



Near Boro

Enjoy dhamma libe

~ Ashaya

- 23-03-12

**A BHIKKHU'S COMPREHENSIVE
HANDBOOK**

(Pāli with Chinese & English Translation)

比庫須知手冊

(巴利·中英翻譯)

Compiled & Edited by

匯編與編輯者

Dhammajāta 法錦

DEDICATED TO

Late Venerable Mātara Śrī Nānārāma Mahāthera
Principal Teacher & Chief Preceptor of the
Śrī Kalyāṇī Establishment of Yogi-Hermitages

Late Venerable Rājākīya Paṇḍita
Kaḍavedduve Śrī Jinawaṁsa Mahā Thera
Founder & Chief Advisor to the
Śrī Kalyāṇī Establishment of Yogi-Hermitages

The Most Venerable Pa Auk Sayadaw

The Most Venerable Nā-Uyane Ariyadhamma Mahāthera

MAY ALL BEINGS ATTAIN NIBBĀNA.



In the Memorial 59th Years of Śrī Kalyāṇī
Establishment June 18th, 2010 (B.E. 2554)

Ambalangoda Via Galduwa, Kahawa 80312, SRI LANKA.

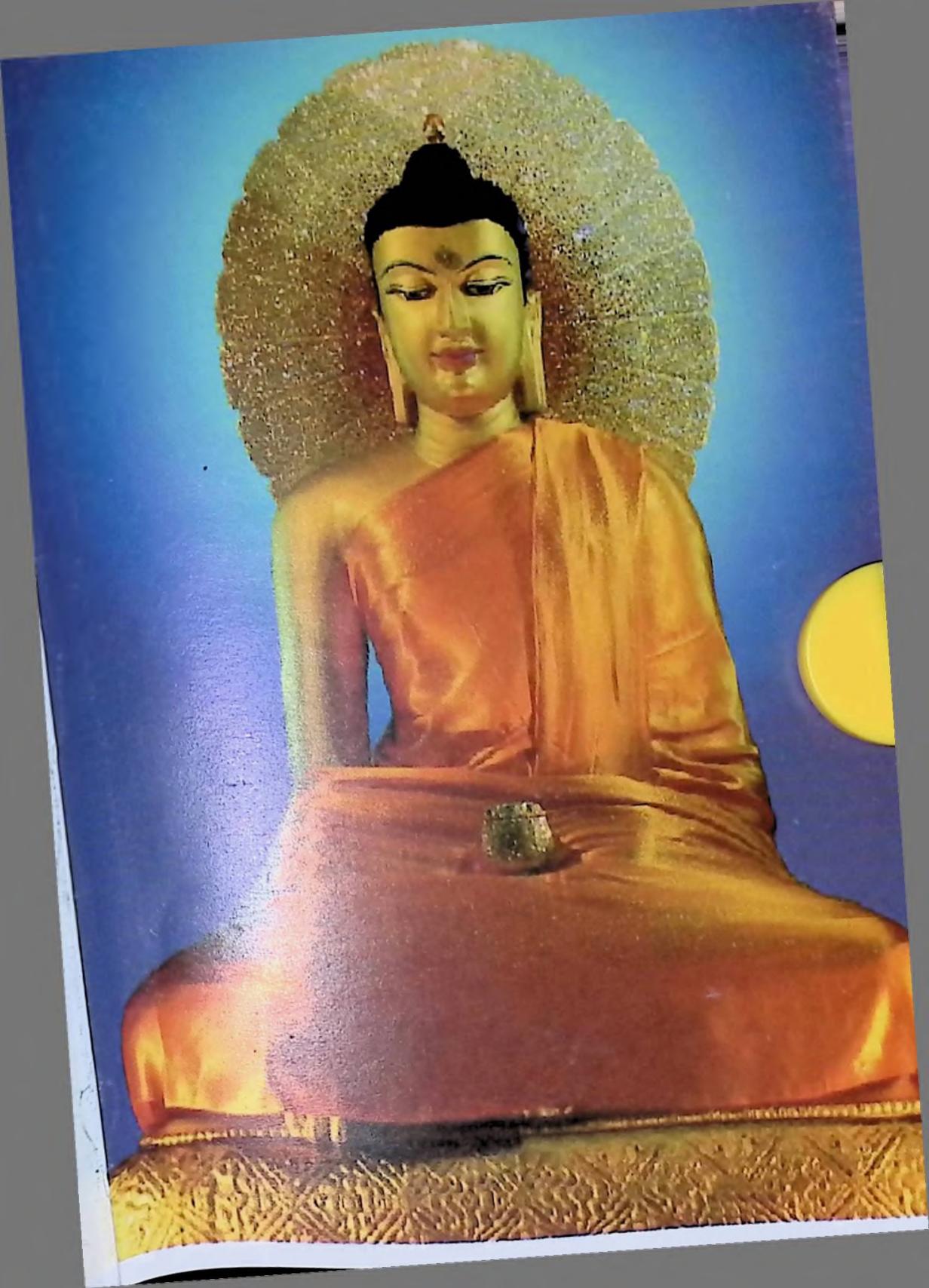
☎ 09-560 13, 09-580 32



"Let only the skin remain, let only the sinews remain, let only the bones remain, let my whole body, and all the flesh and blood dry up, unless and until I attain Buddhahood, I will not in any way change the cross-legged posture I have now assumed."

即使只剩皮膚、肌肉、骨骼，即使我全身的血肉幹涸，在我還未體證佛道我決不在任何情況改變雙盤的姿勢。

《佛種姓注釋》(Buddhavamsa Aṭṭhakathā)



Aneka-jāti saṃsāraṃ — sandhāvissaṃ anibbisam;
Gaha-kāraṃ gavesanto — dukkhā jāti punappunam.

經多生輪回，尋求造屋者，
但未得見之，痛苦再再生。

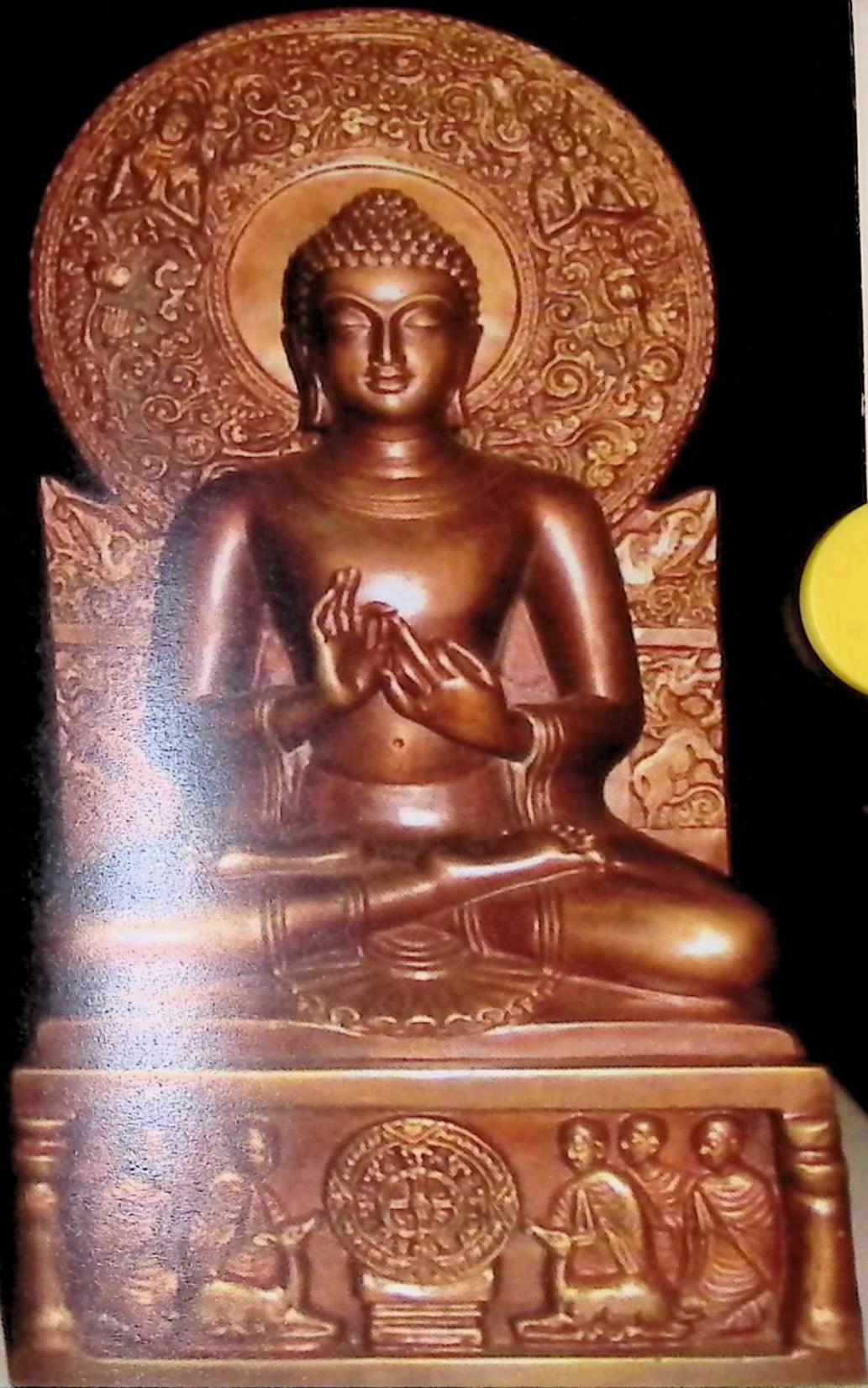
*I wandered (through) many births in saṃsāra,
searching for the house builder (but) found (him) not;
repeated birth is suffering.*

“Gaha-kāraka, diṭṭho’si — puna gehaṃ na kāhasi;
Sabbā tephāsukā bhaggā — gaha-kūṭaṃ visañkhataṃ.”
Visañkhāra-gataṃ cittaṃ — taṇhānaṃ khayam•ajjhagā.

已見造屋者！不再造於屋；
椽桷皆毀壞，棟樑亦摧折。
我既證無為，諸貪愛盡滅。

*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.*

《法句經•第153-4偈》(Dhammapada Verses 153-4)



“Dve'me, bhikkhave, antā pabbajitena na sevitabbā. Katame dve? Yo cāyaṃ kāmesu kāma-sukhallikānuyogo hīno gammo pothujaniko anariyo anattha-saṃhito, yo cāyaṃ atta-kilamathānuyogo dukkho anariyo anattha-saṃhito. Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhi-sambuddhā cakkhu-karaṇī nāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

「諸比庫，有二極端乃出家者所不應實行。哪兩種呢？凡於諸欲而從事此欲樂享受者，乃卑劣、粗俗、凡庸、非聖、無意義；凡從事此自我折磨者，乃苦、非聖、無意義。諸比庫，不近於此二極端，有中道為如來所現等覺，引生眼，引生智，轉向寂止、勝智、等覺、涅槃。」

Bhikkhus, there are these two extremes that should not be indulged in by one gone-forth: 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, bhikkhus, 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.

《相應部·轉法輪經》(Samyutta Nikāya, Dhamma-Cakkappavattana Sutta)



कलश देना मना है।
श्री गणेशाय नमः

“Handadāni bhikkhave āmantayāmi vo, vaya-dhammā saṅkhārā appamādena sampādettha”, ayam Tathāgatassa pacchimā vācā.

