deluded person, overcome by delusion,
with mind obsessed by it, destroys life, takes what is not
given, transgresses with another’s wife, and speaks
falsehood; and he encourages others to do likewise. Will
that lead to his harm and suffering for a long time?”

“Yes, Bhante.”

你们认为怎样，羯腊摩，当愚痴在人内心生
起时，这对他是有益还是有害？」

「有害，尊者。」

「羯腊摩，当这个愚痴的人被愚痴击败，心被
它占据之下，他杀生，偷取不与之物，与他人妻通
奸，说妄语，以及鼓励别人也如此做，这是否会带
给他长久的伤害与痛苦？」

「是的，尊者。」

“What do you think, Kālāmas? Are these things
wholesome or unwholesome?”

“Unwholesome, Bhante.”

“Blameworthy or blameless?”

“Blameworthy, Bhante.”

“Censured or praised by the wise?”

“Censured by the wise, Bhante.”

“Viññugarahitā vā viññuppasatthā vā”ti?

“Viññugarahitā, bhante.”

“Samattā samādinna ahitāya dukkhāya samvattanti, no vā? Kathaṃ vā ettha hotī”ti?

“Samattā, bhante, samādinna ahitāya dukkhāya samvattantīti. Evaṃ no ettha hotī”ti.

“Iti kho, kālāmā, yaṃ taṃ avocumhā –
‘etha tumhe, kālāmā! Mā anussavena, mā
paramparāya, mā itikirāya, mā
piṭakasampadānena, mā takkahetu, mā
nayahetu, mā ākāraparivitakkena, mā
diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya,
mā samaṇo no garūti. Yadā tumhe kālāmā
attanāva jāneyyātha – ‘ime dhammā akusalā,
ime dhammā sāvajjā, ime dhammā
viññugarahitā, ime dhammā samattā
samādinna ahitāya dukkhāya samvattantīti,
atha tumhe, kālāmā, pajaheyyāthā’ti, iti yaṃ
taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

“Etha tumhe, kālāmā, mā anussavena, mā
paramparāya, mā itikirāya, mā
piṭakasampadānena, mā takkahetu, mā
nayahetu, mā ākāraparivitakkena, mā
diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya,
mā samaṇo no garūti. Yadā tumhe, kālāmā,
attanāva jāneyyātha – ‘ime dhammā kusalā,
ime dhammā anavajjā, ime dhammā
viññuppasatthā, ime dhammā samattā
samādinna hitāya sukhāya samvattantīti, atha
tumhe, kālāmā, upasampajja vihareyyātha.

“Accepted and undertaken, do they lead to harm and suffering or not, or how do you take it?”

“Accepted and undertaken, these things lead to harm and suffering. So we take it.”

「你们认为怎样，羯腊摩，这些法善或不善？」

「不善，尊者。」

「应受指责或无可指责？」

「应受指责，尊者。」

「智者呵责或智者称赞？」

「智者呵责，尊者。」

「接受与实行这些法后，它们会带来伤害与痛苦，或者不会？或你们认为会怎样？」

「接受与实行这些法后，它们会带来伤害与痛苦，尊者。我们认为就是这样。」

“Thus, Kālāmas, when we said: ‘Come, Kālāmas, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by examination of reasons, by the acceptance of a view after pondering it, by the seeming competence [of a speaker], or because you think: ‘The ascetic is our teacher.’ But when, Kālāmas, you know for yourselves ‘These things are unwholesome; these things are blameworthy; these things are censured by the wise; these things, if accepted and undertaken, lead to harm and suffering,’ then you should abandon them,’ it is because of this that this was said.

「如是，羯腊摩，当我们说『来吧，羯腊摩，你们不应以口诵传承为根据，不应以传统为根据，不应以据说为根据，不应以藏经记载为根据，不应以逻辑为根据，不应以推理为根据，不应以探究理由为根据，不应以思惟后接受见解为根据，不应以（演说者）看起来有能力为根据，不应以『此沙门是我们的老师』为根据。然而，羯腊摩，当你们亲自了知：『这些是不善法；这些是应受指责之法；这些是智者呵责之法；接受与实行这些法后，它们会带来伤害与痛苦』，那么，羯腊摩，你们应该舍弃它们』的时候，就是因为这个原因才这么说。

“Come, Kālāmas, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by examination of reasons, by the acceptance of a view after pondering it, by the seeming competence [of a speaker], or because you think: ‘The ascetic is our teacher.’ But when, Kālāmas, you know for yourselves ‘These things are wholesome; these things are blameless; these things are praised by the wise; these things, if accepted and undertaken, lead to welfare and happiness,’ then you should live in accordance with them.

来吧，羯腊摩，你们不应以口诵传承为根据，不应以传统为根据，不应以据说为根据，不应以藏经记载为根据，不应以逻辑为根据，不应以推理为根据，不应以探究理由为根据，不应以思惟后接受见解为根据，不应以（演说者）看起来有能力为根据，不应以『此沙门是我们的老师』为根据。然而，羯腊摩，当你们亲自了知：『这些是善法；这些是无可指责之法；这些是智者称赞之法；接受与实行这些法后，它们会带来利益与快乐』，那么，羯腊摩，你们应该依据它们过活。

“Taṃ kiṃ maññaṭha, kālāmā, alobho purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?

“Hitāya, bhante.”

“Aluddho panāyaṃ, kālāmā, purisapuggalo lobhena anabhibhūto apariyādinnaṭto neva pāṇaṃ hanati, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, na parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ hitāya sukhāyā”ti.

“Evaṃ, bhante.”

“Taṃ kiṃ maññaṭha, kālāmā, adoso purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?

“Hitāya, bhante.”

“Aduṭṭho panāyaṃ, kālāmā, purisapuggalo dosena anabhibhūto apariyādinnaṭto neva pāṇaṃ hanati, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, na parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ hitāya sukhāyā”ti.

“Evaṃ, bhante.”

“Taṃ kiṃ maññaṭha, kālāmā, amoho purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?

“Hitāya, bhante.”

“Amūḷho panāyaṃ, kālāmā, purisapuggalo mohena anabhibhūto apariyādinnaṭto neva pāṇaṃ hanati, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, na parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ hitāya sukhāyā”ti.

“Evaṃ, bhante.”

“What do you think, Kālāmas? When non-greed arises in a person, is it for his welfare or for his harm?”

“For his welfare, Bhante.”

“Kālāmas, a person without greed, not overcome by greed, his mind not obsessed by it, does not destroy life, take what is not given, transgress with another’s wife, or speak falsehood; nor does he encourage others to do likewise. Will that lead to his welfare and happiness for a long time?”

“Yes, Bhante.”

你们认为怎样，羯腊摩，当无贪在人内心生起时，这对他是有益还是有害？」

「有益，尊者。」

「羯腊摩，当这个无贪的人没有被贪欲击败，心没有被它占据之下，他不杀生，不偷取不与之物，不与他人妻通奸，不说妄语，也不鼓励别人如此做，这是否会带给他长久的利益与快乐？」

「是的，尊者。」

“What do you think, Kālāmas? When non-hatred arises in a person, is it for his welfare or for his harm?”

“For his welfare, Bhante.”

“Kālāmas, a person without hate, not overcome by hatred, his mind not obsessed by it, does not destroy life, take what is not given, transgress with another’s wife, or speak falsehood; nor does he encourage others to do likewise. Will that lead to his welfare and happiness for a long time?”

“Yes, Bhante.”

你们认为怎样，羯腊摩，当无瞋在人内心生起时，这对他是有益还是有害？」

「有益，尊者。」

「羯腊摩，当这个无瞋的人没有被瞋恨击败，心没有被它占据之下，他不杀生，不偷取不与之物，不与他人妻通奸，不说妄语，也不鼓励别人如此做，这是否会带给他长久的利益与快乐？」

「是的，尊者。」

“What do you think, Kālāmas? When non-delusion arises in a person, is it for his welfare or for his harm?”

“For his welfare, Bhante.”

“Kālāmas, a person who is undeluded, not overcome by delusion, his mind not obsessed by it, does not destroy life, take what is not given, transgress with another’s wife, or speak falsehood; nor does he encourage others to do likewise. Will that lead to his welfare and happiness for a long time?”

“Yes, Bhante.”

你们认为怎样，羯腊摩，当无痴在人内心生起时，这对他是有益还是有害？」

「有益，尊者。」

「羯腊摩，当这个无痴的人没有被愚痴击败，心没有被它占据之下，他不杀生，不偷取不与之物，不与他人妻通奸，不说妄语，也不鼓励别人如此做，这是否会带给他长久的利益与快乐？」

「是的，尊者。」

“Taṃ kiṃ maññaṭṭha, kālāmā, ime
dhammā kusalā vā akusalā vā”ti?
“Kusalā, bhante.”
“Sāvajjā vā anavajjā vā”ti?
“Anavajjā, bhante.”
“Viññugarahitā vā viññuppasatthā vā”ti?
“Viññuppasatthā, bhante.”
“Samattā samādinna hitāya sukhāya
saṃvattanti no vā? Kathaṃ vā ettha hotī”ti?
“Samattā, bhante, samādinna hitāya
sukhāya saṃvattanti. Evaṃ no ettha hotī”ti.

“Iti kho, kālāmā, yaṃ taṃ avocumhā –
‘etha tumhe, kālāmā! Mā anussavena, mā
paramparāya, mā itikirāya, mā
piṭakasampadānena, mā takkahetu, mā
nayahetu, mā ākāraparivitakkena, mā
diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya,
mā samaṇo no garūti. Yadā tumhe, kālāmā,
attanāva jāneyyātha – ime dhammā kusalā,
ime dhammā anavajjā, ime dhammā
viññuppasatthā, ime dhammā samattā
samādinna hitāya sukhāya saṃvattantīti, atha
tumhe, kālāmā, upasampajja vihareyyāthā”ti, iti
yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

“Sa kho so, kālāmā, ariyasāvako evaṃ
vigatābhijjho vigatabyāpādo asammūḷho
sampajāno patissato mettāsahagatena cetasā
ekam disaṃ pharivā viharati, tathā dutiyaṃ,
tathā tatiyaṃ, tathā catutthaṃ, iti
uddhamadho tiriyaṃ sabbadhi sabbattatāya
sabbāvantaṃ lokam mettāsahagatena cetasā
vipulena mahaggatena appamaṇena averena
abyāpajjhena pharivā viharati.

“What do you think, Kālāmas? Are these things
wholesome or unwholesome?”
“Wholesome, Bhante.”
“Blameworthy or blameless?”
“Blameless, Bhante.”
“Censured or praised by the wise?”
“Praised by the wise, Bhante.”
“Accepted and undertaken, do they lead to welfare
and happiness or not, or how do you take it?”
“Accepted and undertaken, these things lead to
welfare and happiness. So we take it.”
「你们认为怎样，羯腊摩，这些法善或不善？」
「善，尊者。」
「应受指责或无可指责？」
「无可指责，尊者。」
「智者呵责或智者称赞？」
「智者称赞，尊者。」
「接受与实行这些法后，它们会带来利益与快乐，
或者不会？或你们认为会怎样？」
「接受与实行这些法后，它们会带来利益与快乐，
尊者。我们认为这是这样。」

“Thus, Kālāmas, when we said: ‘Come, Kālāmas, do
not go by oral tradition, by lineage of teaching, by hearsay,
by a collection of scriptures, by logical reasoning, by
inferential reasoning, by examination of reasons, by the
acceptance of a view after pondering it, by the seeming
competence [of a speaker], or because you think: ‘The
ascetic is our teacher.’ But when, Kālāmas, you know for
yourselves ‘These things are wholesome; these things are
blameless; these things are praised by the wise; these
things, if accepted and undertaken, lead to welfare and
happiness,’ then you should live in accordance with
them,’ it is because of this that this was said.

「如是，羯腊摩，当我们说『来吧，羯腊摩，
你们不应以口诵传承为根据，不应以传统为根据，
不应以据说为根据，不应以藏经记载为根据，不应
以逻辑为根据，不应以推理为根据，不应以探究理
由为根据，不应以思惟后接受见解为根据，不应以
（演说者）看起来有能力为根据，不应以『此沙门
是我们的老师』为根据。然而，羯腊摩，当你们亲
自了知：『这些是善法；这些是无可指责之法；这
些是智者称赞之法；接受与实行这些法后，它们会
带来利益与快乐』，那么，羯腊摩，你们应该依据它
们过活』的时候，就是因为这个原因才这么说。」

“Then, Kālāmas, that noble disciple, who is thus
devoid of longing, devoid of ill will, unconfused, clearly
comprehending, ever mindful, dwells pervading one
quarter with a mind imbued with lovingkindness, likewise
the second quarter, the third quarter, and the fourth
quarter. Thus above, below, across, and everywhere, and
to all as to himself, he dwells pervading the entire world
with a mind imbued with loving-kindness, vast, exalted,
measureless, without enmity, without ill will.