「諸比丘，現在我勸告汝等：諸因緣法含固有毀壞。大家應自精勤，證取道果！」此為如來的最後遺教。
*“Now, take heed Bhikkhus, I caution you thus: decline and disappearance is the nature of all conditions. Therefore strive on ceaselessly, discerning and alert!”
These are the final words of the Tathāgata.*

《長部·大般涅槃經》(Dīgha Nikāya, Mahā-Parinibbāna Sutta)



“Aggo`ham asmi lokassa!”

“Jeṭṭho`ham asmi lokassa!”

“Setṭho`ham asmi lokassa!”

“Ayaṃ antimā jāti!”

“Natthi dāni punabbhavo!”

「我是三界眾生中最勝的。」

「我是三界眾生中最卓越的。」

「我是三界眾生中最尊貴的。」

「此是我最後一生。」

「與我不再有投生。」

“I am the most superior among the living beings of the Three Worlds!”

“I am the greatest among the living beings of the Three Worlds!”

“I am the most exalted among the living beings of the Three Worlds!”

“This is my last birth!”

“There is no more rebirth for me!”

《佛種姓注釋·小品經》(Buddhavamsa Commentaries, Mahā-Vagga Sutta)

Photo: Lumbini — Birthplace of the Buddha

照片：藍毗尼園 — 佛誕生地



Bhikkhus, it is because of not understanding and not penetrating the Four Noble Truths that you and I have for a long time wandered the round of rebirth.

「諸比庫，正是由於不了知、不徹見四聖諦，因此你我長久以來一直在輪迴中流轉、徘徊。」

What four? It is, bhikkhus, because of not understanding and not penetrating the Noble Truth of Suffering that you and I have for a long time wandered the round of rebirth.

是哪四項？諸比庫，正是由於不了知、不徹見苦聖諦，因此你我長久以來一直在輪迴中流轉、徘徊。」

It is, bhikkhus, because of not understanding and not penetrating the Noble Truth of the Origin of Suffering

.....

諸比庫，正是由於不了知、不徹見苦集聖諦，.....。」

It is, bhikkhus, because of not understanding and not penetrating the Noble Truth of the Cessation of Suffering

.....

諸比庫，正是由於不了知、不徹見苦滅聖諦，.....。」

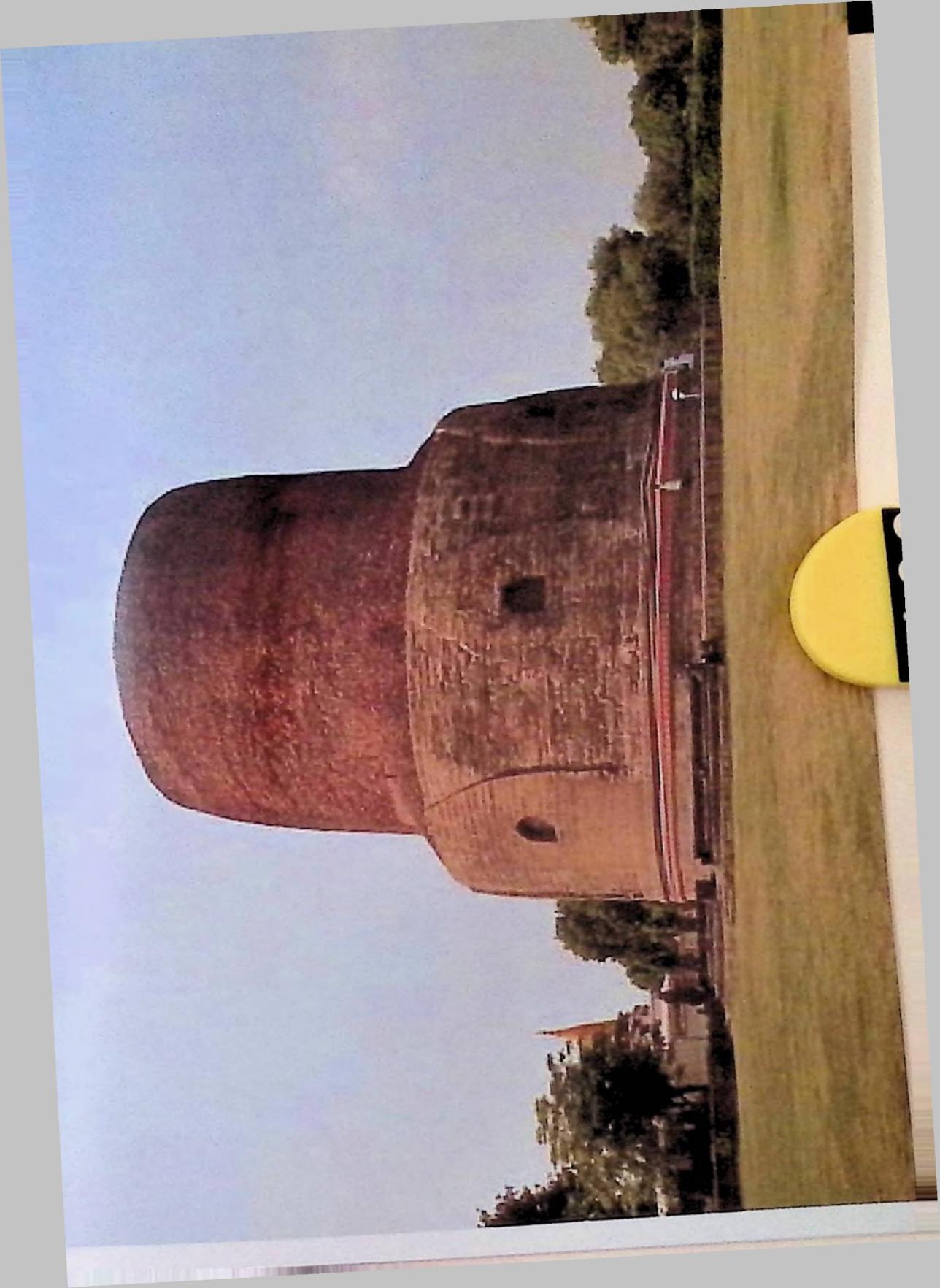
It is, bhikkhus, because of not understanding and not penetrating the Noble Truth of the Path to the Cessation of Suffering.....

諸比庫，正是由於不了知、不徹見導致苦滅之道聖諦，.....。」

（相應部·第一邊際村經）(Samyutta Nikāya, Pathama-Koṭṭigāma Sutta)

Photo: Bodhi Gaya — Place of the Buddha's Enlightenment

照片：菩提伽耶 — 佛證悟地



Katamā ca sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhi-sambuddhā cakkhu-karaṇī nāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati?

諸比庫，什麼是那為如來所現等覺，引生眼，引生智，轉向寂止、勝智、等覺、涅槃的中道呢？

“What is this middle way (of practice), bhikkhus, self-awakened to by the Tathāgata, which gives rise to vision and knowledge and leads to peace, supernormal knowledge, self-awakening and Nibbāna?”

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdam: sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi. Ayaṁ kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhi-sambuddhā cakkhu-karaṇī nāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

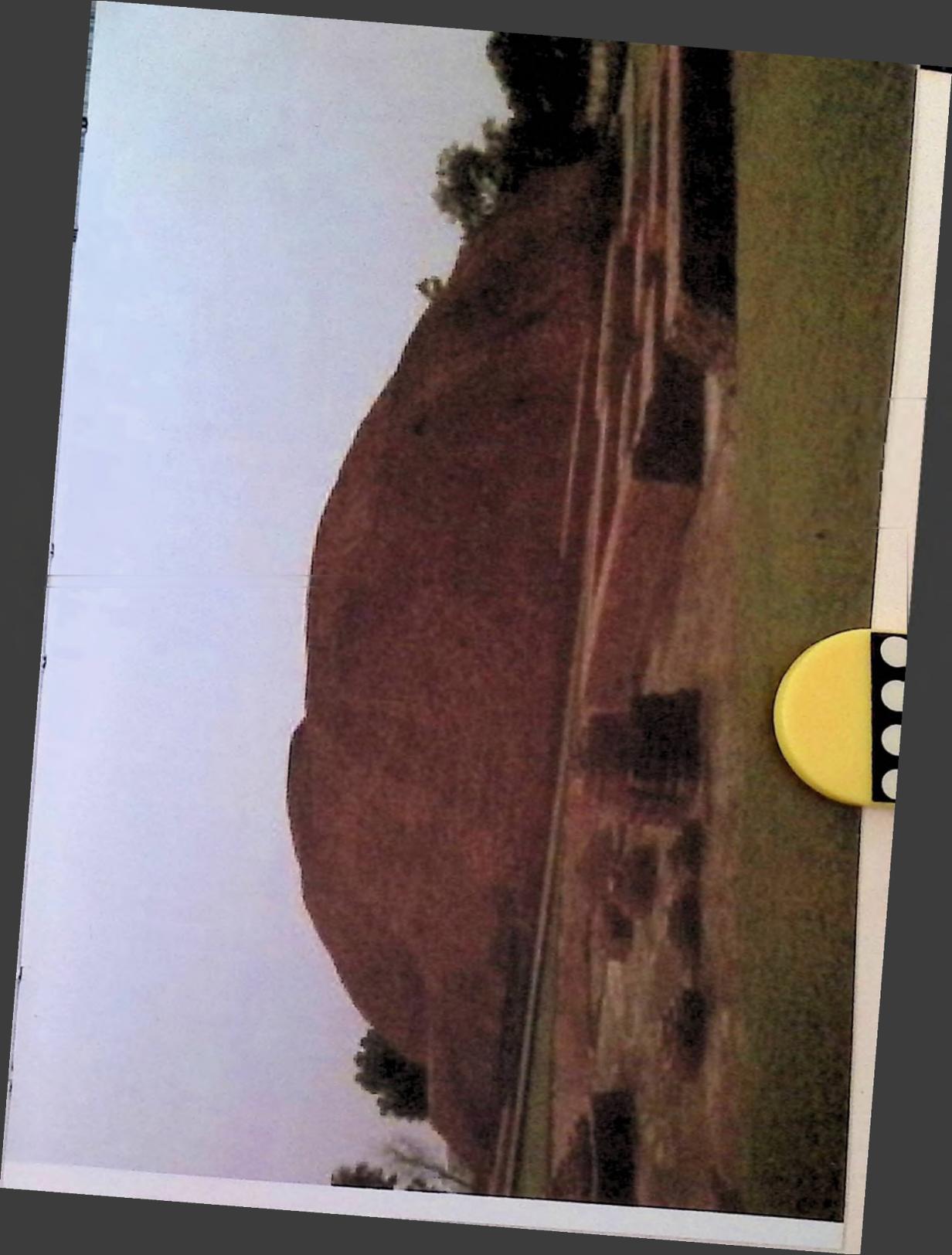
此即八支聖道，這就是：正見、正思惟、正語、正業、正命、正精進、正念、正定。諸比庫，此即是那為如來所現等覺，引生眼，引生智，轉向寂止、勝智、等覺、涅槃的中道。

“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), bhikkhus, self-awakened to by the Tathāgata, which gives rise to vision and knowledge and leads to peace, supernormal knowledge, self-awakening and Nibbāna.”