羯腊摩，当如此无贪、无瞋、无痴、正知、正
念的圣弟子以慈心遍满一方而安住，如是第二方，
如是第三方，如是第四方。如是上下、四周、一切
处，对一切（众生）犹如对待自己，他以巨大、广
大、无量、无恨、无瞋的慈心遍满整个世界而安住。

Karuṇāsahagatena cetasā ekaṃ disaṃ
pharivā viharati, tathā dutiyāṃ, tathā tatiyāṃ,
tathā catutthāṃ, iti uddhamadho tiriyaṃ
sabbadhi sabbattatāya sabbāvantaṃ lokāṃ
karuṇasahagatena cetasā vipulena
mahaggatena appamāṇena averena
abyāpajjhena pharivā viharati.

Muditāsahagatena cetasā ekaṃ disaṃ
pharivā viharati, tathā dutiyāṃ, tathā tatiyāṃ,
tathā catutthāṃ, iti uddhamadho tiriyaṃ
sabbadhi sabbattatāya sabbāvantaṃ lokāṃ
muditāsahagatena cetasā vipulena
mahaggatena appamāṇena averena
abyāpajjhena pharivā viharati.

Upekkhāsahagatena cetasā ekaṃ disaṃ
pharivā viharati, tathā dutiyāṃ, tathā tatiyāṃ,
tathā catutthāṃ, iti uddhamadho tiriyaṃ
sabbadhi sabbattatāya sabbāvantaṃ lokāṃ
upekkhāsahagatena cetasā vipulena
mahaggatena appamāṇena averena
abyāpajjhena pharivā viharati.

“Sa kho so, kālāmā, ariyasāvako evaṃ
averacitto evaṃ abyāpajjhacitto evaṃ
asaṃkiliṭṭhacitto evaṃ visuddhacitto, tassa
diṭṭheva dhamme cattāro assāsā adhigatā
honti. ‘Sace kho pana atthi paro loko, atthi
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko,
athāhaṃ kāyassa bhedaṃ paraṃ maraṇā
sugatiṃ saggāṃ lokāṃ upapajjissāmi’ti,
ayamassa paṭhamo assāso adhigato hoti.

“ ‘Sace kho pana natthi paro loko, natthi
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko,
athāhaṃ diṭṭheva dhamme averaṃ
abyāpajjhaṃ anīghaṃ sukhiṃ attānaṃ
pariharāmi’ti, ayamassa dutiyo assāso adhigato
hoti.

(He dwells) pervading one quarter with a mind imbued with compassion, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with compassion, vast, exalted, measureless, without enmity, without ill will.

他以悲心遍满一方而安住，如是第二方，如是第三方，如是第四方。如是上下、四周、一切处，对一切（众生）犹如对待自己，他以巨大、广大、无量、无恨、无瞋的悲心遍满整个世界而安住。

(He dwells) pervading one quarter with a mind imbued with appreciative joy, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with appreciative joy, vast, exalted, measureless, without enmity, without ill will.

他以喜心遍满一方而安住，如是第二方，如是第三方，如是第四方。如是上下、四周、一切处，对一切（众生）犹如对待自己，他以巨大、广大、无量、无恨、无瞋的喜心遍满整个世界而安住。

(He dwells) pervading one quarter with a mind imbued with equanimity, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with equanimity, vast, exalted, measureless, without enmity, without ill will.

他以舍心遍满一方而安住，如是第二方，如是第三方，如是第四方。如是上下、四周、一切处，对一切（众生）犹如对待自己，他以巨大、广大、无量、无恨、无瞋的舍心遍满整个世界而安住。

“This noble disciple, Kālāmas, whose mind is in this way without enmity, without ill will, undefiled, and pure, has won four assurances in this very life. The first assurance he has won is this: ‘If there is another world, and if there is the fruit and result of good and bad deeds, it is possible that with the breakup of the body, after death, I will be reborn in a good destination, in a heavenly world.’

羯腊摩，当该圣弟子如此心无恨、心无瞋、心不染、心清净时，他在今生便得到四项保证。他得到的第一项保证是：『如果有他世，如果有善业与不善业的果报，在我的身体毁坏死亡后，我将投生到善趣天界。』

“The second assurance he has won is this: ‘If there is no other world, and if there is no fruit and result of good and bad deeds, still right here, in this very life, I maintain myself in happiness, without enmity and ill will, free of trouble.’

他得到的第二项保证是：『如果没有他世，如果没有善业与不善业的果报，我在今生也能无恨、无瞋、无麻烦地快乐过活。』

“ `Sace kho pana karoto kariyati pāpaṃ,
na kho panāhaṃ kassaci pāpaṃ cetemi.
Akarontaṃ kho pana maṃ pāpakammaṃ kuto
dukkhaṃ phusissatī’ti, ayamassa tatiyo assāso
adhigato hoti.

“ `Sace kho pana karoto na kariyati
pāpaṃ, athāhaṃ ubhayeneva visuddhaṃ
attānaṃ samanupassāmi’ti, ayamassa catuttho
assāso adhigato hoti.

“Sa kho so, kālāmā, ariyasāvako evaṃ
averacitto evaṃ abyāpajjhacitto evaṃ
asaṃkiliṭṭhacitto evaṃ visuddhacitto, tassa
diṭṭheva dhamme ime cattāro assāsā adhigatā
hontī’ti.

“Evametaṃ, bhagavā, evametaṃ, sugata!
Sa kho so, bhante, ariyasāvako evaṃ
averacitto evaṃ abyāpajjhacitto evaṃ
asaṃkiliṭṭhacitto evaṃ visuddhacitto, tassa
diṭṭheva dhamme cattāro assāsā adhigatā
honti. `Sace kho pana atthi paro loko, atthi
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko,
athāhaṃ kāyassa bhedaṃ paraṃ maraṇā
sugatiṃ saggāṃ lokāṃ upapajjissāmi’ti,
ayamassa paṭṭhamaṃ assāso adhigato hoti.

“ `Sace kho pana natthi paro loko, natthi
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko,
athāhaṃ diṭṭheva dhamme averaṃ
abyāpajjhaṃ anīghaṃ sukhiṃ attānaṃ
pariharāmi’ti, ayamassa dutiyo assāso adhigato
hoti.

“ `Sace kho pana karoto kariyati pāpaṃ,
na kho panāhaṃ – kassaci pāpaṃ cetemi,
akarontaṃ kho pana maṃ pāpakammaṃ kuto
dukkhaṃ phusissatī’ti, ayamassa tatiyo assāso
adhigato hoti.

“The third assurance he has won is this: ‘Suppose
evil comes to one who does evil. Then, when I have no
evil intentions towards anyone, how can suffering afflict
me, since I do no evil deed?’

他得到的第三项保证是：『如果恶会带来造恶者报应，那么，因为我对任何人都没有恶意，痛苦又怎么会折磨我这不造恶业的人呢？』

“The fourth assurance he has won is this: ‘Suppose
evil does not come to one who does evil. Then right here
I see myself purified in both respects.’

他得到的第四项保证是：『如果恶不会带来造恶者报应，那么，我看到自己在两方面都是清净的。』

“This noble disciple, Kālāmas, whose mind is in this
way without enmity, without ill will, undefiled, and pure,
has won four assurances in this very life.”

羯腊摩，当该圣弟子如此心无恨、心无瞋、心
无染、心清净时，他在今生便得到这四项保证。」

“So it is, Blessed One! So it is, Fortunate One! This
noble disciple, Bhante, whose mind is in this way without
enmity, without ill will, undefiled, and pure, has won four
assurances in this very life. The first assurance he has won
is this: ‘If there is another world, and if there is the fruit
and result of good and bad deeds, it is possible that with
the breakup of the body, after death, I will be reborn in a
good destination, in a heavenly world.’

「如是，世尊；如是，善逝！尊者，当该圣弟子
如此心无恨、心无瞋、心无染、心清净时，他在今
生便得到四项保证。他得到的第一项保证是：『如
果有他世，如果有善业与不善业的果报，在我的身
体毁坏死亡后，我将投生到善趣天界。』

“The second assurance he has won is this: ‘If there
is no other world, and if there is no fruit and result of
good and bad deeds, still right here, in this very life,
I maintain myself in happiness, without enmity and ill
will, free of trouble.’

他得到的第二项保证是：『如果没有他世，如果
没有善业与不善业的果报，我在今生也能无恨、无
瞋、无麻烦地快乐过活。』

“The third assurance he has won is this: ‘Suppose
evil comes to one who does evil. Then, when I have no
evil intentions towards anyone, how can suffering afflict
me, since I do no evil deed?’

他得到的第三项保证是：『如果恶会带来造恶者
报应，那么，因为我对任何人都没有恶意，痛苦又
怎么会折磨我这不造恶业的人呢？』

“Sace kho pana karoto na kariyati
pāpaṃ, athāhaṃ ubhayeneva visuddhaṃ
attānaṃ samanupassāmi’ti, ayamassa catuttho
assāso adhigato hoti.

“Sa kho so, bhante, ariyasāvako evaṃ avera-
citto evaṃ abyāpajjhacitto evaṃ asaṃkiliṭṭhacitto
evaṃ visuddhacitto, tassa diṭṭheva dhamme
ime cattāro assāsā adhigatā honti.

“Abhikkantaṃ, bhante; abhikkantaṃ,
bhante! Seyyathāpi, bhante, nikkujjitaṃ vā
ukkujjeyya, paṭicchannaṃ vā vivareyya,
mūḷhasa vā maggaṃ ācikkheyya, andhakāre
vā telapajjotaṃ dhāreyya – ‘cakkhumanto
rūpāni dakkhanti’ti. Evamevaṃ bhagavatā
anekapariyāyena dhammo pakāsito. Ete
mayāṃ, bhante, bhagavantaṃ saraṇaṃ
gacchāma dhammañca bhikkhusaṅghañca.
Upāsake no, bhante, bhagavā dhāretu
ajjatagge pāṇupete saraṇaṃ gate’ti.

– AN.III.65

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalaṃ.

“The fourth assurance he has won is this: ‘Suppose
evil does not come to one who does evil. Then right here
I see myself purified in both respects.’

他得到的第四项保证是：『如果恶不会带给造
恶者报应，那么，我看到自己在两方面都是清净
的。』

“This noble disciple, Bhante, whose mind is in this
way without enmity, without ill will, undefiled, and pure,
has won four assurances in this very life.

尊者，当该圣弟子如此心无恨、心无瞋、心无
染、心清净时，他在今生便得到这四项目保证。

“Excellent, Bhante! Excellent, Bhante! The Blessed
One has made the Dhamma clear in many ways, as though
he were turning upright what had been overthrown,
revealing what was hidden, showing the way to one who
was lost, or holding up a lamp in the darkness so those
with good eyesight can see forms. We now go for refuge
to the Blessed One, to the Dhamma, and to the Saṅgha of
bhikkhus. Let the Blessed One consider us lay followers
who from today have gone for refuge for life.”

妙哉，尊者；妙哉，尊者！尊者，犹如摆正倾
复之物，犹如揭开复藏之物，犹如为迷路者指出道
路，犹如在黑暗中提油灯，让有眼之人能够见物，
同样的，世尊以种种方式开示法。尊者，我们归依
世尊、法与比丘僧团。尊者，请世尊记得我们是在
家弟子，从今天开始终生归依。」

By this speaking of truth, may there be well-being
for you always. By this speaking of truth, may all [your]
diseases disappear. By this speaking of truth, may there
be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Aṅgulimāla-Paritta *The Aṅgulimāla Protection* 指鬘护卫

Yatohaṃ, bhagini, ariyāya jātiyā jāto,
Nābhijānāmi sañicca paṇaṃ jīvita voropetā.
Tena saccena sotthi te hotu, sotthi gabbhassa.

– MN, 86 Aṅgulimālasuttaṃ

O sister! Ever since I was reborn in this Noble Birth,
I do not remember intentionally taking the life of a being.
By this utterance of truth, may there be comfort to you
and to the child in your womb.

大妹，自从出生于此圣生，我不记得曾经故意
杀生。以此真实话语，愿你平安，愿你的胎儿平安。

Bhikkhu-Aparihāniyadhammā

Dhammas for Non-Decline of Bhikkhus 比丘不衰退之法

Atha kho bhagavā acirapakkante Vassakāre brāhmaṇe magadhamahāmatte āyasmantaṃ Ānandaṃ āmantesi – “Gaccha tvaṃ, Ānanda, yāvatikā bhikkhū rājagahaṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātehi”ti. “Evaṃ, bhante”ti kho āyasmā Ānando bhagavato paṭissutvā yāvatikā bhikkhū rājagahaṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho āyasmā Ānando bhagavantaṃ etadavoca – “Sannipatito, bhante, bhikkhusaṅgho, yassadāni, bhante, bhagavā kālaṃ maññati”ti.