《相應部·轉法輪經》(Samyutta Nikāya, Dhamma-Cakkappavattana Sutta)

Photo: Migadāye, Sarnath — Place of the Buddha's First Sermon

照片：沙那·鹿野苑 — 佛初轉法輪地



“Yo vo Ānanda mayā Dhammo ca Vinayo ca desito paññato, so vo mam’accayena satthā.”

「阿難，我為汝等所建立的法與律，於我去世後應為汝等的導師。」

Ānanda, whatever Dhamma and Vinaya I have pointed out and formulated for you, that will be your Teacher when I am gone.

“Ime ca Subhadda bhikkhu sammā vihareyyum, asuñño lokko arahantehi assāti.”

「蘇跋陀，若比庫能行正道，則世間不會缺少阿羅漢。」
And if these bhikkhus, Subhadda, live rightly, the world will not be empty of Arahants.

《長部·大般涅槃經》(Dīgha Nikāya, Mahā-Parinibbāna Sutta)

Photo: Kushinagar — Place of the Buddha's Passing Away (Parinibbāna)

照片：拘思那羅 — 佛入般涅槃地

CONTENTS 目錄

PARITTA PĀLI 巴利護衛經 <i>PĀLI SAFEGUARD</i>	
Paritta Dhamma-Desanā Ārādhānā	
乞求唵誦護衛經.....	1
Ārādhānā Ti-Saraṇa & Pañca Sīla	
乞求三歸依與五戒.....	1
Ti-Saraṇa	
三歸依.....	2
Pañca Sīla	
五戒.....	4
Paritta Parikamma	
護衛（經）之準備（偈）.....	5
Mangala Sutta	
吉祥經.....	7
Ratana Sutta	
（三）寶經.....	11
Mettā Sutta	
慈愛經.....	19
Khandha Sutta	
蘊經.....	22
Mora Sutta	
孔雀經.....	24
Varā Sutta	
鵝鴨經.....	27
Dhajagga Sutta	
旌旗頂經.....	28
Āṭanāṭiya Sutta	
阿塔那帝亞經.....	36
Aṅgulimāla Sutta	
指鬘經.....	42
Bojjhaṅga Sutta	
覺支經.....	43

II CONTENTS 目錄

Pubbaṅga Sutta 早晨經.....	46
Devānumodanā & Puññānumodanā 諸天隨喜與隨喜功德.....	51
Paṭhanā 發願.....	53
Accaya Vivaraṇa 乞求原諒.....	54
Dhammapada Verses 1-2, 13-14 法句經（第 1-2, 13-14 偈）.....	56
SUTTA 經 <i>DISCOURSE</i>	
Dhamma-Cakkappavattana Sutta 轉法輪經.....	57
Anatta-Lakkhaṇa Sutta 無我相經.....	68
Āditta Pariyāya Sutta 燃燒經.....	77
Sacca-Vibhaṅga Sutta 諦分別經.....	84
Girimānanda Sutta 吉利馬難達經.....	101
Mahā-Satipaṭṭhāna Sutta 大念處經.....	113
Uddeso 總說.....	113
Kāyānupassanā 身念處.....	115
Ānāpāna Pabba 安般念節.....	115
Iriyāpatha Pabba 四威儀節.....	118
Sampajañña Pabba 四正知節.....	119
Paṭikkūla-Manasikāra Pabba 不淨觀節.....	121
Dhātu-Manasikāra Pabba 界分別觀節.....	124

Nava Sīvathika Pabba	
九種墳場觀節.....	126
Vedanānupassanā	
受念處.....	138
Cittānupassanā	
心念處.....	141
Dhammānupassanā	
法念處.....	145
Nīvaraṇa Pabba	
五蓋節.....	145
Pañcupādānakkhandha Pabba	
五取蘊節.....	149
Āyatana Pabba	
十二處節.....	152
Bojjhaṅga Pabba	
七覺支節.....	156
Ariya-Sacca Pabba	
四聖諦節.....	162
Dukkha-Sacca	
苦諦.....	163
Samudaya-Sacca	
集諦.....	170
Nirodha-Sacca	
滅諦.....	180
Magga-Sacca	
道諦.....	190
The Advantages of Developing Attention to Mindfulness	
修行念處的成果.....	197
ABHIDHAMMA 阿毗達摩 THE ANALYTIC DOCTRINE OF THE CANON	
Dhamma-Saṅgaṇī	
法集論.....	205
Dhamma-Saṅgaṇī Mātikā (Tika-Mātika)	
法集論論母《三之論母》.....	205
Vibhaṅga	
分別論.....	209
Dhātu-Kathā	
界論.....	210

IV CONTENTS 目錄

Puggala-Paññatti	
人施設論.....	211
Kathā-Vatthu	
論事.....	212
Yamaka	
雙論.....	213
Vipassanā-Bhūmi	
內觀階段.....	213
Paṭṭhāna	
發趣論（二十四緣）.....	219
1. Hetu-Paccaya	
因緣.....	222
2. Ārammaṇa-Paccaya	
所緣緣.....	222
3. Adhipati-Paccaya	
增上緣.....	224
4. Anantara-Paccaya	
無間緣.....	225
5. Samanantara-Paccaya	
相續緣.....	228
6. Sahajāta-Paccaya	
俱生緣.....	232
7. Aññamañña-Paccaya	
相互緣.....	233
8. Nissaya-Paccaya	
依止緣.....	233
9. Upanissaya-Paccaya	
親依止緣.....	235
10. Purejāta-Paccaya	
前生緣.....	237
11. Pacchājāta-Paccaya	
後生緣.....	240
12. Āsevana-Paccaya	
重複緣.....	240
13. Kamma-Paccaya	
業緣.....	241

14. Vipāka-Paccaya	
果報緣.....	241
15. Āhāra-Paccaya	
食緣.....	241
16. Indriya-Paccaya	
根緣.....	242
17. Jhāna-Paccaya	
禪那緣.....	243
18. Magga-Paccaya	
道緣.....	243
19. Sampayutta-Paccaya	
相應緣.....	243
20. Vippayutta-Paccaya	
不相應緣.....	244
21. Atthi-Paccaya	
有緣.....	244
22. Natthi-Paccaya	
無有緣.....	247
23. Vigata-Paccaya	
離去緣.....	247
24. Avigata-Paccaya	
不離去緣.....	248
Dhammapada Verses 21-22, 31-32	
法句經 (第 21-22, 31-32 偈)	252
DEVĀSIKA PACCAVEKKHAṆA 每日省思 <i>DAILY REFLECTIONS</i>	
Taṅkhaṇika Paccavekkhaṇa	
(資具) 取用時的省思.....	253
Cīvara	
袈裟.....	253
Piṇḍapāta	
鉢食.....	254
Senāsana	
住所.....	255
Gilāna-Paccaya	
病藥.....	255
Patikūla-Manasikāra	
不淨想 (觀)	256

VI CONTENTS 目錄

Abhiṇṇa Paccavekkhaṇa 應常省思.....	257
Bhāra 負擔.....	258
Saraṇa-Gamana 歸依（庇護所）.....	259
Ariya-Dhana 聖者之寶.....	260
Ti-Lakkhaṇa & Maraṇa-Sati 三相（三法印）與死隨念.....	261
Ti-Lakkhaṇa 三法印.....	262
Tāyana 保護.....	264
Bhaddekaratta 賢善一夜.....	265
Dasa-Dhamma Sutta 十法經.....	266
Dhammapada Verses 54, 56, 61 & 76 法句經（第 54, 56, 61 & 76 偈）.....	270
BUDDHA PŪJĀ 供佛 OFFERING TO THE BUDDHA	
Ti-Saraṇa 三歸依.....	271
Pañca Sīla 五戒.....	272
Cetiya Vandana 禮敬塔等（聖物）.....	272
Bodhi Vandana 禮敬菩提樹.....	273
Ārādhana 邀請.....	273
Padipa Pūjā 供燈.....	274
Sugandha Pūjā 供香.....	274
Puppha Pūjā 供花.....	274

Pāniya Pūjā	
供水.....	275
Pānaka Pūjā	
供飲料.....	275
Khīra-Pānaka Pūjā	
供乳（粥或茶）.....	275
Bhojana Pūjā	
供飯.....	276
Vyañjana Pūjā	
供茶餚.....	276
Phalāphala Pūjā	
供水果.....	276
Khajjaka Pūjā	
供甜食.....	277
Buddha Vandanā	
禮敬佛.....	277
Dhamma Vandanā	
禮敬法.....	278
Saṅgha Vandanā	
禮敬僧.....	280
Devānumodanā	
諸天隨喜.....	282
Puññānumodanā	
（與已故眷屬）分享功德.....	283
Patthanā	
發願.....	284
Mettā	
慈愛.....	285
Accaya Vivaraṇa	
乞求原諒.....	285
BUDDHA-GUṆA VANDANĀ 禮讚佛德 VENERATION OF THE BUDDHA'S VIRTUES	
Buddha Jaya-Maṅgala Gāthā	
佛陀勝利吉祥偈.....	287
Jina-Pañjara Gāthā	
勝籠偈.....	290
Aṭṭha-Vīsati Buddha Vandanā	
禮敬二十八佛.....	293

VIII CONTENTS 目錄

Attha-Vīsati Buddha Paritta 二十八佛護衛.....	294
Cuddasa Buddha-Nāṇāni 佛陀十四種智.....	296
Buddha-Guṇa Paritta 佛陀功德護衛.....	297
Cuddasa Buddha-Nāṇāni Paritta 佛陀十四種智護衛.....	302
Dhammapada Verses 110-114 法句經 (第 110-114 偈).....	310
BHĀVANĀ 禪修 MEDITATION	
Catu-Brahma Vihāra 四梵住 (慈、悲、喜、捨).....	311
Caturāraṅkha Bhāvanā 四護衛禪 (佛隨念、慈愛、不淨想、死隨念).....	313
Maraṇānussati 死隨念.....	314
Vupasamānussati 寂止隨念.....	315
ANUMODANĀ 隨喜功德 REJOICING OF MERITS	
Dānānumodanā Gāthā 布施隨喜偈.....	317
Ratanattay'ānubhāv'ādi Gāthā 三寶威力偈.....	318
Bhojana-Dānānumodanā 食品布施隨喜偈.....	319
Kāla-Dāna Sutta 適時布施經.....	319
Devat'ādissa-Dakkhiṇ'ānumodanā Gāthā 與諸天分享功德偈.....	320
Adāsi-Me-Ādi Gāthā 他給我等偈.....	321
Aggappasāda Sutta 殊勝鼓舞經.....	322
Culla-Maṅgala-Cakkavāḷa 小千世界吉祥偈.....	323