Atha kho bhagavā uṭṭhāyāsanā yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “Satta vo, bhikkhave, aparihāniye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Yāvakīvañca, bhikkhave, bhikkhū abhiṇhaṃ sannipātā sannipātabahulā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā saṅghakaraṇīyāni karissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

Then, soon after the brahmin Vassakāra’s departure, the Blessed One addressed the Venerable Ānanda thus: “Go now, Ānanda, and assemble in the hall of audience as many bhikkhus as live around Rājagaha.” “Very well, Venerable Sir.” And the Venerable Ānanda did as he was requested and informed the Blessed One: “The community of bhikkhus is assembled, Venerable Sir. Now let the Blessed One do as he wishes.”

摩羯陀大臣瓦沙卡拉婆罗门离开不久之后，世尊跟阿难尊者说：「阿难，你去把住在王舍城一带的所有比丘都召集到讲堂里来。」「是，尊者。」阿难尊者按照世尊的吩咐召集王舍城一带的所有比丘到讲堂里来，然后去见世尊。来到后，他顶礼世尊，然后站在一旁。站在一旁，阿难尊者向世尊说：「尊者，比丘僧团已经集合了。尊者，现在是时候世尊做他想做的事。」

Thereupon the Blessed One rose from his seat, went up to the hall of audience, took his appointed seat there, and addressed the bhikkhus thus: “Bhikkhus, I shall teach you seven conditions leading to non-decline. Listen and pay attention to what I shall say.”

“Yes, Venerable Sir,” those bhikkhus replied the Blessed One. The Blessed One said thus:

当时世尊从座位起身，来到讲堂。来到后，世尊坐在准备好的座位，向诸比丘说：「诸比丘，我将教导你们七不衰退法。你们应该专心聆听我将要说的话。」「是，尊者。」那些比丘回答世尊。世尊如此说：

“Bhikkhus, so long as bhikkhus assemble frequently and assemble in large numbers, the growth of bhikkhus is to be expected, not their decline.

「诸比丘，只要比丘们时常集会，很多人来集会，诸比丘，就可预期比丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus meet harmoniously, disperse harmoniously, and attend to the affairs of the Saṅgha harmoniously, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们和谐地集会、和谐地散会、和谐地处理僧团应做的事，诸比丘，就可预期比丘们会增长，不会衰退。」

“Yāvakīvañca, bhikkhave, bhikkhū
apaññattaṃ na paññapessanti, paññattaṃ na
samucchindissanti, yathāpaññattesu sikkhā-
padesu samādāya vattissanti, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū ye te
bhikkhū therā rattaññū cirapabbajitā
saṅghapitaro saṅghapariṇāyakā, te
sakkarissanti garuṃ karissanti mānessanti
pūjessanti, tesañca sotabbaṃ maññissanti,
vuddhiyeva, bhikkhave, bhikkhūnaṃ
pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū
uppannāya taṇhāya ponobbhavikāya na vasaṃ
gacchissanti, vuddhiyeva, bhikkhave,
bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū
āraññakesu senāsanesu sāpekkhā bhavissanti,
vuddhiyeva, bhikkhave, bhikkhūnaṃ
pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū
paccattaññeva satim upaṭṭhapessanti – ‘kinti
anāgatā ca pesalā sabrahmacārī āgaccheyyurū,
āgatā ca pesalā sabrahmacārī phāsu
vihareyyun’ti. Vuddhiyeva, bhikkhave,
bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, ime satta
aparihāniyā dhammā bhikkhūsu ṭhassanti,
imesu ca sattasu aparihāniyesu dhammesu
bhikkhū sandississanti, vuddhiyeva, bhikkhave,
bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Aparepi vo, bhikkhave, satta aparihāniye
dhamme desessāmi, taṃ suṇātha, sādhukaṃ
manasikarotha, bhāsissāmi”ti. “Evaṃ,
bhante”ti kho te bhikkhū bhagavato
paccassosurū. Bhagavā etadavoca –

“Bhikkhus, so long as bhikkhus appoint no new
rules, and do not abolish the existing ones, but proceed in
accordance with the code of training laid down, the
growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们不立未立之戒、不废已立
之戒、依照已立之戒来遵守，诸比丘，就可预期比
丘们会增长，不会衰退。

“Bhikkhus, so long as bhikkhus show respect,
honour, esteem, and veneration towards the elder
bhikkhus, those of long standing, long gone forth, the
fathers and leaders of the Saṅgha, and think it worthwhile
to listen to them, the growth of bhikkhus is to be
expected, not their decline.

诸比丘，只要比丘们恭敬、尊重、敬重、礼敬
长老比丘、元老、出家已久者、僧团之父、僧团之
领导，认为他们的话值得听取，诸比丘，就可预期
比丘们会增长，不会衰退。

“Bhikkhus, so long as bhikkhus do not come under
the power of the craving that leads to fresh becoming, the
growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们没有受到想要再生的贪爱
控制，诸比丘，就可预期比丘们会增长，不会衰退。

“Bhikkhus, so long as bhikkhus cherish the forest
depths for their dwellings, the growth of bhikkhus is to
be expected, not their decline.

诸比丘，只要比丘们珍惜丛林住处，诸比丘，
就可预期比丘们会增长，不会衰退。

“Bhikkhus, so long as bhikkhus establish
themselves in mindfulness, so that virtuous brethren of
the Order who have not come yet might do so, and those
already come might live in peace, the growth of bhikkhus
is to be expected, not their decline.

诸比丘，只要比丘们自己能够建立正念，以便
还未到来的良善同梵行会到来，以及已到来的良善
同梵行能够安适地过活，诸比丘，就可预期比丘们
会增长，不会衰退。

“Bhikkhus, so long as these seven conditions
leading to non-decline endure among bhikkhus and
bhikkhus are known for it, the growth of bhikkhus is to
be expected, not their decline.

诸比丘，只要于比丘们之中存在这七项不衰退
法、于比丘们之中可见到这七项不衰退法，诸比丘，
就可预期比丘们会增长，不会衰退。

“Bhikkhus, I shall teach you another seven
conditions leading to non-decline. Listen and pay
attention to what I shall say.” “Yes, Venerable Sir,” those
bhikkhus replied the Blessed One. The Blessed One said
thus:

诸比丘，我将教导你们另外七项不衰退法。你
们应该专心聆听我将要说的话。」「是，尊者。」那
些比丘回答世尊。世尊如此说：

“Yāvakīvañca, bhikkhave, bhikkhū na kammārāmā bhavissanti na kammaratā na kammārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū na bhassārāmā bhavissanti na bhassaratā na bhassārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū na niddārāmā bhavissanti na niddāratā na niddārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū na saṅgaṇikārāmā bhavissanti na saṅgaṇikaratā na saṅgaṇikārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū na pāpicchā bhavissanti na pāpikānaṃ icchānaṃ vasaṃ gatā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū na pāpamittā bhavissanti na pāpasahāyā na pāpasampavañkā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū na oramattakena visesādhigamena antarāvosaṇaṃ āpajjissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattu aparihāniyesu dhammesu bhikkhū sandissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Bhikkhus, so long as bhikkhus do not delight in, are not pleased with, and are not fond of works, the growth of bhikkhus is to be expected, not their decline.

「诸比丘，只要比丘们不喜爱工作、不乐于工作、不热衷于工作，诸比丘，就可预期比丘们会增长，不会衰退。

“Bhikkhus, so long as bhikkhus do not delight in, are not pleased with, and are not fond of talking, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们不喜爱讲话、不乐于讲话、不热衷于讲话，诸比丘，就可预期比丘们会增长，不会衰退。

“Bhikkhus, so long as bhikkhus do not delight in, are not pleased with, and are not fond of sleep, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们不喜爱睡觉、不乐于睡觉、不热衷于睡觉，诸比丘，就可预期比丘们会增长，不会衰退。

“Bhikkhus, so long as bhikkhus do not delight in, are not pleased with, and are not fond of company, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们不喜爱成群结伙、不乐于成群结伙、不热衷于成群结伙，诸比丘，就可预期比丘们会增长，不会衰退。

“Bhikkhus, so long as bhikkhus do not harbour, do not come under the spell of evil desires, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们没有邪恶欲望、没有受到邪恶欲望控制，诸比丘，就可预期比丘们会增长，不会衰退。

“Bhikkhus, so long as bhikkhus have no bad friends, no bad associates, and no bad companions, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们没有恶朋、没有恶友、没有恶伴，诸比丘，就可预期比丘们会增长，不会衰退。

“Bhikkhus, so long as bhikkhus do not stop halfway on account of some trifling achievement, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们没有因为已经有了些少的体证就中途停止，诸比丘，就可预期比丘们会增长，不会衰退。

“Bhikkhus, so long as these seven conditions leading to non-decline endure among bhikkhus and bhikkhus are known for it, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要于比丘们之中存在这七项不衰退法、于比丘们之中可见到这七项不衰退法，诸比丘，就可预期比丘们会增长，不会衰退。

“Aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Yāvakīvañca, bhikkhave, bhikkhū saddhā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū hirimanā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū ottappī bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū bahussutā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū āradhaviṛiyā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū upaṭṭhitassatī bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū paññavanto bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Bhikkhus, I shall teach you another seven conditions leading to non-decline. Listen and pay attention to what I shall say.” “Yes, Venerable Sir,” those bhikkhus replied the Blessed One. The Blessed One said thus:

诸比丘，我将教导你们另外七项不衰退法。你们应该专心聆听我将要说的话。」「是，尊者。」那些比丘回答世尊。世尊如此说：

“Bhikkhus, so long as bhikkhus have faith, the growth of bhikkhus is to be expected, not their decline.

「诸比丘，只要比丘们有信心，诸比丘，就可预期比丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus have moral shame, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们有惭心，诸比丘，就可预期比丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus have moral fear, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们有愧，诸比丘，就可预期比丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus are proficient in learning, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们多闻，诸比丘，就可预期比丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus are diligent, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们精勤，诸比丘，就可预期比丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus are mindful, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们有正念，诸比丘，就可预期比丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus are wise, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们有智慧，诸比丘，就可预期比丘们会增长，不会衰退。」

“Bhikkhus, so long as these seven conditions leading to non-decline endure among bhikkhus and bhikkhus are known for it, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要于比丘们之中存在这七项不衰退法、于比丘们之中可见到这七项不衰退法，诸比丘，就可预期比丘们会增长，不会衰退。」

“Aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Yāvakīvañca, bhikkhave, bhikkhū satisambojjhaṅgaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū dhammavicayasambojjhaṅgaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū vīriyasambojjhaṅgaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū pītisambojjhaṅgaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū passaddhisambojjhaṅgaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū samādhisambojjhaṅgaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū upekkhāsambojjhaṅgaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“Bhikkhus, I shall teach you another seven conditions leading to non-decline. Listen and pay attention to what I shall say.” “Yes, Venerable Sir,” those bhikkhus replied the Blessed One. The Blessed One said thus:

诸比丘，我将教导你们另外七项不衰退法。你们应该专心聆听我将要说的话。」「是，尊者。」那些比丘回答世尊。世尊如此说：

“Bhikkhus, so long as bhikkhus develop the enlightenment factor of mindfulness, the growth of bhikkhus is to be expected, not their decline.

「诸比丘，只要比丘们培育念觉支，诸比丘，就可预期比丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus develop the enlightenment factor of investigation of dhammas, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们培育择法觉支，诸比丘，就可预期比丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus develop the enlightenment factor of effort, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们培育精进觉支，诸比丘，就可预期比丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus develop the enlightenment factor of joy, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们培育喜觉支，诸比丘，就可预期比丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus develop the enlightenment factor of tranquillity, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们培育轻安觉支，诸比丘，就可预期比丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus develop the enlightenment factor of concentration, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们培育定觉支，诸比丘，就可预期比丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus develop the enlightenment factor of equanimity, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们培育舍觉支，诸比丘，就可预期比丘们会增长，不会衰退。」

“Yāvakīvañca, bhikkhave, ime satta
aparihāniyā dhammā bhikkhūsu ṭhassanti,
imesu ca sattasu aparihāniyesu dhammesu
bhikkhū sandississanti, vuddhiyeva, bhikkhave,
bhikkhūnaṃ pāṭikañkhā no parihāni.

“Aparepi vo, bhikkhave, satta aparihāniye
dhamme desessāmi, taṃ suṇātha, sādhukaṃ
manasikarotha, bhāsissāmi”ti. “Evaṃ,
bhante”ti kho te bhikkhū bhagavato
paccassosun̄. Bhagavā etadavoca –

“Yāvakīvañca, bhikkhave, bhikkhū
aniccasaññaṃ bhāvēssanti, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū
anattasaññaṃ bhāvēssanti, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū
asubhasaññaṃ bhāvēssanti, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū
ādīnavasaññaṃ bhāvēssanti, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū
pahānasaññaṃ bhāvēssanti, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū
virāgasaññaṃ bhāvēssanti, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Bhikkhus, so long as these seven conditions
leading to non-decline endure among bhikkhus and
bhikkhus are known for it, the growth of bhikkhus is to
be expected, not their decline.

诸比丘，只要于比丘们之中存在这七项不衰退
法、于比丘们之中可见到这七项不衰退法，诸比丘，
就可预期比丘们会增长，不会衰退。

“Bhikkhus, I shall teach you another seven
conditions leading to non-decline. Listen and pay
attention to what I shall say.” “Yes, Venerable Sir,” those
bhikkhus replied the Blessed One. The Blessed One said
thus:

诸比丘，我将教导你们另外七项不衰退法。你
们应该专心聆听我将要说的话。」是，尊者。」那些
比丘回答世尊。世尊如此说：

“Bhikkhus, so long as bhikkhus develop the
perception of impermanence, the growth of bhikkhus is
to be expected, not their decline.

「诸比丘，只要比丘们培育无常想，诸比丘，
就可预期比丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus develop the
perception of non-self, the growth of bhikkhus is to be
expected, not their decline.

诸比丘，只要比丘们培育无我想，诸比丘，就
可预期比丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus develop the
perception of impurity, the growth of bhikkhus is to be
expected, not their decline.

诸比丘，只要比丘们培育不净想，诸比丘，就
可预期比丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus develop the
perception of fault (of formations), the growth of
bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们培育（诸行）过患想，诸
比丘，就可预期比丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus develop the
perception of relinquishment, the growth of bhikkhus is
to be expected, not their decline.

诸比丘，只要比丘们培育舍断想，诸比丘，就
可预期比丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus develop the
perception of dispassion, the growth of bhikkhus is to be
expected, not their decline.

诸比丘，只要比丘们培育离欲想，诸比丘，就
可预期比丘们会增长，不会衰退。」

“Yāvakīvañca, bhikkhave, bhikkhū
nirodhasaññaṃ bhāveṣṣanti, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Yāvakīvañca, bhikkhave, ime satta
aparihāniyā dhammā bhikkhūsu ṭhassanti,
imesu ca sattasu aparihāniyesu dhammesu
bhikkhū sandississanti, vuddhiyeva, bhikkhave,
bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Cha, vo bhikkhave, aparihāniye dhamme
desessāmi, taṃ suṇātha, sādhukaṃ
manasikarotha, bhāṣissāmi” ti. “Evaṃ,
bhante” ti kho te bhikkhū bhagavato
paccassosum. Bhagavā etadavoca –

“Yāvakīvañca, bhikkhave, bhikkhū mettaṃ
kāyakammaṃ paccupaṭṭhāpessanti
sabrahmācārīsu āvi ceva raho ca, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū mettaṃ
vacīkammaṃ paccupaṭṭhāpessanti
sabrahmācārīsu āvi ceva raho ca, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū mettaṃ
manokammaṃ paccupaṭṭhāpessanti
sabrahmācārīsu āvi ceva raho ca, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū, ye te
lābhā dhammikā dhammaladdhā antamaso
pattapariyāpannamattampi tathārūpehi lābhehi
appaṭivibhattabhogī bhavissanti silavantehi
sabrahmācārīhi sādharmaṇabhogī, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Bhikkhus, so long as bhikkhus develop the
perception of cessation, the growth of bhikkhus is to be
expected, not their decline.

诸比丘，只要比丘们培育灭尽想，诸比丘，就可预期比丘们会增长，不会衰退。

“Bhikkhus, so long as these seven conditions
leading to non-decline endure among bhikkhus and
bhikkhus are known for it, the growth of bhikkhus is to
be expected, not their decline.

诸比丘，只要于比丘们之中存在这七项不衰退
法、于比丘们之中可见到这七项不衰退法，诸比丘，
就可预期比丘们会增长，不会衰退。

“Bhikkhus, I shall teach you six conditions leading
to non-decline. Listen and pay attention to what I shall
say.” “Yes, Venerable Sir,” those bhikkhus replied the
Blessed One. The Blessed One said thus:

诸比丘，我将教导你们六不衰退法。你们应该
专心聆听我将要说的话。」「是，尊者。」那些比丘
回答世尊。世尊如此说：

“Bhikkhus, so long as bhikkhus treat each other with
loving-kindness in deed, both openly and in private, the
growth of bhikkhus is to be expected, not their decline.

「诸比丘，只要比丘们无论公开或私底下都在
身业上以慈爱来对待同梵行，诸比丘，就可预期比
丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus treat each other with
loving-kindness in word, both openly and in private, the
growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们无论公开或私底下都在语
业上以慈爱来对待同梵行，诸比丘，就可预期比
丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus treat each other with
loving-kindness in thought, both openly and in private,
the growth of bhikkhus is to be expected, not their
decline.

诸比丘，只要比丘们无论公开或私底下都在意
业上以慈爱来对待同梵行，诸比丘，就可预期比
丘们会增长，不会衰退。」

“Bhikkhus, so long as bhikkhus, in respect of what
they receive as due offerings, even the contents of their
alms bowls, they do not make use of them without
sharing them with virtuous members of the community,
the growth of bhikkhus is to be expected, not their
decline.

诸比丘，对于如法所得、如法所获之物，即使
只是钵食，只要比丘们不会在没有和有戒行的同梵
行分享之前就享用它，诸比丘，就可预期比丘们会
增长，不会衰退。」

“Yāvakīvañca, bhikkhave, bhikkhū yāni kāni
sīlāni akhaṇḍāni acchiddāni asabalāni
akammāsāni bhujissāni viññūpasatthāni
aparāmaṭṭhāni samādhisaṃvattanikāni
tathārūpesu sīlesu sīlasāmaññagatā
viharissanti sabrahmacārīhi āvi ceva raho ca,
vuddhiyeva, bhikkhave, bhikkhūnaṃ
pāṭikaṅkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū yāyaṃ
diṭṭhi ariyā niyyānikā, niyyāti takkarassa
sammā dukkhakkhayāya, tathārūpāya diṭṭhiyā
diṭṭhisāmaññagatā viharissanti sabrahmacārīhi
āvi ceva raho ca, vuddhiyeva, bhikkhave,
bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“Yāvakīvañca, bhikkhave, ime cha
aparihāniyā dhammā bhikkhūsu ṭhassanti,
imesu ca chasu aparihāniyesu dhammesu
bhikkhū sandissanti, vuddhiyeva, bhikkhave,
bhikkhūnaṃ pāṭikaṅkhā, no parihānī”ti.

– DN, Mahāvagga, 3 Mahāparinibbānasuttaṃ

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalaṃ.

“Bhikkhus, so long as bhikkhus live with their fellow bhikkhus who train themselves, openly and in private, in the same rules of conduct, which are complete and perfect, spotless and pure, liberating, praised by the wise, uninfluenced (by mundane concerns), and favourable to concentration of mind, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们和无论公开或私底下都持守相同的戒——不破、不裂、无染、清净、导向解脱、智者称赞、无污、导致生定之戒——的同梵行共住，诸比丘，就可预期比丘们会增长，不会衰退。

“Bhikkhus, so long as bhikkhus live with their fellow bhikkhus who preserve, openly and in private, the same view that is noble and leading to liberation, and that leads to utter destruction of suffering, the growth of bhikkhus is to be expected, not their decline.

诸比丘，只要比丘们和无论公开或私底下都延续相同的圣见——导致依它修行者达到完全灭苦之见——的同梵行共住，诸比丘，就可预期比丘们会增长，不会衰退。

“Bhikkhus, so long as these six conditions leading to non-decline endure among bhikkhus and bhikkhus are known for it, the growth of bhikkhus is to be expected, not their decline.”

诸比丘，只要于比丘们之中存在这六项不衰退法、于比丘们之中可见到这六项不衰退法，诸比丘，就可预期比丘们会增长，不会衰退。

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

The Four Buddhist Sacred Places 四个佛教圣地

Māyā-suto Sugata-sākiya-sīha-nātho,
Jātakkhaṇe sapadasā'va'bhisamkamitvā,
Yasmiṃ udīrayi giraṃ vara-lumbinimhi,
Taṃ jāta-cetiyamaham sirasā namāmi.

Yasmiṃ nisajja vajirāsana-bandhanena,
Jetvā savāsana-kilesa-balaṃ munindo,
Sambodhi-ñāṇamavagamma vihāsi sammā,
Taṃ Bodhi-cetiyamaham sirasā namāmi.

Samkampayaṃ dasa-sahassiya-loka-dhātum,
Desesi yatra Bhagavā vara-dhamma-cakkaṃ,
Bārāṇasī pura-samīpa-vane migānaṃ,
Taṃ Dhamma-cetiyamaham sirasā namāmi.

Katvāna lokahitamattahitañca nātho,
Asītiko'va Upavattana-kānanam'pi,
Yasmiṃ nipajja gatavā nirupādisesaṃ,
Nibbāna-cetiyamaham sirasā namāmi.

Etena sacca-vajjena sotthi te hotu sabbadā.
Etena sacca-vajjena sabba-rogo vinassatu.
Etena sacca-vajjena hotu te jaya-maṅgalaṃ.

The son of [Queen] Māya, the Sakyan who fared well, the Saviour with lion [like qualities], who walked forward on foot immediately after birth and [boldly] announced at the excellent [place of] Lumbini [that he was the greatest in the world and that this was his last birth], I bow down with [my] head to that shrine [which marks the place where the Lord Buddha was] born.

摩耶之子释迦善逝，具狮之德的依持者，
出生时就前走七步，于至上蓝毗尼宣布：
他是世间的至上者，这是他的最后一生。
我向该出生塔顶礼，纪念佛陀出生之地。

The diamond seat where the King of Sages sat, bound with [the vow not to get up until the final goal has been won], having conquered the strength of the habitual tendencies and defilements, attained the right knowledge of self awakening and dwelt [seated under the Bodhi tree continuously for seven days experiencing the happiness of liberation], I bow down with my head [to the ground] to that shrine [which marks the place where he attained] enlightenment.

坐在金刚座之上，牟尼王下定决心，
没达到最终目标，就绝对不会起座。
战胜习气烦恼力，证自觉智而安住，
(连续七天安住于，体验解脱的快乐。)
我向菩提塔顶礼，纪念佛陀觉悟处。

Where The Blessed One taught the excellent Wheel of Dhamma, which caused the elements of the ten-thousand world systems to quake, in the Deer Park near the city of Bārāṇasī, I bow down with my head [to the ground] to that shrine [which marks the place where] the Dhamma [was first taught].

波罗奈城的鹿野苑，世尊教至上法轮处，
令到一万世界震动，我以头顶礼该法塔。

The place where the Saviour (i.e. the Buddha), after having worked for the welfare of himself and the world, on [His] eightieth [birthday] laid down in Upavattana [Sal] grove and attained [final nibbāna] without remainder, I bow down with my head [to the ground] to that shrine [which marks the place where the Lord Buddha attained final] nibbāna.

依持者为利世利己尽力后，
八十岁时在乌巴瓦达娜林，
于该处躺着达到无余涅槃，
我顶礼纪念佛陀涅槃之塔。

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.

借着这真实的话语，愿你时常得到安乐；
借着这真实的话语，愿一切的疾病消失；
借着这真实的话语，愿你得到胜利吉祥。

Dānānumodana-Gāthā Verses of Rejoicing in Offerings 随喜功德偈

Abhivādana-sīlissa
Niccaṃ vuḍḍhāpacāyino,
Cattāro dhammā vadḍhanti
Āyu vaṇṇo sukhaṃ balaṃ.

For the [one with a] reverential character, who always pays homage to elders, four qualities increase: [longer] life, beauty, happiness [and] strength.

对于有礼敬的习惯、时常尊敬长辈的人，于他四种法会增长：寿命、美貌、快乐、力量。

Āyurārogya-sampatti,
Sagga-sampatimeva ca,
Atho nibbāna-sampatti,
Iminā te samijjhatu.

By this [offering], may the accomplishment of long life and good health, heavenly [rebirth] and then the attainment of nibbāna be successfully achieved by you.