Su-Maṅgala Gāthā	
善吉祥偈.....	324
Uddissanādhittāna Gāthā	
分享功德與決意偈.....	325
Patti-Dāna Gāthā	
分享功德偈.....	327
Āsāsa-Patthanā	
祝福與發願.....	329
Puññānumodaṇā & Accaya Vivaraṇa	
分享功德與乞求原諒.....	330
Dhammapada Verses 116, 121-2, 186	
法句經 (第 116, 121-2, 186 偈)	332
SILA 戒 PRECEPT	
Gahaṭṭha Sīla	
在家戒.....	333
Ājīva-Aṭṭhamaka Sīla	
活命八戒.....	333
Ārādhanaṅ Ti-Saraṇa & Ajīva-Aṭṭhamaka Sīla	
乞求三歸依與活命八戒.....	333
Ti-Saraṇa	
三歸依.....	334
Ajīva-Aṭṭhamaka Sīla	
活命八戒.....	335
Patthanā	
發願.....	337
Puññānumodaṇā	
分享功德.....	337
Brahma-Cariyā Pañcama Sīla	
梵行五戒.....	338
Ārādhanaṅ Ti-Saraṇa & Brahma-Cariyā Pañcama Sīla	
乞求三歸依與梵行五戒.....	338
Brahma-Cariyā Pañcama Sīla	
梵行五戒.....	339
Aṭṭhaṅga-Uposatha Sīla	
布薩八支戒.....	340
Ārādhanaṅ Ti-Saraṇa & Aṭṭhaṅga-Uposatha Sīla	
乞求三歸依與布薩八支戒.....	340

Aṭṭhaṅga Uposatha Sīla 布薩八支戒.....	341
Navāṅga-Uposatha Sīla 布薩九支戒.....	341
Ārādhanaṅga Ti-Saraṇa & Navāṅga-Uposatha Sīla 乞求三歸依與布薩九支戒.....	342
Navāṅga Uposatha Sīla 布薩九支戒.....	342
Gahaṭṭha Dasa Sīla 在家十戒.....	343
Ārādhanaṅga Ti-Saraṇa & Gahaṭṭha Dasa Sīla 乞求三歸依與在家十戒.....	343
Gahaṭṭha Dasa Sīla 在家十戒.....	344
Nekkhama Dasa Sīla 出離十戒.....	345
Ārādhanaṅga Ti-Saraṇa & Nekkhamā Dasa Sīla 乞求三歸依與出離十戒.....	345
Nekkhamā Dasa Sīla 出離十戒.....	346
Anāgārika Dasa Sīla 非家（行者）十戒.....	346
Ārādhanaṅga Ti-Saraṇa & Anāgārika Dasa Sīla 乞求三歸依與非家（行者）十戒.....	346
Anāgārika Dasa Sīla 非家（行者）十戒.....	347
Pabbajjā Sikkhā 出家戒.....	348
Novice Ordination Procedure 沙馬內拉出家受戒程序.....	348
Bhaṇḍu-Kammā 剃髮.....	348
Ārādhanaṅga Pabbajjā 乞求出家.....	349
Taṅkhaṇika Paccavekkhaṇa Cīvara 穿著袈裟時之省思.....	351

Taca Pañcaka Kammaṭṭhāna	
五個一組以皮膚為後的業處.....	352
Ārāḍhanā Ti-Saraṇa & Pabbajjā Dasa Sīla	
乞求三歸依與出家十戒.....	352
Ti-Saraṇa	
三歸依.....	353
The Collective Mode.....	353
The Mode of Ma-kārānta.....	354
Again in the Collective Mode.....	355
Pabbajjā Dasa Sīla	
出家十戒.....	356
Upajjhāya	
乞求依止.....	358
Puññānumodanā	
分享功德.....	359
Dhammapada Verses 350, 356-9	
法句經（第350, 356-9偈）.....	360
BHIKKHU PĀṬIMOKKHAM 比庫巴帝摩卡 BHIKKHU PĀṬIMOKKHA	
Saṅghuposatha Pubbakaraṇādi Vidhi	
僧團伍波薩他的先前工作等方法.....	361
Vinaya Pucchā-Sammuti	
問律共許（甘馬）.....	361
Vinaya Vissajjana-Sammuti	
答律共許（甘馬）.....	361
Ārāḍhanā	
邀請.....	368
Bhikkhu-Pāṭimokkham	
比庫巴帝摩卡.....	369
Nidāna	
（戒）序.....	369
Cattāro Pārājikā Dhammā	
四巴拉基嘎法（破敗）.....	371
Terasa Saṅghādisesā Dhammā	
十三桑喀地些沙法（僧殘）.....	374
Dve Aniyatā Dhammā	
二不定法.....	386

Timśa Nissaggiyā Pācittiyā Dhammā	
三十尼薩耆亞巴吉帝亞法 (捨心墮)	388
Cīvara-Vaggo Paṭhamo	
第一衣品	388
Kosiya-Vaggo Dutiyo	
第二蠶絲品	395
Patta-Vaggo Tatiyo	
第三鉢品	398
Dvenavuti Pācittiyā Dhammā	
九十二巴吉帝亞法 (懺悔)	403
Musāvāda-Vaggo Paṭhamo	
第一妄語品	403
Bhūtagāma-Vaggo Dutiyo	
第二生物村品	405
Bhikkhunovāda-Vaggo Tatiyo	
第三教誡比庫尼品	407
Bhojana-Vaggo Catuttho	
第四食物品	410
Acela-Vaggo Pañcama	
第五裸形者品	413
Surāpāna-Vaggo Chaṭṭho	
第六飲穀物酒品	416
Sappānaka-Vaggo Sattama	
第七有生物品	418
Saha-Dhammika-Vaggo Aṭṭhama	
第八如法品	423
Ratana-Vaggo Navama	
第九寶品	426
Cattāro Paṭidesaniyā Dhammā	
四應悔過法	431
Sekhiyā Dhammā	
眾學法	433
Parimaṇḍala-Vaggo Paṭhamo	
第一圓整品	434
Ujjagghika-Vaggo Dutiyo	
第二高聲嬉笑品	435

Khambhakata-Vaggo Tatiyo	
第三叉腰品.....	437
Sakkacca-Vaggo Catuttho	
第四恭敬品.....	439
Kabaḷa-Vaggo Pañcama	
第五搏食品.....	441
Surusuru-Vaggo Chaṭṭho	
第六嘶嚙嘶嚙聲品.....	442
Pāduka-Vaggo Sattama	
第七拖鞋品.....	444
Satta Adhikaraṇa-Samathā Dhammā	
七滅諍法.....	447
Ovāda-Pāṭimokkha Gāthā	
巴帝摩卡教誡偈.....	451
VINAYA 戒律 (律儀) <i>THE CODE OF MONASTIC DISCIPLINE</i>	
Parikkhāra	
資具 (必需品)	453
Bindu	
點淨.....	453
Adhiṭṭhāna	
決意.....	453
Paccuddharaṇa	
取消 (決意)	455
Vikappana	
淨施 (共同擁有)	457
Anujānana	
許可 (使用)	459
Āpatti Paṭidesanā	
懺罪.....	461
Junior Confess Offences to Senior	
下座向上座懺罪.....	461
Senior Confess Offences to Junior	
上座向下座懺罪.....	463
Again Junior Confess Offences to Senior	
下座再向上座懺罪.....	465
Nissaggiya Pācittiya	
尼薩耆亞巴吉帝亞 (捨心墮)	466

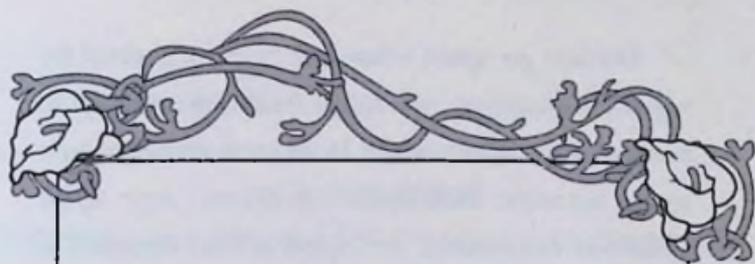
XIV CONTENTS 目錄

NP2 Cīvara Ratti Vippavuttha	
捨心墮 2 衣離宿.....	466
NP18 Jāta-Rūpa Rajata	
捨心墮 18 接受金、銀（錢）.....	467
NP19 Rūpiya Saṃvohāra	
捨心墮 19 從事金錢交易.....	467
NP20 Kaya Vikkaya	
捨心墮 20 買賣.....	467
NP23 Bhesajja Sattāhātikanta	
捨心墮 23 收藏藥超過七日.....	468
Uposatha	
布薩.....	468
Pārisuddhi Uposatha	
清淨布薩.....	468
Pārisuddhi before Saṅgha	
僧團前表白清淨布薩法.....	468
Pārisuddhi for Three Bhikkhus	
三位比庫表白清淨法.....	469
Starting with Senior	
由上座開始.....	469
Pārisuddhi for Two Bhikkhus	
兩位比庫表白清淨法.....	470
Adhiṭṭhāna Uposatha for a Bhikkhu	
一位比庫表白清淨法.....	470
Gilāno Bhikkhu Pārisuddhi	
病比庫表白清淨.....	471
Pārisuddhi for a Senior [Junior] Sick Bhikkhu	
上 [下] 座病比庫表白清淨法.....	471
Junior Convey Senior Sick Bhikkhu Pārisuddhi	
下座代上座病比庫告知清淨.....	471
Senior Bhikkhu Sending His Chanda to Junior Bhikkhu	
上座授與下座欲.....	471
Junior Bhikkhu Convey Senior Bhikkhu Chanda	
下座代上座告知欲.....	471
Pārisuddhi & Chanda	
清淨與欲.....	472

Junior Bhikkhu Convey Senior Bhikkhu Pārisuddhi + Chanda 下座代上座告知清淨與欲.....	472
Vassāvāso 雨安居.....	472
Thai Tradition 泰國式.....	472
Sri Lanka Tradition 斯里蘭卡式.....	472
Enter Rains During Travelling 在遊行中入雨安居.....	473
Request Sattāha-Karaṇīya 請七日假.....	473
Alternatively Formula 另一種請假法.....	474
Pavāraṇā 自恣.....	474
Ñatti for Five or More Bhikkhus 五位比庫或以上的動議法.....	474
Three Statements Formula 三語自恣法.....	474
Ñatti for Four or Three Bhikkhus 四或三位比庫的動議法.....	475
Three Statements Formula 三語自恣法.....	475
Three Statements for Two Bhikkhus Formula 兩位比庫三語自恣法.....	476
For One Bhikkhu Pavāraṇā Formula 一位比庫自恣法.....	477
Gilāno Bhikkhu Pavāraṇā 病比庫自恣.....	477
Pavāraṇā for a Senior [Junior] Sick Bhikkhu 上[下]座病比庫表白自恣法.....	478
Junior Convey Senior Sick Bhikkhu Pavāraṇā 下座代上座病比庫告知自恣.....	478
Kaṭhina 咖提那 (功德衣)	479

XVI CONTENTS 目錄

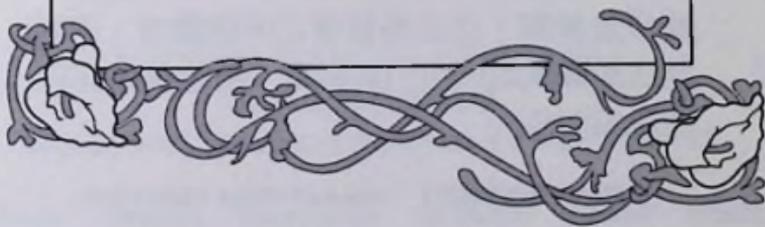
The Recept of the Kāṭhina Recite 敷展迦提那衣者唵.....	479
The Rest of the Saṅgha Members Recite 僧團其餘的成員唵.....	479
Nissaya 依止.....	480
Kappiya Karaṇa 作淨.....	481
Vikāle Gāma Pavesana 非時入村.....	481
Desanā 開示.....	481
Ārādhanā Sammuti Vinaya Kathā 乞求應許講戒.....	481
Ārādhanā Sammuti Dhamma Kathā 乞求應許講法.....	482
After the Talk on Vinaya or Dhamma 講戒或講法完畢後.....	483
Saṅgha-Dāna Apalokana 分配僧團施品.....	483
Paṃsukūla-Cīvara 取糞掃衣.....	484
APPENDIX: PĀLI ALPHABET & PRONUNCIATION 附錄：巴利字母與讀音	
Pāli Alphabet & Pronunciation.....	485
Vowels.....	486
Consonants.....	486
巴利字母與讀音.....	490
甚麼是「巴利語」？.....	490
巴利語字母表.....	490
新音譯巴利讀音相對應漢字表.....	491
Dhammapada Verses 360-2, 368 法句經（第 360-2, 368 偈）.....	494
APPENDIX: CHANTING INSTRUCTIONS 附錄：唸誦說明	
Chanting Instructions (Saṃyoga Style).....	495



PARITTA PĀLI

巴利護衛經

PĀLI SAFEGUARD



Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, "The Samaṇa is our teacher." Kālāmas, when you yourselves know: "These things are good; these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit and happiness," enter on and abide in them.