透过这项功德，愿你长寿健康，及得往生天趣，然后证悟涅槃。

Yathā vāri-vahā pūrā
Paripūrenti sāgaram,
Evameva ito dinnarā
Petānarā upakappati.

Just as rivers when full can bear the water down to fill the sea, so giving given here can serve the ghosts of the departed kin.

正如河水满溢时，水流注入到海洋；如是在此的布施，利益做鬼的亡亲。

Icchitarā patthitarā tumharā
Khippameva samijjhatu,
Sabbe pūrentu saṅkappā
Cando paṇṇaraso yathā,
Maṇi-jotiraso yathā.

May your wishes and aspirations promptly come to fulfillment, just as the moon on the fifteenth [of the lunar fortnight], just as a wish fulfilling gem [would].

愿你的希望愿望，都能迅速地实现，正如十五的圆月，正如满愿的宝石。

Sabbītiyo vivajjantu
Sabba-rogo vinassatu,
Mā te bhavatvantarāyo
Sukhī dīghāyuko bhava.

May all calamities be avoided, may all diseases disappear, may there be no obstacle[s] for you, [and may] you be happy and have long life.

愿免除一切灾难，愿一切疾病消失；愿你没有诸障碍，愿你快乐又长寿！

Bhavatu sabba-maṅgalarā
Rakkhantu sabba-devatā,
Sabba-buddhānubhāvena
Sadā sotthi bhavantu te.

May all blessings be [yours], may all the deities protect [you]; by the power of all the Buddhas, may you have well-being always.

愿你得一切吉祥，愿一切神保护你；透过诸佛的威力，愿你永远都平安！

Bhavatu sabba-maṅgalarā
Rakkhantu sabba-devatā,
Sabba-dhammānubhāvena
Sadā sotthi bhavantu te.

May all blessings be [yours], may all the deities protect [you]; by the power of all the Dhammas, may you have well-being always.

愿你得一切吉祥，愿一切神保护你；透过诸法的威力，愿你永远都平安！

Bhavatu sabba-maṅgalarā
Rakkhantu sabba-devatā,
Sabba-saṅghānubhāvena
Sadā sotthi bhavantu te.

May all blessings be [yours], may all the deities protect [you]; by the power of all the Saṅghas, may you have well-being always.

愿你得一切吉祥，愿一切神保护你；透过诸僧的威力，愿你永远都平安！

Sabba-roga-vinimutto,
Sabba-santāpa-vajjito,
Sabba-veramatikkanto,
Nibbuto ca tuvaṃ bhava.

May you be freed from all illnesses, give up all anguish, overcome all enmity and be extinguished [of all passions].

愿你解脱一切病，解脱一切的苦恼，超越一切的仇敌，以及达到全寂灭。

Devārādhana

Inviting the Deities 邀请诸天

Samantā cakka-vāḷesu
Atrāgacchantu devatā;
Saddhammaṃ Muni-rājassa
Suṇantu sagga-mokkhadaṃ.

May the deities of the entire universe come here and listen to the True-Dhamma of the King of Sages, which leads to the heavenly states and liberation (Nibbāna).

从世界系中各处，愿诸天神来此地，
聆听知王之正法，导向天界与解脱。

Dhammassavana-kālo ayaṃ bhadantā. (x3)

Sirs, now is the time for listening to the Dhamma.
这是听闻佛法的时候，大德们。

Vandanā

Homage to The Buddha 礼敬佛陀

Namo tassa Bhagavato Arahato
Sammāsambuddhassa. (x3)

Homage to that Blessed One, the Arahant and Perfectly Self-Awakened One.

礼敬世尊、阿罗汉、圆满自觉者。

Cetiya-Vandanā

Salutation to Pagoda etc 礼敬塔等

Vandāmi cetiyaṃ sabbam
Sabbathānesu patiṭṭhitam,
Sāririka-dhātu mahā-bodhim
Buddha-rūpaṃ sakalam sadā. (x3)

I salute every pagoda that may stand in any place, the bodily relics, the Great Bodhi, and all images of the Buddha.

我至诚礼敬竖立于各处的塔、舍利、大菩提树、佛像。

Bodhi-Vandanā

Salutation to the Bodhi Tree 礼敬菩提树

Yassa mule nisinnova
Sabbāri vijayaṃ akā,
Patto sabbaññu-taṃ satthā
Vande taṃ Bodhi-pādapaṃ.
Ime ete Mahā-Bodhi
Lokanāthena pūjitā,
Ahaṃpi te namassāmi
Bodhi-Rājā namatthu te. (x3)

Seated at whose base the Teacher overcame all foes, attaining Omniscience, that very Bodhi tree do I venerate. This great tree of Enlightenment, the Lord of the world revered, I too shall salute you. May there be homage to you, O great Bodhi.

导师坐在它的下面战胜了一切敌，证悟了一切知，我礼敬此菩提树。这是世间依持者（佛陀）礼敬的大菩提树，我也礼敬您。愿礼敬您——伟大的菩提树。

Buddha-Pūjā

Offering to The Buddha 供佛

Yāvatā Bhagavā loke
Tittṭheyya tava sāsanaṃ,
Tāvata patigaṇhātu
Pūjā lokānukampayā.

(1) Sittha-Pūjā

Sittha-telappadittena
Dīpena tama-dhamṣinā,
Tiloka-dīpaṃ Sambuddhaṃ
Pūjayāmi tamo-nudaṃ.

(2) Telapadīpa-Pūjā

Gandha-telappadittena
Dīpena tama-dhamṣinā,
Tiloka-dīpaṃ Sambuddhaṃ
Pūjayāmi tamo-nudaṃ.

(3) Sugandhi-Pūjā

Sugandhi-kāya-vadanam
Ananta-guṇa-gandhinam,
Sugandhinā'ham gandhena
Pūjayāmi Tathāgataṃ.

(4) Puppha-Pūjā

Vaṇṇa-gandha-guṇopetaṃ
Etaṃ kusuma-santatiṃ,
Pūjayāmi Munindassa
Siri-pāda-saroruhe.

Pūjemi Buddhaṃ Kusumena nena,
Puññaena me tena labhāmi mokkham;
Pupphaṃ milāyāti yathā idaṃ me,
Kāyo tathā yāti vināsa-bhāvaṃ.

(5) Pāniya-Pūjā

Sugandhaṃ sītaṃ kappam
Pasanna-madhuraṃ subham,
Pāniyametaṃ Bhagavā
Patigaṇhātumuttama.

(6) Khīrapānaka-Pūjā

Adhivāsetu no Bhante
Paṇītaṃ khīra-pānakaṃ,
Anukampaṃ upādāya
Patigaṇhātumuttama.

Blessed One, as long as your sāsana prevails in the world, may you, out of compassion for [all beings in] the world, accept [these] offerings.

世尊，只要您的教法还住于世间，愿您出于对世界的悲悯而接受供养。

Offering of Candle 供灯烛

With this blazing candle lamp that dispels the darkness I [make an] offering to the All Enlightened One, who is a light [that brightens] the three worlds and is a destroyer of the darkness [of ignorance].

以这驱除黑暗的燃烧灯烛，我供养灭除（无明）黑暗的三界灯自觉佛陀。

Offering of Oil Lamp 供油灯

With this blazing oil lamp that dispels the darkness I [make an] offering to the All Enlightened One, who is a light [that brightens] the three worlds and is a destroyer of the darkness [of ignorance].

以这驱除黑暗的燃烧油灯，我供养灭除（无明）黑暗的三界灯自觉佛陀。

Offering of Incense 供香

To the Tathāgata, fragrant of body and speech and possessing the scent of infinite virtue, I offer this incense.

我以此香供养具足无量功德身语香的如来。

Offering of Flowers 供花

Endowed with the qualities of colour and fragrance, this flower collection I offer at the lotus feet of the King of Sages (i.e. the Buddha).

我将这具足色香德质的花聚供养于牟尼王（佛陀）的莲足。

I offer this flower to the Buddha. By this merit of mine, may I gain deliverance [from saṃsāra]; just as this flower [will] fade, so [, too,] my body [will] go to the state of destruction.

我供花给佛。以我这项功德，愿我能获得解脱；犹如这些花将会枯萎，我的身体也将会走向毁灭。

Offering of Water 供水

Blessed One, Greatest One, may [you] accept this [offering of] water which is fragrant, cool, suitable, clear, sweet and pleasant [to drink].

世尊，至上者，愿您接受此清香、清凉、舒适、澄净、甘甜与清静之水。

Offering of Milk Drink 供乳

Venerable Sir, Greatest One, may [you], out of compassion for us, accept this excellent drink of milk.

尊者，至上者，愿您出于对我们的悲悯而接受此殊胜的乳制饮料。

(7) Bhojana-Pūjā

Adhivāsetu no Bhante
Bhojanam parikappitam,
Anukampam upādāya
Patigaṇhātumuttama.

Offering of Staple Food 供主食

Venerable Sir, Greatest One, may [you], out of compassion for us, accept this prepared [staple] food.
尊者，至上者，愿您出于对我们的悲悯而接受此备好的食物（主食）。

(8) Vyañjana-Pūjā

Adhivāsetu no Bhante
Vyañjanam parikappitam,
Anukampam upādāya
Patigaṇhātumuttama.

Offering of Non-staple Food 供菜肴

Venerable Sir, Greatest One, may [you], out of compassion for us, accept this prepared [non-staple] food.
尊者，至上者，愿您出于对我们的悲悯而接受此备好的菜肴。

(9) Phalāphala-Pūjā

Adhivāsetu no Bhante
Phalāphalam parikappitam,
Anukampam upādāya
Patigaṇhātumuttama.

Offering of Fruits 供果实

Venerable Sir, Greatest One, may [you], out of compassion for us, accept this prepared fruit.
尊者，至上者，愿您出于对我们的悲悯而接受此备好的水果。

(10) Khajjaka-Pūjā

Adhivāsetu no Bhante
Khajjakam parikappitam,
Anukampam upādāya
Patigaṇhātumuttama.

Offering of Sweet-food 供甜食

Venerable Sir, Greatest One, may [you], out of compassion for us, accept this prepared sweet-food.
尊者，至上者，愿您出于对我们的悲悯而接受此备好的甜食。

Buddha-Vandanā***Homage to The Buddha* 礼敬佛陀**

Iti'pi so bhagavā araham, sammāsambuddho,
vijjācaraṇa-sampanno, sugato, lokavidū,
anuttaro purisadamma-sārathi, satthā
devamanussānam, buddho, bhagavā.

Such is that Blessed One, the Worthy One, the Perfectly Self-Awakened One, One fully possessed of wisdom and conduct, One who has proceeded by the good way, Knower of the [three] worlds, Unexcelled Trainer of tamable men, Teacher of deities and men, The Awakened One, The Blessed One.

世尊是：阿罗汉、圆满自觉者、明行足、善逝、世间解、无上士调御丈夫、天人师、佛陀、世尊。

Buddham jivita-pariyantam saraṇam gacchāmi.

Until life's end, I go to the Buddha for refuge.
直至命终我归依佛陀。

Ye ca Buddhā atitā ca
Ye ca Buddhā anāgatā,
Paccuppannā ca ye Buddhā
Aham vandāmi sabbadā.

Daily I pay respects to the Buddhas of the past, the Buddhas of the future and the Buddhas of the present.
我恒礼敬
过去诸佛、
未来诸佛、
现在诸佛。

Natthi me saraṇam aññam,
Buddho me saraṇam varam,
Etena sacca-vajjena
Hotu me jayamaṅgalam.

There is no other refuge for me; the Buddha is my supreme refuge; by this assertion of truth may there be for me victory and prosperity.
我没有其它依归，佛是我至上依归；
以此真实的话语，愿我得胜利吉祥。

Uttamaṅgena vande'haṃ
Pada-paṃsu-varuttamaṃ,
Buddhe yo khalito doso
Buddho khamatu taṃ mamaṃ.

Sādhu! Sādhu! Sādhu! (bow 1x)

I pay respects with [my] head at the dust on the feet of the Supreme Great One. [If] I have [committed] any erring or wrongdoing towards the Buddha, may the Enlightened One forgive me for that.

我以头来顶礼——最上者足之尘；
愿佛陀原谅我——对佛陀的冒犯。

Sādhu! Sādhu! Sādhu!
善哉！善哉！善哉！（顶礼一次）

Dhamma-Vandanā *Homage to The Dhamma* 礼敬法

Svākkhāto bhagavatā dhammo, sandiṭṭhiko,
akāliko, ehi-passiko, opanayiko, paccattaṃ
veditabbo viññūhi.

Dhammaṃ jīvita-pariyantaṃ saraṇaṃ gacchāmi.

Ye ca Dhammā atītā ca
Ye ca Dhammā anāgatā,
Paccuppannā ca ye dhammā
Ahaṃ vandāmi sabbadā.

Natthi me saraṇaṃ aññaṃ,
Dhammo me saraṇaṃ varaṃ,
Etena sacca-vajjena
Hotu me jayamaṅgalaṃ.

Uttamaṅgena vande'haṃ
Dhammaṃ ca tividhaṃ varaṃ,
Dhamme yo khalito doso
Dhammo khamatu taṃ mamaṃ.

Sādhu! Sādhu! Sādhu! (bow 1x)

Well-expounded is the Exalted One's Dhamma, Visible here-and-now, Not delayed in time, Inviting of inspection, Onward-leading, Is directly experienceable by the wise.

法由世尊善说，现前可见、无时（无间隔）、请来看、导向、当由智者亲证。

Until life's end, I go to the Dhamma for refuge.
直至命终我归依法。

Daily I pay respects to the Dhammas of the past, the Dhammas of the future and the Dhammas of the present.

我恒礼敬
过去诸法、
未来诸法、
现在诸法。

There is no other refuge for me; the Dhamma is my supreme refuge; by this assertion of truth may there be for me victory and prosperity.

我没有其它依归，法是我至上依归；
以此真实的话语，愿我得胜利吉祥。

I [bow down and] pay respects with [my] head to the Dhamma, which is threefold⁴ and supreme. [If] I have [committed] any erring or wrongdoing towards the Dhamma, may the Dhamma forgive me for that.

我以头来顶礼——三种至上之法⁵；
愿佛法原谅我——我对法的冒犯。

Sādhu! Sādhu! Sādhu!
善哉！善哉！善哉！（顶礼一次）

⁴ The threefold aspects are learning, practising and realizing the Dhamma; this can also be taken to mean ethical conduct, concentration and wisdom.

⁵ 三种法是指教理、禅修与证悟，也可以指戒、定、慧。

Saṅgha-Vandanā

Homage to The Saṅgha 礼敬僧团

Suppaṭipanno bhagavato sāvaka-saṅgho,
Ujuppaṭipanno bhagavato sāvaka-saṅgho,
Ñāyappaṭipanno bhagavato sāvaka-saṅgho,
Sāmīcippaṭipanno bhagavato sāvaka-saṅgho;
Yadidaṃ: cattāri purisa-yugāni atṭha purisa-
puggalā, esa bhagavato sāvaka-saṅgho,
āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-
karaṇīyo, anuttaraṃ puññakkhettaṃ lokassa.

Saṅghaṃ jīvita-pariyantaṃ saraṇaṃ gacchāmi.

Ye ca Saṅghā atītā ca
Ye ca Saṅghā anāgatā,
Paccuppannā ca ye Saṅghā
Ahaṃ vandāmi sabbadā.

Natthi me saraṇaṃ aññaṃ,
Saṅgho me saraṇaṃ varaṃ,
Etena sacca-vajjena
Hotu me jayamaṅgalaṃ.

Uttamaṅgena vande'haṃ
Saṅghaṃ ca tividhottamaṃ,
Saṅghe yo khalito doso
Saṅgho khamatu taṃ mamaṃ.

Sādhu! Sādhu! Sādhu! (bow 1x)

Etena saccavajjena pātu tvaṃ ratanattayaṃ.
(x3)

(Add selected suttas here. 在此加入选诵经典。)

The community of the Exalted One's disciples has entered on the good way, the community of the Exalted One's disciples has entered on the straight way, the community of the Exalted One's disciples has entered on the true way, the community of the Exalted One's disciples has entered on the proper way, that is to say, the four pairs of men, the eight types of persons. That is the Exalted One's disciple community, worthy of gifts, worthy of hospitality, worthy of offerings, whom should be respected, the incomparable field of merit for the world.

世尊的声闻僧众已入善行道；世尊的声闻僧众已入正直行道；世尊的声闻僧众已入真实行道；世尊的声闻僧众已入正当行道。即四双八辈。这是世尊的声闻僧众，是应供养、应供奉者、应施于者、应合掌（礼敬）者，是世间的无上福田。

Until life's end, I go to the Saṅgha for refuge.
直至命终我归依僧。

Daily I pay respects to the Saṅghas of the past, the Saṅghas of the future and the Saṅghas of the present.

我恒礼敬
过去诸僧、
未来诸僧、
现在诸僧。

There is no other refuge for me; the Saṅgha is my supreme refuge; by this assertion of truth may there be for me victory and prosperity.

我没有其它依归，僧是我至上依归；
以此真实的话语，愿我得胜利吉祥。

I [bow down and] pay respects with [my] head to the Saṅgha, which is threefold⁶ and supreme. [If] I have [committed] any erring or wrongdoing towards the Saṅgha, may the Saṅgha forgive me for that.

我以头来顶礼——三种至上僧伽⁷；
愿僧伽原谅我——对僧伽的冒犯。

Sādhu! Sādhu! Sādhu!

善哉！善哉！善哉！（顶礼一次）

By this speaking of truth, may the Triple Gem protect you!

借此真实话语，愿三宝保护你！

⁶ This refers to those who are ordained disciples of the Buddha practising the Dhamma but have not yet realized any of the supramundane states, those who have attained the supramundane states of stream-entry, once-returner or non-returner, and lastly those who have finished the training, i.e. Arahants.

⁷ 三种僧伽是凡夫僧、有学圣僧、无学圣僧。

Mettā Chanting 慈悲诵

Sabbe sattā, sabbe pāṇā, sabbe bhūtā,
sabbe puggalā, sabbe atta-bhāva-pariyāpannā,
sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe
anariyā, sabbe devā, sabbe manussā, sabbe
vinipātikā –

Averā hontu, abyāpajjā hontu, anīghā
hontu, sukhī attānaṃ pariharantu. Dukkha
muccantu, yathā-laddha-sampattito mā
vigacchantu, kammassakā.

Puratthimāya disāya, pacchimāya disāya,
uttarāya disāya, dakkhiṇāya disāya, puratthi-
māya anudisāya, pacchimāya anudisāya,
uttarāya anudisāya, dakkhiṇāya anudisāya,
hetṭhimāya disāya, uparimāya disāya,

Sabbe sattā, sabbe pāṇā, sabbe bhūtā,
sabbe puggalā, sabbe atta-bhāva-pariyāpannā,
sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe
anariyā, sabbe devā, sabbe manussā, sabbe
vinipātikā –

Averā hontu, abyāpajjā hontu, anīghā
hontu, sukhī attānaṃ pariharantu. Dukkha
muccantu, yathā-laddha-sampattito mā
vigacchantu, kammassakā.

Uddhaṃ yāva bhavaggā ca, adho yāva avīcīto;
Samantā cakka-vāḷesu, ye sattā pathavī-carā;
Abyāpajjā niverā ca, niddukkhā cānuppaddavā.

Uddhaṃ yāva bhavaggā ca, adho yāva avīcīto;
Samantā cakka-vāḷesu, ye sattā uduke-carā;
Abyāpajjā niverā ca, niddukkhā cānuppaddavā.

May all beings, all breathing things, all creatures, all individuals, all self embodied [beings], all women, all men, all noble ones, all non-noble ones, all deities, all human beings, all beings in the realms of suffering:

一切有情、一切有息、一切众生、一切个人、一切自体所属、一切女人、一切男人、一切圣者、一切非圣者、一切神、一切人、一切苦界众生：

May they be free from enmity, be free from mental suffering, be free from physical suffering, and take care of themselves happily. May they be liberated from suffering, and not be parted from the good fortune they have attained. They are the owners of their actions.

愿他们没有仇敌，愿他们没有心的痛苦，愿他们没有身体上的痛苦，愿他们快乐地照顾好自己。愿他们脱离苦。愿他们不失去任何现在已得的。他们是自己的业的主人。

In the easterly direction, in the westerly direction, in the northerly direction, in the southerly direction, in the south-east direction, in the north-west direction, in the north-east direction, in the south-west direction, in the downward direction, in the upward direction:

在东方、在西方、在北方、在南方、在东南方、在西北方、在东北方、在西南方、在下方、在上方

May all beings, all breathing things, all creatures, all individuals, all self embodied [beings], all women, all men, all noble ones, all non-noble ones, all deities, all human beings, all beings in the realms of suffering:

一切有情、一切有息、一切众生、一切个人、一切自体所属、一切女人、一切男人、一切圣者、一切非圣者、一切神、一切人、一切苦界众生：

May they be free from enmity, be free from mental suffering, be free from physical suffering, and take care of themselves happily. May they be liberated from suffering, and not be parted from the good fortune they have attained. They are the owners of their actions.

愿他们没有仇敌，愿他们没有心的痛苦，愿他们没有身体上的痛苦，愿他们快乐地照顾好自己。愿他们脱离苦。愿他们不失去任何现在已得的。他们是自己的业的主人。

Up as far as the highest existence, and down as far as Avīcī Hell, in the entire universe, [for] those beings that live on earth: [may they] be free from affliction, hostility and without suffering and trouble.

上至有顶天，下至阿鼻地狱，在整个世界系中，愿所有在地上过活的有情无瞋无怨、无苦无厄。

Up as far as the highest existence, and down as far as Avīcī Hell, in the entire universe, [for] those beings that live in water: [may they] be free from affliction, hostility and without suffering and trouble.

上至有顶天，下至阿鼻地狱，在整个世界系中，愿所有在水里过活的有情无瞋无怨、无苦无厄。

Uddham yāva bhavaggā ca, adho yāva avīcito;
Samantā cakka-vālesu, ye sattā ākāse-carā;
Abyāpajjā niverā ca, niddukkhā cānuppaddavā.

Up as far as the highest existence, and down as far as Avīci Hell, in the entire universe, [for] those beings that live in the sky: [may they] be free from affliction, hostility and without suffering and trouble.

上至有顶天，下至阿鼻地狱，在整个世界系中，愿所有在天空里过活的有情无瞋无怨、无苦无厄。

Good Wishes and Sharing of Merit etc 祝愿与分享功德等

Yam pattam kusalam tassa ānubhāvena pāṇino
Sabbe saddhamma-rājassa ñatvā Dhammam
sukhāvaham,

By the power of whatever wholesome state attained by me, may all beings, having known rightly the King of Dhamma's teachings which give bliss (of Nibbāna), attain the bliss of Nibbāna, sorrowless, without distress and supreme, through the Middle Practice (Noble Eightfold Path) which is pure and blissful.

以我所成就的善法力量，愿一切有情在了知正法王导向快乐（涅槃）之法后，透过清净快乐的修行，达到至上的涅槃乐、无忧无虑。

Pāpuṇantu visuddhāya sukhāya paṭipattiyā
Asokamanupāyāsam nibbānasukhamuttamam.

May the true Dhamma last long, may all beings also respect the Dhamma, and may the [rain] god [give] proper and timely rain.

愿正法久住，愿一切有情也恭敬法，愿雨神适时降雨。

Ciram tiṭṭhatu saddhammo, Dhamme hontu
sagāravā
Sabbe'pi sattā, kālena sammā devo pavassatu.

Just as good kings of ancient times gave protection, may the king righteously protect the people like his own (offspring).

正如古代贤善之王给予保护，愿国王善护人民如善护自己的子女。

Yathā rakkhimsu porāṇā surājāno tathevimaṃ,
Rājā rakkhatu dhammena attano'va pajam
pajam.

– Aṭṭhasālīnī, Nigamanakathā

Iminā puññakammena, upajjhāyā guṇuttarā,
Ācariyūpakārāca mātā pitā piyā mamam,
Suriyo candimā rājā, guṇavantā narā'pi ca
Brahmā Mārā ca Indā ca, lokapālā ca devatā,
Yamo mittā manussāca majjhata verikā'pi ca,
Sabbe sattā sukhī hontu puññāni pakatāni me.

May my preceptors and teachers, my superiors in virtue, and all those who have helped me, my dear parents, the deities of the sun and moon, all good human beings, Brahmā, Māras, Indras and the guardian deities of the world, Yama, my good friends, acquaintances, and even those not well disposed towards me, may they all share in my meritorious deeds and by the power of that merit may they all be happy!

愿我的戒师、老师、有德行的长辈、所有帮过我的人、我亲爱的父母、日神、月神、具德之人、诸梵天、诸魔、诸因陀、世界的保护神、夜摩、朋友、普通人、仇敌，愿他们都随喜我的功德，及以此功德，愿他们都快乐。

Sukham ca tividham dentu, khippam pāpetha vo
matam.
Iminā puññakammena iminā uddissena ca,
Khippā hantu labheceva taṇhūpādāna
chedanam.
Ye santāne hinā dhammā yāva nibbānato
mamam,

May they attain the threefold joy of the path, fruition and Nibbāna! May their good wishes be fulfilled soon! May the merit that they have shared help them soon destroy craving and the tendency to grasp. Whatever low and mean qualities are in me, may I destroy them day by day until I attain Nibbāna. Wherever I am born may I possess integrity, mindfulness and wisdom, and with right effort may I rid myself of defilements.