不要因聽聞就相信；不要因習俗傳統就相信；不要因流傳的消息就相信；不要因宗教經典就相信；不要因合乎邏輯就相信；不要因合乎推理就相信；不要因外表的觀察就相信；不要因深思熟慮就相信；不要因似真、有可能就相信；不要因沙門是我們的導師就相信。迦摩羅！若汝等共自覺：「此法是善，此法是無罪，此法是智者之所稱讚者，若將此法圓滿執取即可引益與樂」則迦摩羅！其時應具足而住。

PARITTA DHAMMA-DESANĀ ĀRĀDHANĀ

乞求唵誦護衛經

REQUESTING THE DHAMMA-DESANĀ CHANTS OF PROTECTION

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā,

爲避免不幸，爲實現成就；

For warding off misfortune, for the achievement of all good fortune,

sabba-dukkha-vināsāya parittaṃ brūtha maṅgalaṃ.

爲滅盡諸苦，請（爲我們）祝福及誦護衛偈。

for dispelling of all pain, may you chant a blessing and protection.

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā,

爲避免不幸，爲實現成就；

For warding off misfortune, for the achievement of all good fortune,

sabba-bhaya-vināsāya parittaṃ brūtha maṅgalaṃ.

爲滅盡恐懼，請（爲我們）祝福及誦護衛偈。

for dispelling of all fear, may you chant a blessing and protection.

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā,

爲避免不幸，爲實現成就；

For warding off misfortune, for the achievement of all good fortune,

sabba-roga-vināsāya parittaṃ brūtha maṅgalaṃ.

爲滅盡疾病，請（爲我們）祝福及誦護衛偈。

for dispelling of all illness, may you chant a blessing and protection.

ĀRĀDHANĀ TI-SARAṆA & PAÑCA SĪLA

乞求三歸依與五戒

REQUESTING THE THREE REFUGES & FIVE PRECEPTS

Ahaṃ, bhante, tisaraṇena saddhiṃ pañca sīlaṃ
dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me,

bhante.

尊者，我乞求三歸依和五戒法。尊者，在攝受後請把戒授給我！

Excuse me, may I, venerable sir, observe the Five Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Dutiyam'pi, ahaṃ, bhante, tisaraṇena saddhiṃ pañca sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我第二次乞求三歸依和五戒法。尊者，在攝受後請把戒授給我！

For the second time, may I, venerable sir, observe the Five Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Tatīyam'pi, ahaṃ, bhante, tisaraṇena saddhiṃ pañca sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我第三次乞求三歸依和五戒法。尊者，在攝受後請把戒授給我！

For the third time, may I, venerable sir, observe the Five Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Bhante: Yamahaṃ vadāmi taṃ vadehi [vadetha].

尊者：我念甚麼你 [們] 也跟著念。

Venerable sir: What I recite you [your] follow.

Upāsake: Āma, bhante.

居士：是的，尊者。

Laypeople: Yes, venerable sir.

TI-SARAṆA

三歸依

THE THREE REFUGES

Namo tassa Bhagavato, Arahato, Sammā-sambuddhassa. (x3)

禮敬世尊、阿羅漢、全自覺者。(三遍)

Homage to Him, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One. (x3)

Buddhaṃ saraṇaṃ gacchāmi.

我歸依佛。

I go to the Buddha as my refuge.

Dhammaṃ saraṇaṃ gacchāmi.

我歸依法。

I go to the Dhamma as my refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

我歸依僧。

I go to the Saṅgha as my refuge.

Dutiyam'pi, Buddhaṃ saraṇaṃ gacchāmi.

第二次我歸依佛。

For the second time, I go to the Buddha as my refuge.

Dutiyam'pi, Dhammaṃ saraṇaṃ gacchāmi.

第二次我歸依法。

For the second time, I go to the Dhamma as my refuge.

Dutiyam'pi, Saṅghaṃ saraṇaṃ gacchāmi.

第二次我歸依僧。

For the second time, I go to the Saṅgha as my refuge.

Tatīyam'pi, Buddhaṃ saraṇaṃ gacchāmi.

第三次我歸依佛。

For the third time, I go to the Buddha as my refuge.

Tatīyam'pi, Dhammaṃ saraṇaṃ gacchāmi.

第三次我歸依法。

For the third time, I go to the Dhamma as my refuge.

Tatīyam'pi, Saṅghaṃ saraṇaṃ gacchāmi.

第三次我歸依僧。

For the third time, I go to the Saṅgha as my refuge.

Bhante: Saraṇa-gamaṇaṃ sampuṇṇaṃ.

尊者：歸依已經圓滿。

Venerable sir: The Refuges are complete.

Upāsake: Āma, bhante.

居士：是的，尊者。

Laypeople: Yes, venerable sir.

PAÑCA SĪLA

五戒

THE FIVE PRECEPTS

Pāṇātipātā veramaṇī sikkhāpadam samādiyāmi.

我受持離殺生學處。

I take the precept to abstain from destroying living beings.

Adinnā-dānā veramaṇī sikkhāpadam samādiyāmi.

我受持離不與取學處。

I take the precept to abstain from taking things not given.

Kāmesu micchā-cārā veramaṇī sikkhāpadam samādiyāmi.

我受持離欲邪行學處。

I take the precept to abstain from sexual misconduct.

Musā-vādā veramaṇī sikkhāpadam samādiyāmi.

我受持離虛誑語學處。

I take the precept to abstain from false speech.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadam samādiyāmi.

我受持離（飲）放逸原因的穀物酒、花果酒（和）酒精學處。

I take the precept to abstain from taking anything that causes intoxication or heedlessness.

**Bhante: Tisaraṇena saddhim pañca sīlam dhammam
sādhukam surakkhitam katvā appamādena
sampādeṭṭhabbam [sampādeṭṭha].**

尊者：在完全地（受了）三歸依和五戒法後，當不放逸地努力（成就）。

Venerable sir: Maintaining well the Five Precepts together with the Three Refuges, strive on with diligence.

Upāsake: Āma, bhante.

居士：是的，尊者。

Laypeople: Yes, venerable sir.

PARITTA PARIKAMMA

護衛（經）之準備（偈）

CHANTS OF PROTECTION PRELIMINARY CHANTING

Samantā cakkavālesu, atrā-gacchantu devatā;
saddhammaṃ muni-rājassa, suṇantu sagga-mokkhaḍḍam.

從世界系中各處，願諸天神來此地，

聽聖者王之正法，導向樂處與解脫。

May the deities from various universes assemble here and listen to the noble teaching of the Supreme Sage, that gives heavenly bliss and liberation from suffering.

Dhammassavaṇa [Parittassavaṇa] kālo ayaṃ bhaddantā. (x3)

這是聽聞（佛）法 [護衛經] 的時候，尊者們！（三遍）

Oh Noble Ones! This is the time to listen to the Dhamma (Buddha's Teaching) [Safeguard Chanting]. (x3)

Namo tassa Bhagavato, Arahato, Sammā-sambuddhassa. (x3)

禮敬世尊、阿羅漢、全自覺者。（三遍）

Homage to Him, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One. (x3)

Ye santā santa-cittā, ti-saraṇa-saraṇā,
ettha lokantare vā; bhummā-bhummā ca devā,
guṇa-gaṇa-gahaṇa byāvaṭā sabba-kālaṃ,
ete āyantu devā, vara-kanaka-maye,
meru-rāje vasanto; santo santo sahetuṃ,

muni-vara-vacanaṃ, sotumaggaraṃ samaggā.

那些住在地上、天上、在這宇宙裡和其它宇宙的天神們，他們擁有一顆善良與平靜的心，他們以三寶為歸依處，他們會精勤地以便獲得許多美德。居住在雄偉堂皇的須彌山的諸天之王，是位仁慈之王；讓所有的天神都來聽聞世尊的說教，那是最佳及有快樂的根源。

Those deities who live on the earth, and who live in the skies, in this universe and in other universes, who are good-hearted and whose minds are peaceful, who have the Triple Gem as refuge, and who always make efforts to gain virtuous qualities, there is the King of deities gentle as he is, living at the top of Mount Meru, made of excellent gold. May all these deities assemble here together to listen to the noble words of the Great Sage, which are the source of happiness and peace.

Sabbesu cakkavāḷesu, yakkhā devā ca brahmaṇo;
yaṃ amhehi kataṃ puññaṃ, sabba-sampatti-sādhakaṃ.

讓所有宇宙的夜叉、天神及梵天都隨喜於我們所做的功德，即是能為我們帶來幸福與安樂。

May all demons, deities and Brahmans in all ten thousand universes rejoice in our meritorious actions which bring success and happiness.

Sabbe taṃ anumoditvā, samaggā Sāsane ratā;
pamāda-rahitā hontu, ārakkhāsu visesato.

讓他們和諧及忠實地保護著佛法，且沒有忽略保護這個世間。

Let them especially be in unison and devoted to the Buddha's Dispensation and not neglect in protecting the world.

Sāsanassa ca lokassa, vuḍḍhi bhavatu sabbadā;
sāsanam pi ca lokam ca, devā rakkhantu sabbadā.

在所有的時候，願佛法與世間都得以久住。願天神們一直都保護這個佛法與世間

May there always be prosperity for the Buddha's Dispensation and the world. May the deities forever protect the Buddha's Dispensation and the world.

Saddhim̐ hontu sukhī sabbe, parivārehi attano;
anīghā sumanā hontu, saha sabbehi nātibhi.

願一切眾生與他們的親屬們都幸福、安祥與快樂。

May all beings together with their relatives and relatives be well and happy, joyful and free from suffering.

Rājato vā corato vā, manussato vā amanussato vā
aggito vā udakato vā, pisācato vā khāṇukato vā
kaṇḍakato vā nakkhattato vā, janapada-roгато vā
asaddhammato vā, asandiṭṭhito vā asappurisato vā
caṇḍa-hatthi-assa-miga-goṇa-kukkura-
ahi-vicchika-maṇisappa-dīpi-accha-
taraccha-sūkara-mahimsa-yakkha-
rakkhasādīhi nānā-bhayato vā, nānā-roгато vā
nānā-upaddavato vā, ārakkham̐ gaṇhantu.

讓他們保護一切眾生遠離惡王、強匪、人類、非人類、火災、水災、鬼怪、殘幹、荊刺、星座、流行病、邪說、邪見、惡人、遠離野象、馬、鹿、公牛、狗、蛇、蠍子、水蛇、豹、熊、土狼、野豬、水牛、夜叉、魔鬼以及各種各樣的危險、疾病和災難。

May the deities take care to protect beings from dangers of evil kings, robbers, human beings, non-human beings, fire, water, ghosts, tree stumps, thorns, constellation, epidemics, false doctrines, wrong views, wicked persons, from wild elephants, horses, deer, bulls, dogs, serpents, scorpions, water snakes, leopards, bears, hyenas, boars, buffalos, yakkhas (ogres), rakkhasas (devils) and various dangers, diseases and disasters.

MANGALA SUTTA (Khuddaka-Pāṭha 5; Sutta-Nipāta 2.4)

吉祥經〈小誦·第5經；經集·第2品·第4經〉

THE DISCOURSE ON THE BLESSINGS

介紹經文之偈 *Introductory Verses of the Discourse*

Yam maṅgalam dvā-dasahi, cintayimsu sadevakā;
sothānam nādhī-gacchanti, aṭṭhattimsaṅ ca maṅgalam.

人類與天神都在思惟到底甚麼是真正的吉祥長達十二年之久，然而他們還是無法找出，到底是哪三十八項幸福快樂之根源的吉祥事。

Men, and deities, for twelve years, have tried to find out the meaning of blessing was. They could not even find out the meaning of the thirty-eight blessings that are the cause of happiness.

Desitam deva-devena, sabba-pāpa-vināsanam;
sabba-loka-hitathāya, maṅgalam tam bhaṇāma he.

賢者！讓我們一起來唸誦諸神之神（佛陀）所教導的吉祥法，爲了眾生的利益以及消滅所有的惡法。

Oh, Noble Ones! Let us recite those blessings, which destroy all evil, taught by the Deity of Deities (the Buddha), for the benefit of all beings.

經文 *The Discourse*

Evam me sutam: ekam samayam Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā, abhikkantavaṇṇā, kevalakappam Jetavanam obhāsetvā, yena Bhagavā ten'upasaṅkami; upasaṅkamitvā Bhagavantam abhivādetvā ekam-antam aṭṭhāsi. Eka-mantam thitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi:-

如是我聞：一時，世尊住在沙瓦提城揭答林給孤獨園。當時，在深夜，有位容色殊勝的天人照亮了整座揭答林，來到世尊之處。來到之後，禮敬世尊，然後站在一邊。站在一邊的那位天人以偈頌對世尊說：

Thus have I heard. At one time the Blessed One was dwelling at the monastery of Anāthapiṇḍika in Jeta's Grove near the city of Sāvatti. Then a certain deity at the late night with surpassing splendor, having illuminated the entire Jeta's Grove, came to the Blessed One. Drawing near, the deity respectfully paid homage to the Blessed One, stood at a suitable distance and then addressed the Blessed One in verse:

Bahū devā manussā ca, maṅgalāni acintayum,

ākaṅkhamānā sothānaṃ, brūhi maṅgala-muttamaṃ.

「衆多天與人，思惟諸吉祥，希望得福祉，請說最吉祥！」

Many deities and men, desiring for happiness, have pondered upon the meaning of blessings. Please explain to me what the highest blessing is.

**Asevanā ca bālānaṃ, paṇḍitānaṃ ca sevānā,
pūjā ca pūjanīyānaṃ, etaṃ maṅgala-muttamaṃ.**

（世尊說：）「不親近愚人，應親近智者，敬奉可敬者，此為最吉祥。

Not to associate with fools, to associate with the wise and honour those who are worthy of honour. This is the highest blessing.

**Patirūpa-desa-vāso ca, pubbe ca kata-puññatā,
atta-sammā-paṇīdhi ca, etaṃ maṅgala-muttamaṃ.**

居住適宜處，往昔曾修福，自立正志願，此為最吉祥。

To live in a suitable place, to have done the meritorious actions in the past, and properly to keep one's mind and body. This is the highest blessing.

**Bāhu-saccaṃ ca sippaṃ ca, vinayo ca susikkhito,
subhāsītā ca yā vācā, etaṃ maṅgala-muttamaṃ.**

博學技術精，善學於律儀，所說皆善語，此為最吉祥。

To have much knowledge, to be skilled in crafts, to be well-trained in discipline and to have good speech. This is the highest blessing.

**Mātā-pitu upaṭṭhānaṃ, putta-dārassa saṅgaho,
anākulā ca kammantā, etaṃ maṅgala-muttamaṃ.**

奉侍父母親，愛護妻與子，做事不混亂，此為最吉祥。

Looking after one's mother and father, supporting one's wife and children and having an appropriate career. This is the highest blessing.

**Dānaṃ ca dhamma-cariyā ca, nātakānaṃ ca saṅgaho,
anavajjāni kammāni, etaṃ maṅgala-muttamaṃ.**

布施與法行，接濟諸親族，行為無過失，此為最吉祥。

Generosity, righteous practice, supporting one's relatives and blameless actions. This is the highest blessing.

Ārati virati pāpā, majja-pānā ca saññamo,
appamādo ca dhammesu, etaṃ maṅgala-muttamaṃ.
遠離·離惡事·自製不飲酒·於法不放逸·此為最吉祥。
Abstaining from evil deed, restraint from intoxicants and not-neglecting wholesome acts. This is the highest blessing.

Gāravo ca nivāto ca, santuṭṭhi ca kataññutā,
kālena dhammassavaṇaṃ, etaṃ maṅgala-muttamaṃ.
恭敬與謙虛·知足與感恩·適時聽聞法·此為最吉祥。
Being respectful, humble, contented, grateful, and listening to the Dhamma at a suitable time. This is the highest blessing.

Khanṭi ca sovacassatā, samaṇānaṃ ca dassanaṃ,
kālena dhamma-sākacchā, etaṃ maṅgala-muttamaṃ.
忍耐與柔順·得見諸沙門·適時討論法·此為最吉祥。
Being patient, obedient, meeting the bhikkhus and discussing the Dhamma on suitable occasions. This is the highest blessing.

Tapo ca brahma-cariyaṃ ca, ariya-saccāna dassanaṃ,
nibbāna sacchi-kiriyaṃ ca, etaṃ maṅgala-muttamaṃ.
苦行與梵行·徹見諸聖諦·證悟於涅槃·此為最吉祥。
Having subdued evil actions, leading a noble life, seeing the Noble Truths and realization of Nibbāna. This is the highest blessing.

Phuṭṭhassa loka-dhammehi, cittaṃ yassa na kampati,
asokaṃ virajaṃ khemaṃ, etaṃ maṅgala-muttamaṃ.
接觸世間法·心毫不動搖·無愁·無染·安·此為最吉祥。
The mind confronted with the worldly conditions is not shaken. It is sorrowless, stainless and secure. This is the highest blessing."

Etādisāni katvāna, sabbattha-maparājitā,
sabbattha sothiraṃ gacchanti, taṃ tesam maṅgala-muttamaṃ'ti.
依此實行後·各處無能勝·一切處平安·是其最吉祥！
Having fulfilled such blessings these being are victorious everywhere and gain happiness everywhere. These are the highest blessings for

them.

Maṅgala Suttaṃ niṭṭhitaṃ.

吉祥經完畢。

Here ends the Discourse on the Blessings.

RATANA SUTTA (Khuddaka-Pāṭha 6; Sutta-Nipāta 2.1)

(三) 寶經 (小誦·第6經：經集·第2品·第1經)

THE DISCOURSE ON THE [TRIPLE] GEM

介紹經文之偈 *Introductory Verses of the Discourse*

Paṇidhānato paṭṭhāya Tathāgatassa dasa pāramiyo,
dasa upapāramiyo, dasa paramattha pāramiyo'ti.

Samatimsa pāramiyo, pañca mahā-pariccāge,

lokattha-cariyaṃ nātattha-cariyaṃ,

Buddhattha-cariyaṃ'ti tisso cariyāyo,

pacchima-bhave gabbha-vokkantim,

jātim abhinikkhamanaṃ, padhāna-cariyaṃ,

Bodhi-pallaṅkaṃ Māra-vijayaṃ,

sabbaññutaññāṇappaṭivedhaṃ,

Dhamma-cakkappavattanaṃ,

nava lokuttara-dhamme'ti sabbe pime

Buddha-guṇe āvajjetvā Vesāliyaṃ tīsu

pākāraṇtesu tiyāma-rattim Parittaṃ karonto

āyasmā Ānandatthero viya kāruṇṇa-cittaṃ upaṭṭhapetvā:-

後夜時分，阿難長老懷著悲憫之心，在圍繞著威舍離城圍牆中間的道路上徑行時，唸誦著護衛偈並憶念著佛陀的德行：從世尊開始發願成佛，修習由十種一般波羅蜜、十種中等波羅蜜及十種上等波羅蜜組成的三十波羅蜜、五種無上的布施、包括對於世間的修習、對於親屬修習及對於證得佛果的三種無上的修習。這一世是世尊的最後一生，從入胎、出生、出家、苦行、在菩提樹下戰勝魔王、證得一切知智、初轉法輪及教導九種出世間法。

Having reflected upon all the virtues of the Buddha, commencing from the time of His aspiration for Buddhahood; his practices of the thirty perfections comprising ten ordinary perfections, ten superior perfections and ten supreme perfections, the five sacrifices; the three modes of practice comprising the practice for the welfare of the world, for the welfare of relatives, and for the benefit of Buddhahood, and in His last Life, taking conception in His mother's womb, His birth, renunciation, practice of austerity, victory over Māra under the Bodhi tree, to the realization of Omniscience, turning of the wheel of the truth and the nine supramundane states. Venerable Ānanda, the elder had compassionately recited the protective discourse of the Ratana Sutta, throughout the three watches of the night within three walls of Vesāli City.

Koṭīsata sahasseṣu, cakka-vāḷesu devatā;

yassāṇaṃ paṭiggaṇhanti, yañ ca Vesāliyāṃ pure.

*此（護衛經）的威力將會被十方世界以及威舍離的天神所接受，
Gracious power of this (safeguard) is accepted by the deities in the
thousand billion universes and in the city of Vesāli.*

Rogā manussa dubbhikkha-sambhūtaṃ tividhaṃ bhayaṃ;

khippa-mantaradhāpesi, parittaṃ taṃ bhaṇāma he.

*並立即使由天災、非人和饑荒所構成的三種危難消除。賢者，讓我們
一起來唸誦此護衛經。*

*Three types of disasters that broke out due to epidemic disease, inhuman
beings and famine, quickly disappeared. Oh, Noble Ones! Let us recite
this safeguard.*

經文 *The Discourse*

Yānīdha bhūtāni samāgatāni,

bhum māni vā yāni va antalikkhe,

sabbe'va bhūtā sumanā bhavantu,

athopi sakkacca suṇantu bhāsitaṃ.

*（世尊說：）凡會集此諸鬼神，無論地居或空居，願一切鬼神歡喜，
請恭敬聽聞所說。*

(The Blessed One said:) Whatsoever beings are assembled here,

whether terrestrial or celestial, may they be happy; moreover may they attentively listen to these sacred words.