愿他们得到道、果与涅槃这三种乐。愿他们的心愿迅速达成。透过这个跟他们分享的功德，愿他

Nassantu sabbadā yeva yattha jāto bhava bhava
Ujucitto sati pañño sallekho viriya vāminā.

们能够迅速断除贪爱和执取。那些我所有的低劣法，愿我能够逐日去除它们，直到证悟涅槃为止。无论投生到哪里，愿我都拥有正直的心、正念与智慧，以及透过精进，愿我能够损减烦恼。

Mārā labhantu nokāsaṃ kātuṃ ca viriyetu me,
Buddho dīpavaro nātho, dhammo nātho
varuttamo.

May the Māras (evil forces) find no opportunity to frustrate my striving on the path. The Sammāsambuddha is our Refuge – the Noblest island sure. The Dhamma that He taught is our noble sure Refuge.

愿诸魔没有机会干扰我精进修行。佛陀此至上明灯是我们的依持。他的教法是我们的至上依持。

Nātho pacceka-sambuddho, saṅgho nāthottaro
mamaṃ,
Tesottamānubhāvena mārokāsaṃ labhantu mā.

The Paccekabuddhas and the Saṅgha are noble refuges. By the power of those great beings, may the Māras find no opportunity to overpower me!

辟支佛与僧团是我的至上依持。透过那些至上者的力量，愿诸魔没有机会击败我。

Bhavaggupādāya avīci heṭṭhato
Etthantare sattā kāyūpapannā
Rūpi arūpica asaṅhi saṅghino
Dukkhā pamuccantu, phusanti nibbutim.

From the very summit of this universe, to the nethermost point avīci, may all beings who come to be within these bounds, those with form and those formless, those with perception and those without, may they all from suffering be freed, and may they all enjoy Nibbāna's peace.

上至有顶天，下至阿鼻地狱，愿所有来到这些范围的有情，有色与无色，有想与无想，愿他们都解脱苦，愿他们都体验涅槃之寂静。

Devo vassatu kālena, sassa sampatti hetu ca,
Pīto bhavatu loko ca, rājā bhavatu dhammiko.

May the rains fall in due season, may the harvests be rich and plentiful, may the world be happy and may rulers rule with righteousness.

愿适时下雨，愿农作物丰收，愿世界快乐，愿诸王如法统治。

- - -

Imāya dhammānudhamma-ṭṭipattiyā
Buddhaṃ pūjemi.

By this practice that is in accordance with the Dhamma, I venerate the Buddha.

Imāya dhammānudhamma-ṭṭipattiyā
Dhammaṃ pūjemi.

By this practice that is in accordance with the Dhamma, I venerate the Dhamma.

Imāya dhammānudhammapaṭṭipattiyā
Saṅghaṃ pūjemi.

By this practice that is in accordance with the Dhamma, I venerate the Saṅgha.

Addhā imāya ṭṭipattiyā jāti-jarā-byādhi
maraṇamhā parimuccissāmi.

Surely, by this practice I will be liberated from birth, old age, sickness and death.

以此依法修行证法，我礼敬佛！

以此依法修行证法，我礼敬法！

以此依法修行证法，我礼敬僧！

以此修行，我肯定将会解脱生、老、病、死！

Idaṃ me puññaṃ āsavakkhayāvahaṃ hotu.
Idaṃ me puññaṃ nibbānassa paccayo hotu.

May this merit of mine be conducive to the destruction of [mental] taints. May this merit of mine be a [supportive] condition [for the realization] of Nibbāna.

愿我这份功德导向摧毁诸漏。

愿我此功德成为证悟涅槃的助缘。

Mama puññaabhāgaṃ sabbasattānaṃ bhājemi;
Te sabbe me samaṃ puññaabhāgaṃ labhantu.

I share my merits done today with all beings. May all those beings get an equal share of the merits shared by me.

我把我的功德与一切有情分享，

愿他们都平等地得到我的功德。

Aṭṭhaṅga-Uposatha-Sīla Uposatha Eight Precepts 布萨八戒

Ahaṃ, bhante, tisaraṇena saha aṭṭhaṅga-samannāgataṃ uposatha-sīlaṃ dhammaṃ yācāmi. Anuggahaṃ katvā sīlaṃ detha me, bhante.

Dutiyampi ahaṃ, bhante, tisaraṇena saha aṭṭhaṅga-samannāgataṃ uposatha-sīlaṃ dhammaṃ yācāmi. Anuggahaṃ katvā sīlaṃ detha me, bhante.

Tatiyampi ahaṃ, bhante, tisaraṇena saha aṭṭhaṅga-samannāgataṃ uposatha-sīlaṃ dhammaṃ yācāmi. Anuggahaṃ katvā sīlaṃ detha me, bhante.

Bhikkhu: Yamahaṃ vadāmi taṃ *vadehi* (*vadetha*).⁸

Upāsaka: Āma, bhante.

Namo tassa Bhagavato Arahato
Sammāsambuddhassa. (x3)

Buddhaṃ saraṇaṃ gacchāmi.
Dhammaṃ saraṇaṃ gacchāmi.
Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi.
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi.
Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi.

Tatiyampi Buddhaṃ saraṇaṃ gacchāmi.
Tatiyampi Dhammaṃ saraṇaṃ gacchāmi.
Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi.

Bhikkhu: Tisaraṇagamanāṃ paripuṇṇaṃ.

Upāsaka: Āma, bhante.

Venerable Sir, I request for the Uposatha Eight Precepts together with the three Refuges. Venerable Sir, out of compassion please give me the precepts.

For the second time, Venerable Sir, I request for the Uposatha Eight Precepts together with the three Refuges. Venerable Sir, out of compassion please give me the precepts.

For the third time, Venerable Sir, I request for the Uposatha Eight Precepts together with the three Refuges. Venerable Sir, out of compassion please give me the precepts.

尊者，我乞求三归依和具有八支的布萨戒法。尊者，请慈悲授戒给我！

尊者，我第二次乞求三归依和具有八支的布萨戒法。尊者，请慈悲授戒给我！

尊者，我第三次乞求三归依和具有八支的布萨戒法。尊者，请慈悲授戒给我！

Monk: What I recite you follow.

尊者：我念什么你（们）也跟着念。

Laity: Yes, Venerable Sir.

居士：是的，尊者。

Homage to that Blessed One, the Arahant and Perfectly Self-Awakened One.

礼敬世尊、阿罗汉、圆满自觉者。

I go to the Buddha as my refuge.

I go to the Dhamma as my refuge.

I go to the Saṅgha as my refuge.

我归依佛。我归依法。我归依僧。

For the second time, I go to the Buddha as my refuge.

For the second time, I go to the Dhamma as my refuge.

For the second time, I go to the Saṅgha as my refuge.

第二次我归依佛。第二次我归依法。第二次我归依僧。

For the third time, I go to the Buddha as my refuge.

For the third time, I go to the Dhamma as my refuge.

For the third time, I go to the Saṅgha as my refuge.

第三次我归依佛。第三次我归依法。第三次我归依僧。

Monk: The Three Refuges are complete.

尊者：三归依已经圆满。

Laity: Yes, Venerable Sir.

居士：是的，尊者。

⁸ 如果受戒者超过一位，则念 *vadetha*（你们说）。If there are two or more people taking precepts, change 'vadehi' to 'vadetha'.

Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from destroying living beings.
我受持离杀生学处。

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from stealing.
我受持离不与取学处。

Abrahmacariyā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from unchaste conduct.
我受持离非梵行学处。

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from false speech.
我受持离妄语学处。

Surā-meraya-majja-pamādaṭṭhānā veramaṇī
sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from taking anything that
causes intoxication or heedlessness.
我受持离（饮）放逸原因的谷物酒、花果酒（和）
酒精学处。

Vikālabhojanā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from eating at improper time.
我受持离非时食学处。

Nacca-gīta-vādita-visūkadassanā mālā-gandha-
vilepana-dhāraṇamaṇḍana-vibhūsanatṭhānā
veramaṇī sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from dancing, singing,
listening music, seeing show and from wearing garlands,
using perfumes and beautifying the body with cosmetics.
我受持离跳舞、唱歌、听音乐、看表演、戴花、涂
香、用妆饰品学处。

Uccāsayana-mahāsayanā veramaṇī
sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from high and luxurious beds
and seats.
我受持离（坐卧）高、大坐卧学处。

Sabbe sattā, sabbe pāṇā, sabbe bhūtā,
sabbe puggalā, sabbe atta-bhāva-pariyāpannā,
sabbā itthiyo, sabbe purisā,
sabbe ariyā, sabbe anariyā,
sabbe devā, sabbe manussā, sabbe vinipātikā,
averā hontu, abyāpajjā hontu, anīghā hontu,
sukhī attānaṃ pariharantu.

May all beings, all breathing things, all creatures, all
individuals, all self embodied beings, all women, all men,
all noble ones, all non-noble ones, all devas, all humans,
all beings in the woeful state: May they be free from
enmity, be free from mental suffering, be free from
physical suffering, and take care of themselves happily.

一切有情、一切有息、一切众生、一切个人、
一切自体所属、一切女人、一切男人、一切圣者、
一切非圣者、一切神、一切人、一切苦界众生：

愿他们没有仇敌，愿他们没有心的痛苦，愿他
们没有身体上的痛苦，愿他们快乐地照顾好自己。

Puratthimāya disāya, pacchimāya disāya,
uttarāya disāya, dakkhiṇāya disāya,
puratthimāya anudisāya, pacchimāya anudisāya,
uttarāya anudisāya, dakkhiṇāya anudisāya,
heṭṭhimāya disāya, uparimāya disāya,
sabbe sattā, sabbe pāṇā, sabbe bhūtā,
sabbe puggalā, sabbe atta-bhāva-pariyāpannā,
sabbā itthiyo, sabbe purisā,
sabbe ariyā, sabbe anariyā,
sabbe devā, sabbe manussā, sabbe vinipātikā,
averā hontu, abyāpajjā hontu, anīghā hontu,
sukhī attānaṃ pariharantu.

In the easterly direction, in the westerly direction, in
the northerly direction, in the southerly direction, in the
south-east direction, in the north-west direction, in the
north-east direction, in the south-west direction, in the
downward direction, in the upward direction:

May all beings, all breathing things, all creatures, all
individuals, all self embodied beings, all women, all men,
all noble ones, all non-noble ones, all devas, all humans,
all beings in the woeful states, may they be free from
enmity, be free from mental suffering, be free from
physical suffering, and take care of themselves happily.

在东方、在西方、在北方、在南方、在东南方、
在西北方、在东北方、在西南方、在下方、在上方
的一切有情、一切有息、一切众生、一切个人、一
切自体所属、一切女人、一切男人、一切圣者、一
切非圣者、一切神、一切人、一切苦界众生：

愿他们没有仇敌，愿他们没有心的痛苦，愿他
们没有身体上的痛苦，愿他们快乐地照顾好自己。

Idaṃ me puññaṃ āsavakkhayāvahaṃ hotu.
Idaṃ me puññaṃ nibbānassa paccayo hotu.

May this merit of mine be conducive to the destruction of the taints.

May this merit of observing precepts be a [supportive] condition [for the realization] of Nibbāna.

愿我这份功德导向摧毁诸漏。
愿我持戒的功德成为证悟涅槃的助缘。

Bhikkhu: Tisaraṇena saha aṭṭhaṅga-
samannāgataṃ uposatha-sīlaṃ dhammaṃ
sādhukam katvā appamādena sampādetha.

Monk: Having happily received the uposatha eight precepts together with the three refuges, strive on with diligence.

尊者：欢喜信受三归依和具有八支的布萨戒法后，当不放逸地努力以达到成就。

Upāsaka: Āma, bhante.

Laity: Yes, Venerable Sir.

居士：是的，尊者。

Pañca-Sīla Five Precepts 五戒

Ahaṃ, bhante, tisaraṇena saha *pañcasīlaṃ*⁹
dhammaṃ yācāmi. Anuggahaṃ katvā sīlaṃ
detha me, bhante.

Venerable Sir, I request for the Five Precepts together with the three Refuges. Venerable Sir, out of compassion please give me the precepts.

Dutiyampi ahaṃ, bhante, tisaraṇena saha
pañcasīlaṃ dhammaṃ yācāmi. Anuggahaṃ
katvā sīlaṃ detha me, bhante.