Tasmā hi bhūtā nisāmetha sabbe,
mettaṃ karotha mānusiya pajāya,
divā ca ratto ca haranti ye balim,
tasmā hi ne rakkhatha appamattā.

故一切鬼神傾聽：散播慈愛給人類，日夜持來獻供者，故應保護莫放逸。

Therefore, oh deities, listen, all of you. Radiate loving kindness towards human beings. They bring offerings to you day and night. So protect them diligently.

Yaṃ kiñci vittaṃ idha vā huraṃ vā,
saggesu vā yaṃ ratanaṃ paṇītaṃ,
na no samaṃ atthi Tathāgatena.
Idaṃ'pi Buddhē ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

所有此·他世財富，或於天界殊勝寶，無有等同如來者。此乃佛之殊勝寶，以此實語願安樂！

Whatever treasure there be either here or in the world beyond, or whatever precious jewel there be in the heavenly world, there is none equal to the Accomplished One. In the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

Khayaṃ virāgaṃ amataṃ paṇītaṃ,
yadajjhagā Sakyamunī samāhito,
na tena dhammena sam'atthi kiñci.
Idaṃ'pi Dhamme ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

盡·離貪·不死·殊勝，得定釋迦牟尼證，無有等同彼法者。此乃法之殊勝寶，以此實語願安樂！

The peaceful Sage of the Sakyas realized the Nibbāna which is the cessation of defilements, free from passion, deathless and supreme.

There is nothing equal to that state. Also in the Dhamma is this precious jewel. By this utterance of truth, may there be happiness.

Yaṁ Buddha-seṭṭho parivaṇṇayī sucim,
samādhi-mānantarikañña-māhu,
samādhinā tena samo na vijjati.
Idam'pi Dhamme ratanaṁ paṇītaṁ,
etena saccena suvatthi hotu.

最勝佛所證清淨，謂為無間三摩地，不見等同該定者。此乃法之殊勝寶，以此實語願安樂！

The Supreme Buddha praised the pure concentration of the noble path and the Buddhas described it as giving result immediately. There is nothing equal to that concentration. Also in the Dhamma is this precious jewel. By this utterance of truth, may there be happiness.

Ye puggalā aṭṭha sataṁ pasatthā,
cattāri etāni yugāni honti,
te dakkhiṇeyyā Sugatassa sāvakā,
etesu dinnāni mahapphalāni.
Idam'pi Saṅghe ratanaṁ paṇītaṁ,
etena saccena suvatthi hotu.

為諸善士稱讚者，他們乃四雙八輩，善逝弟子應供養，布施於此得大果。此乃僧之殊勝寶，以此實語願安樂！

The eight individuals, who are praised by the most virtuous, constitute four pairs; they are the disciples of the Buddha and most worthy of offerings; gifts made to them yield rich results. Also in the Saṅgha is this precious jewel. By this utterance of truth, may there be happiness.

Ye suppayuttā manasā daḷhena,
nikkāmino Gotama-sāsanamhi,
te patti-pattā amataṁ vigayha,
laddhā mudhā nibbutim bhuñjamānā.
Idam'pi Saṅghe ratanaṁ paṇītaṁ,
etena saccena suvatthi hotu.

以堅固意·善用者，苟答馬教中離欲，彼達利得·入不死，無償獲得享寂滅。此乃僧之殊勝寶，以此實語願安樂！

Those, who have strived on with a steadfast mind during the Dispensation of Gotama Buddha, have been liberated from passions; they have attained the highest state and the deathless state; they took delight in perfect peace, which is obtained without obligation. Also in the Saṅgha is this precious jewel. By this utterance of truth, may there be happiness.

Yath'indakhīlo paṭhavissito siyā,
catubbhi vātebhi asampakampiyo,
tathūpamaṃ sappurisaṃ vadāmi,
yo ariya-saccāni avecca passati.
Idam'pi Saṅghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

猶如帝柱依地立，四面來風不動搖；我說譬如善男子，決定見諸聖諦者。此乃僧之殊勝寶，以此實語願安樂！

Just as the post is firmly planted in the earth, cannot be shaken by the winds from four directions; so, I declare that the righteous person is not shaken who thoroughly sees the Noble Truths. Also in the Saṅgha is this precious jewel. By this utterance of truth, may there be happiness.

Ye ariya-saccāni vibhāvayanti,
gambhīra-paññena sudesitāni,
kiñcāpi te honti bhusaṃ pamattā,
na te bhavaṃ aṭṭhamam ādiyanti.
Idam'pi Saṅghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

凡明瞭諸聖諦者，由深慧者所善說，即使他們極放逸，亦不再受第八有。此乃僧之殊勝寶，以此實語願安樂！

Those who have comprehended the Noble Truths, well taught by the Buddha of profound wisdom, however extremely heedless they may be; they do not take an eight rebirth. Also in the Saṅgha is this precious jewel. By this utterance of truth, may there be happiness.

Sahāv'assa dassana-sampadāya,
tay'assu Dhammā jahitā bhavanti,
sakkāya-diṭṭhī vicikicchitañ ca,
sīlabbatam vāpi yadatthi kiñci.

彼成就見之同時，實已斷除三種法：有身邪見與懷疑、戒禁取乃至其餘：

Similarly, with his attainment of the First Path, the three mental defilements are abandoned, namely, self-illusion, doubt and indulgence in wrong habits and practices. Also he abandons some other defilements.

Catūh'apāyehi ca vippamutto,
chaccābhiṭṭhānāni abhabbo kāturū.
Idam'pi Saṅghe ratanañ paṇītañ,
etena saccenā suvatthi hotu.

他已解脫四惡趣，不可能造六逆罪。此乃僧之殊勝寶，以此實語願安樂！

He is entirely free from the four woeful states and is incapable of committing the six major wrong actions. Also in the Saṅgha is this precious jewel. By this utterance of truth, may there be happiness.

Kiñcāpi so kamma karoti pāpakañ,
kāyena vācā uda cetasā vā,
abhabbo so tassa paṭicchadāya,
abhabbatā diṭṭhapadassa vuttā.
Idam'pi Saṅghe ratanañ paṇītañ,
etena saccena suvatthi hotu.

即使他造作惡業，由身或語或心念，不可能將它覆藏，謂見道者不可能。此乃僧之殊勝寶，以此實語願安樂！

Although he may do evil action, either by body, speech or mind, he is incapable of hiding it. The Buddha has declared that hiding such a wrong doing is incapable of a person who has seen Nibbāna with Noble Path. Also in the Saṅgha is this precious jewel. By this utterance of truth, may there be happiness.

Vanappagumbe yathā phussitagge,
gimhāna māse paṭhamasmim̐ gimhe,
tathūpamaṃ Dhamma-varaṃ adesayi,
Nibbāna-gāmiriṃ paramaṃ hitāya.
Idam'pi Buddhē ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

猶如熱季第一月，花開林中樹叢上；譬如所示最上法，導向涅槃至上利。此乃佛之殊勝寶，以此實語願安樂！

Just as the woodland grove is blossoming out at the treetops in the first month of summer and delights with the impressive beauties, even so the sublime doctrine leads to Nibbāna, which was taught for the achievement of highest goal. Also in the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

Varo varaññū varado varāharo,
anuttaro Dhamma-varaṃ adesayi.
Idam'pi Buddhē ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

最勝者知·與·持勝，無上者教示勝法。此乃佛之殊勝寶，以此實語願安樂！

The Glorious One (Buddha), who knows the glory, delivers the glory, brings the glory, peerlessly expounds the glorious doctrine. Also in the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

Khīṇaṃ purāṇaṃ nava natthi sambhavaṃ,
viratta-cittāyatike bhavasmim̐,
te khīṇabījā avirūḷhi-chandā,
nibbanti dhīrā yathā'yaṃ padīpo.
Idam'pi Saṅghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

已盡舊者新不生，於未來有心離染，彼盡種子不增欲，諸賢寂滅如此燈。此乃僧之殊勝寶，以此實語願安樂！

Their past kamma (action) is exhausted and the new kamma arises no

more; their minds are not attached to a future birth; they have extinguished the seed of rebirth; their desire for rebirth does not grow. These wise ones go out for perfect peace, even as the lamp burns out. Also in the Saṅgha is this precious jewel. By this utterance of truth, may there be happiness.

Yānīdha bhūtāni samāgatāni,
bhum māni vā yāni va antalikkhe,
Tathāgataṃ deva-manussa-pūjitaṃ,
Buddhaṃ namassāma suvatthi hotu.

(沙伽天帝說：) 凡會集此諸鬼神，無論地居或空居，天人敬奉如來佛，我等禮敬願安樂！

(Sakka said:) Whatsoever beings are assembled here, whether terrestrial or celestial, let all of us pay homage to the accomplished Buddha honoured by gods and men. May there be happiness.

Yānīdha bhūtāni samāgatāni,
bhum māni vā yāni va antalikkhe,
Tathāgataṃ deva-manussa-pūjitaṃ,
Dhammaṃ namassāma suvatthi hotu.

凡會集此諸鬼神，無論地居或空居，天人敬奉如來法，我等禮敬願安樂！

Whatsoever beings are assembled here, whether terrestrial or celestial, let all of us pay homage to the accomplished Dhamma honoured by gods and men. May there be happiness.

Yānīdha bhūtāni samāgatāni,
bhum māni vā yāni va antalikkhe,
Tathāgataṃ deva-manussa-pūjitaṃ,
Saṅghaṃ namassāma suvatthi hotu.

集會在此諸鬼神，無論地居或空居，天人敬奉如來僧，我等禮敬願安樂！

Whatsoever beings are assembled here, whether terrestrial or celestial, let all of us pay homage to the accomplished Saṅgha honoured by gods and men. May there be happiness.

Ratana Suttaṃ niṭṭhitam.

(三) 寶經完畢。

Here ends the Discourse on the (Triple) Gem.

METTĀ SUTTA (Khuddaka-Pāṭha 9; Sutta-Nipāta 1.8)

慈愛經 (小誦·第9經；經集·第1品·第8經)

THE DISCOURSE ON THE LOVING-KINDNESS

介紹經文之偈 *Introductory Verses of the Discourse*

Yassānubhāvato yakkhā, neva dassenti bhīsanam;
yamhi cevānuyuñjanto, rattindiva-matandito.

此經的威力，夜叉不會顯現那可怕的樣貌，一個在日夜都有精進唸誦與修習此經的人們

By the glorious power of this Discourse, yakkhā do not appear in frightful forms to a person who recites and practices this safeguard diligently day and night.

Sukham supati sutto ca, pāpam kiñci na passati;
evam'ādi-guṇūpetam, parittam tam bhaṇāma he.

此人將睡得安祥，沒有惡夢。賢者！讓我們一起來唸誦此護衛經，以賜於這些和其它的良好的特質於我們。

He sleeps soundly and he does not have bad dreams. He is endowed with these qualities and others as well. Oh, Noble Ones! Let us recite this safeguard.

經文 *The Discourse*

Karaṇīya-mattha-kusalena,
yantam santam padam abhisamecca:
sakko ujū ca suhujū ca,
suvaco c'assa mudu anati mānī;

善求義利、領悟寂靜境界後應當作：有能力、正直、誠實，順從、柔和、不驕慢；

He who wants to penetrate the state of calm (Nibbāna) and is skilled in his goodness, he should be capable, upright, very upright, obedient,

gentle and not conceited.