For the second time, Venerable Sir, I request for the Five Precepts together with the three Refuges. Venerable Sir, out of compassion please give me the precepts.

Tatiyampi ahaṃ, bhante, tisaraṇena saha
pañcasīlaṃ dhammaṃ yācāmi. Anuggahaṃ
katvā sīlaṃ detha me, bhante.

For the third time, Venerable Sir, I request for the Five Precepts together with the three Refuges. Venerable Sir, out of compassion please give me the precepts.

尊者，我乞求三归依和五戒法。尊者，请慈悲授戒给我！

尊者，我第二次乞求三归依和五戒法。尊者，请慈悲授戒给我！

尊者，我第三次乞求三归依和五戒法。尊者，请慈悲授戒给我！

Bhikkhu: Yamahaṃ vadāmi taṃ *vadehi*
(*vadetha*).¹⁰

Monk: What I recite you follow.

尊者：我念什么你（们）也跟着念。

Upāsaka: Āma, bhante.

Laity: Yes, Venerable Sir.

居士：是的，尊者。

Namo tassa Bhagavato Arahato
Sammāsambuddhassa. (x3)

Homage to that Blessed One, the Arahant and Perfectly Self-Awakened One.

礼敬世尊、阿罗汉、圆满自觉者。

Buddhaṃ saraṇaṃ gacchāmi.
Dhammaṃ saraṇaṃ gacchāmi.
Saṅghaṃ saraṇaṃ gacchāmi.

I go to the Buddha as my refuge.

I go to the Dhamma as my refuge.

I go to the Saṅgha as my refuge.

我归依佛。我归依法。我归依僧。

⁹ 如果受持梵行五戒则将 *pañcasīlaṃ* 改念成 *brahmacariya-pañcama-sīlaṃ*。If you observe brahmacariya-pañcama-sīlaṃ, please change 'pañcasīlaṃ' to 'brahmacariya-pañcama-sīlaṃ'.

¹⁰ 如果受戒者超过一位，则念 *vadetha*（你们说）。If there are two or more people taking precepts, change 'vadehi' to 'vadetha'.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi.
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi.
Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi.

For the second time, I go to the Buddha as my refuge.
For the second time, I go to the Dhamma as my refuge.
For the second time, I go to the Saṅgha as my refuge.
第二次我归依佛。第二次我归依法。第二次我归依僧。

Tatīyampi Buddhaṃ saraṇaṃ gacchāmi.
Tatīyampi Dhammaṃ saraṇaṃ gacchāmi.
Tatīyampi Saṅghaṃ saraṇaṃ gacchāmi.

For the third time, I go to the Buddha as my refuge.
For the third time, I go to the Dhamma as my refuge.
For the third time, I go to the Saṅgha as my refuge.
第三次我归依佛。第三次我归依法。第三次我归依僧。

Bhikkhu: Tisaraṇagamanāṃ paripuṇṇaṃ.

Monk: The Three Refuges are complete.
尊者：三归依已经圆满。

Upāsaka: Āma, bhante.

Laity: Yes, Venerable Sir.
居士：是的，尊者。

Pāṇātipātā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from destroying living beings.
我受持离杀生学处。

Adinnādānā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from stealing.
我受持离不与取学处。

Kāmesu micchācārā¹¹ veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from sexual misconduct.
我受持离欲邪行学处。

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from false speech.
我受持离妄语学处。

Surā-meraya-majja-pamādatṭhānā veramaṇī
sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from taking anything that causes intoxication or heedlessness.
我受持离（饮）放逸原因的谷物酒、花果酒（和）酒精学处。

Idaṃ me puññaṃ āsavakkhayāvahaṃ hotu.
Idaṃ me puññaṃ nibbānassa paccayo hotu.

May this merit of mine be conducive to the destruction of the taints.
May this merit of observing precepts be a [supportive] condition [for the realization] of Nibbāna.
愿我这份功德导向摧毁诸漏。
愿我持戒的功德成为证悟涅槃的助缘。

Bhikkhu: Tisaraṇena saha pañcasīlaṃ
dhammaṃ sādhuṃ katvā appamādena
sampādettha.

Monk: Having happily received the five precepts together with the three refuges, strive on with diligence.
尊者：欢喜信受三归依和五戒法后，当不放逸地努力以达到成就。

Upāsaka: Āma, bhante.

Laity: Yes, Venerable Sir.
居士：是的，尊者。

¹¹ 如果受持梵行五戒则将 Kāmesu micchācārā 改念成 Abrahmacariyā。If you observe brahmacariya-pañcasīlaṃ, please change 'Kāmesu micchācārā' to 'Abrahmacariyā'.

Ājīva-Aṭṭhamaka-Sīla

Eight Precepts with Livelihood as the Eighth 活命八戒

Ahaṃ, bhante, tisaraṇena saha ājīva-
aṭṭhamaka-sīlaṃ dhammaṃ yācāmi.

Anuggahaṃ katvā sīlaṃ detha me, bhante.

Dutiyampi ahaṃ, bhante, tisaraṇena saha
ājīva-aṭṭhamaka-sīlaṃ dhammaṃ yācāmi.

Anuggahaṃ katvā sīlaṃ detha me, bhante.

Tatiyampi ahaṃ, bhante, tisaraṇena saha
ājīva-aṭṭhamaka-sīlaṃ dhammaṃ yācāmi.

Anuggahaṃ katvā sīlaṃ detha me, bhante.

Bhikkhu: Yamahaṃ vadāmi taṃ *vadehi*
(*vadetha*).¹²

Upāsaka: Āma, bhante.

Namo tassa Bhagavato Arahato
Sammāsambuddhassa. (x3)

Buddhaṃ saraṇaṃ gacchāmi.
Dhammaṃ saraṇaṃ gacchāmi.
Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi.
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi.
Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi.

Tatiyampi Buddhaṃ saraṇaṃ gacchāmi.
Tatiyampi Dhammaṃ saraṇaṃ gacchāmi.
Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi.

Bhikkhu: Tisaraṇagamanāṃ paripuṇṇaṃ.

Upāsaka: Āma, bhante.

Venerable Sir, I request for the Eight Precepts with Livelihood as the Eighth together with the three Refuges. Venerable Sir, out of compassion please give me the precepts.

For the second time, Venerable Sir, I request for the Eight Precepts with Livelihood as the Eighth together with the three Refuges. Venerable Sir, out of compassion please give me the precepts.

For the third time, Venerable Sir, I request for the Eight Precepts with Livelihood as the Eighth together with the three Refuges. Venerable Sir, out of compassion please give me the precepts.

尊者，我乞求三归依和以活命为第八的戒法。尊者，请慈悲授戒给我！

尊者，我第二次乞求三归依和以活命为第八的戒法。尊者，请慈悲授戒给我！

尊者，我第三次乞求三归依和以活命为第八的戒法。尊者，请慈悲授戒给我！

Monk: What I recite you follow.
尊者：我念什么你（们）也跟着念。

Laity: Yes, Venerable Sir.
居士：是的，尊者。

Homage to that Blessed One, the Arahant and Perfectly Self-Awakened One.
礼敬世尊、阿罗汉、圆满自觉者。

I go to the Buddha as my refuge.
I go to the Dhamma as my refuge.
I go to the Saṅgha as my refuge.
我归依佛。我归依法。我归依僧。

For the second time, I go to the Buddha as my refuge.
For the second time, I go to the Dhamma as my refuge.
For the second time, I go to the Saṅgha as my refuge.
第二次我归依佛。第二次我归依法。第二次我归依僧。

For the third time, I go to the Buddha as my refuge.
For the third time, I go to the Dhamma as my refuge.
For the third time, I go to the Saṅgha as my refuge.
第三次我归依佛。第三次我归依法。第三次我归依僧。

Monk: The Three Refuges are complete.
尊者：三归依已经圆满。

Laity: Yes, Venerable Sir.
居士：是的，尊者。

¹² 如果受戒者超过一位，则念 *vadetha*（你们说）。If there are two or more people taking precepts, change 'vadehi' to 'vadetha'.

Pāṇātipātā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from destroying living beings.
我受持离杀生学处。

Adinnādānā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from stealing.
我受持离不与取学处。

Kāmesu micchācārā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from sexual misconduct.
我受持离欲邪行学处。

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from false speech.
我受持离妄语学处。

Pisuṇāvācā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from slandering speech.
我受持离离间语学处。

Pharusāvācā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from harsh speech.
我受持离粗恶语学处。

Samphappalāpā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from idle speech.
我受持离说废话学处。

Micchā-ājīvā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from wrong livelihood.
我受持离邪命学处。

Idaṃ me puññaṃ āsavakkhayāvahaṃ hotu.
Idaṃ me puññaṃ nibbānassa paccayo hotu.

May this merit of mine be conducive to the
destruction of the taints.

May this merit of observing precepts be a
[supportive] condition [for the realization] of Nibbāna.

愿我这份功德导向摧毁诸漏。

愿我持戒的功德成为证悟涅槃的助缘。

Bhikkhu: Tisaraṇena saha ājīva-aṭṭhamaka-
sīlaṃ dhammaṃ sādhuṃ katvā
appamādena sampādettha.

Monk: Having happily received the Eight Precepts with
Livelihood as the Eighth together with the three
refuges, strive on with diligence.

尊者：欢喜信受三归依和以活命为第八的戒法后，
当不放逸地努力以达到成就。

Upāsaka: Āma, bhante.

Laity: Yes, Venerable Sir.

居士：是的，尊者。

Table of Chanting Sequence 课诵顺序表

Chanting Sequence 课诵顺序	
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Week 1, Tue 第一星期 星期二	Page 页 5-12 Devārādhana 邀请诸天 → Khandhasuttaṃ 蕴护经 Page 页 29-32 Anattalakkhaṇasuttaṃ 无我相经 Page 页 13-21 Ovāda-Pātimokkha-Gāthā 护解脱教诫偈 → Good Wishes 祝福
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Week 1, Fri 第一星期 星期五	Page 页 5 Devārādhana 邀请诸天 → Vandanā 礼敬佛陀 Page 页 55-71 Paṭṭhāna 发趣法 → Mahānamakkāra Pāḷi 大礼赞 Page 页 9 Buddhānussati 佛随念 → Saṅghānussati 僧随念 Page 页 13-21 Ovāda-Pātimokkha-Gāthā 护解脱教诫偈 → Good Wishes 祝福
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<p>Chanting after Pātimokkha 诵戒后念诵</p>	<p>Page 页 131-138 Bhikkhu-Aparihāniyadhammā 比丘不衰退之法 Page 页 146-148 Mettā Chanting 慈悲诵 → Good Wishes and Sharing of Merit etc 祝愿与分享功德等</p>
<p>Suggestion for Laypeople's Daily Chanting 给居士的 每日课诵建议</p>	<p>Page 页 5-13 Devārādhana 邀请诸天 → Bhaddekaratta-Gāthā 贤善一夜偈 Page 页 17-20 Subha-Patthanā & Paritta 祝福与护卫 → Patthanā 发愿</p>

<p>Sunday Buddha-Pūjā 周日供佛课诵</p>	<p>Page 页 141-145 Devārādhana 邀请诸天 → Saṅgha-Vandanā 礼敬僧团 Add selected suttas here 在此加入选诵经典 Page 页 146-148 Mettā Chanting 慈悲诵 → Good Wishes and Sharing of Merit etc 祝愿与分享功德等</p>
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<p>Funeral Chanting** 丧事念诵**</p>	<p>Page 页 5-9 Devārādhana 邀请诸天 → Saṅghānussati 僧随念 Page 页 47-51 Dhammasaṅgaṇī-Tikamātikā 法聚论·三法论母 → Dhammapada Verses of Reality of Life 生命真相之法句 (Optional: Page 页 29-32 Anattalakkhaṇasuttā 无我相经 Page 页 42-46 Paṭiccasamuppādavibhaṅgo 缘起分别 Page 页 55-66 Paṭṭhāna 发趣法) Page 页 19 Pattidāna 分享功德 Page 页 20 Patthana 发愿</p>

* The daily morning chanting sequence for alternate weeks shall repeat every two weeks.
每日早课的课诵顺序一轮为两个星期，每过两个星期就重复。

** Note: For funeral chanting, please change the usual ending at each section, as follows:
注意：在丧事念诵里，应改变每段经文平时的结尾，如下：

Change 把：

Etena saccavajjena sotthi te hotu sabbadā.
Etena saccavajjena sabbarogo vinassatu.
Etena saccavajjena hotu te jayamaṅgalaṃ.

To 改成：

Etena saccavajjena dukkhā vūpasamentu te.
Etena saccavajjena bhayā vūpasamentu te.
Etena saccavajjena sokā vūpasamentu te.