Santussako ca subharo ca,
appakicco ca sallahukavutti,
sant'indriyo ca nipako ca,
appagabbho kulesu ananugiddho.

知足、易扶養、少事務、生活簡樸，諸根寂靜、賢明，不無禮與不貪著居家；

He should be contented, easily taken care of, having few activities, leading a life of thrift, and be controlled in his senses; he should be wise and not impudent and not be selfishly attached to people who have families.

Na ca khudda-mācare kiñci,
yena viññū pare upavadeyyum.
sukhino vā khemino hontu,
sabbe-sattā bhavantu sukhitattā.

只要會遭智者譴責，即使是小事也不做。願一切有情幸福、安穩！自有其樂！

He should not commit even the slightest wrong, for which he might have been blamed by the wise. May all beings be happy and safe. May they be cheerful.

Ye keci pāṇabhūt'atthi,
tasā vā thāvarā vā anavasesā,
dīghā vā yeva mahantā,
majjhimā rassakā aṇukathulā;

凡所有的有情生類，動搖的或不動的，毫無遺漏，長的或大的，中的、短的、細的或粗的，

Whatsoever living beings there be, feeble or strong, long or big or medium or short, thin or fat (round).

Diṭṭhā vā yeva addiṭṭhā,
ye va dūre vasanti avidūre,

bhūtā va sambhavesī va,
sabbe-sattā bhavantu sukhitattā.

凡是見到的或沒見到的，住在遠方或近處的，已生的或尋求出生的，願一切有情自有其樂！

Those, beings seen or unseen, those dwelling far or near, those who are already born or who are to be born, may all beings be entirely happy.

Na paro param nikubbetha,
nātimaññetha katthaci na kañci;
byārosanā paṭighasaññā,
nāñña-maññassa dukkha-miccheyya.

不要有人欺騙他人，不要輕視任何地方的任何人，不要以忿怒、瞋恚想，而彼此希望對方受苦！

Let one not deceive another or despise any person in any place. Let him not wish any harm to another with insult or ill-will.

Mātā yathā niyaṃ puttam'āyusā,
eka-puttam'anurakkhe;
evam'pi sabba-bhūtesu,
mānasam bhāvaye aparimāṇam.

正如母親對待自己的兒子，會以生命來保護唯一的兒子；也如此對一切生類培育無量之心！

Just as a mother would protect her only child at the risk of her own life even so let him cultivate a boundless love in his heart towards all beings.

Mettañ ca sabba-lokasmim,
mānasam bhāvaye aparimāṇam,
uddham adho ca tiriyañ ca,
asambādham averam asapattam.

以慈愛對一切世界培育無量之心，上方、下方及四方，無障礙、無怨恨、無敵對！

Let his thoughts of boundless love pervade the whole world-above, below and across; without restrictions, free of hate and free of enmity.

Tiṭṭhaṃ caraṃ nisinno va,
sayāno vā yāvat'āssa vitamiddho,
etaṃ satim adhiṭṭheyya,
brahma-metaṃ vihāra-midham-āhu.

站立、行走、坐著或躺臥，只要他離開睡眠，皆應確立如此之念，這是他們於此所說的梵住。

Whether he is standing, walking, sitting or lying down, as long as he is awake he should develop this mindfulness of loving-kindness. This is the Noble living (in the Dispensation of the Buddha), they say.

Diṭṭhiṃ ca anupagamma,
sīlavā dassanena sampanno;
kāmesu vineyya gedhaṃ,
na hi jātu gabbha-seyyaṃ punar'etī'ti.

不接受邪見，持戒、具足徹見，調伏對諸欲的貪求，確定不會再投胎！

Not falling into wrong views, being virtuous and endowed with the first noble path, and discarding the attachment to sensual desires, he will definitely not be born again in this world.

Mettā Suttaṃ niṭṭhitaṃ.

慈愛經完畢。

Here ends the Discourse on Loving-Kindness.

KHANDHA SUTTA (Vinaya-pitaka Cūḷa-vagga Khuddaka-vatthukkhandaḥka;

蘊經《增支部·第四集·第7品·蛇王經第7；律藏·小品·小事篇》

THE KHANDHA DISCOURSE Aṅguttara Nikāya 4.7.7 Ahirāja Sutta)

介紹經文之偈 *Introductory Verses of the Discourse*

Sabbā-sīvisa jātīnaṃ, dibbamantā gadhaṃ viya;
yaṃ nāseti visaṃ ghorāṃ, sesaṃ cā pi parissayaṃ.
就如神聖真言的靈藥，毀滅所有可怕的毒藥

Which like the divine charm (Mantra) and medicine destroy the terrible venom of all poisonous creatures.

Āṇākkhettamhi sabbattha, sabbadā sabba-pāṇinam;
sabba-sopi nivāreti, parittam taṃ bhaṇāma he.

以及消除所有在這個護衛經範圍裡的一切危難。賢者！讓我們一起來唸誦此護衛經。

And thoroughly destroy all other dangers to all beings in all places at all times within the sphere of authority (of the safeguard). Oh, Noble Ones! Let us recite this safeguard.

經文 *The Discourse*

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

我散播慈愛給維盧巴卡，我散播慈愛給伊拉巴他，我散播慈愛給差比阿子，我散播慈愛給黑苟答馬。

May there be love between me and the Virūpakkhas. May there be love between me and the Erāpathas. May there be love between me and the Chabyāputtas. May there be love between me and the Kaṇhāgotamakas.

Apādakehi me mettam, mettam dvipādakehi me,
catuppadehi me mettam, mettam bahuppadehi me.

我散播慈愛給無足者，我散播慈愛給兩足者，我散播慈愛給四足者，我散播慈愛給多足者。

May there be love between me and creatures without feet. May there be love between me and creatures with two feet. May there be love between me and creatures with four feet. May there be love between me and creatures with many feet.

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

願無足者勿傷害我，願兩足者勿傷害我，願四足者勿傷害我，願多足者勿傷害我。

May creatures without feet not harm me. May creatures with two feet not harm me. May creatures with four feet not harm me. May creatures with many feet not harm me.

Sabbe sattā, sabbe pāṇā, sabbe bhūtā ca kevalā,
sabbe bhadrāni passantu, mā kañci pāpa-māgamā.

一切有情、一切有息者、一切生類之全部、願見到一切祥瑞、任何惡事皆不會到來！

All creatures, all breathing ones, and all beings that have been born, may they all without exception see pleasant things. May not any evil come to any one.

Appamāṇo Buddho, appamāṇo Dhammo,
appamāṇo Saṅgho. Pamāṇavantāni sirīsapāni:
ahi, vicchikā, satapadī, uṇṇā-nābhī, sarabhū, mūsikā.

佛無量、法無量、僧無量。爬行類卻有限量：蛇、蠍、蜈蚣、蜘蛛、蜥蜴、老鼠。

Immeasurable is the Buddha, immeasurable is the Dhamma, immeasurable is the Saṅgha, but measurable are creeping creatures: snakes, scorpions, centipedes, spiders, lizard, mice.

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

我已作保護、我已作護衛、願諸（傷害性）生類皆退避。我禮敬彼世尊！禮敬七位全自覺者！

A protection has been made by me, a safeguard has been made by me. So may all dangerous creatures go away. I pay homage to the Buddha, I pay homage to the seven Fully Enlightened Ones.

Khandha Suttaṃ niṭṭhitaṃ.

蘊經完畢。

Here ends the Khandha Discourse

MORA SUTTA (Jātaka 159)

孔雀經〈本生經·第159本生〉

THE PEACOCK'S DISCOURSE

介紹經文之偈 *Introductory Verses of the Discourse*

Pūrentaṃ bodhi-sambhāre, nibbattaṃ mora yoniyāṃ;
yena samvihitā rakkhaṃ, mahā-sattaṃ vanecarā.

雖然獵人已嘗試了很多次，但是他們還是無法捕捉到那只爲了圓滿佛果而投生爲孔雀的菩薩。

Although they tried for a long time, the hunters could not catch the Great Being (Bodhi-sutta), who was reborn as a peacock while fulfilling the necessary perfections for Buddhahood and who made protection by this safeguard.

Cirassaṃ vāyamantā'pi, neva sakkhimsu gaṇhituṃ,
Brahma-mantaṇ'ti akkhātaṃ, parittaṃ taṃ bhaṇāma he.

賢者！讓我們一起來唸誦這個被描述爲神聖真言的護衛經。

Oh, Noble Ones! Let us recite this safeguard which is described as a divine Mantra.

經文 *The Discourse*

Udetayaṃ cakkhumā eka-rājā,
harissavaṇṇo pathavippabhāso.

Taṃ taṃ namassāmi harissavaṇṇaṃ
pathavippabhāsaṃ, tay'ajja guttā viharemu divasaṃ.

這位具眼者、獨一之王（太陽）升起，金色且照耀大地，我禮敬彼金色且照耀大地者，今天在你的守護下度過白天。

There rises the sun, which gives eyes to the whole world to see. It is the sole king, golden and bright all over the earth. I pay respect to the sun, golden and bright all over the earth. Being protected by you, we will live safely the whole day.

Ye Brāhmaṇā vedagū sabba dhamme,
te me namo, te ca maṃ pālayantu.

Namatthu Buddhānaṃ, namatthu Bodhiyā,
namo vimuttānaṃ, namo vimuttiyā.

諸婆羅門，一切法的通達者，我禮敬他們，願他們護佑我！我禮敬諸佛，禮敬菩提；我禮敬諸解脫者，禮敬解脫！

I pay homage to those Most Purified Ones, who have comprehended all

Dhammas. May they protect me. Let there be homage to the Blessed Ones, let there be homage to Supreme Enlightenment of the Buddhas, let there be homage to those who have become free from bondage. Let there be homage to the deliverance.

Imaṃ so parittaṃ katvā, moro carati esanā'ti.

作此護衛後，孔雀前往覓食。

That peacock having made this protection went about to search for food.

Apetayaṃ cakkhumā eka-rājā,
harissavaṇṇo pathavippabhāso.

Taṃ taṃ nammassāmi harissavaṇṇaṃ

pathavippabhāsaṃ, tay'ajja guttā viharemu rattim.

這位具眼者，獨一之王落下，金色且照耀大地，我禮敬彼金色且照耀大地者，今天在你的守護下度過夜晚。

There sets the sun, which gives eyes to the whole world to see, which is the sole king, golden and bright all over the earth. I pay respect to that sun, golden, and bright all over the earth. Being protected by you, we will live safely the whole night.

Ye Brāhmaṇā vedagū sabba dhamme,

te me namo, te ca maṃ pālayantu.

Namatthu Buddhānaṃ, namatthu Bodhiyā,

namo vimuttānaṃ, namo vimuttiyā.

諸婆羅門，一切法的通達者，我禮敬他們，願他們護佑我！我禮敬諸佛，禮敬菩提；我禮敬諸解脫者，禮敬解脫！

I pay homage to those Most Purified Ones, who have comprehended all Dhammas. May they protect me. Let there be homage to the Blessed Ones, let there be homage to Supreme Enlightenment of the Buddhas, let there be homage to those who have become free from bondage. Let there be homage to the deliverance.

Imaṃ so parittaṃ katvā, moro vāsam-akappayī'ti.

作此護衛後，孔雀準備居住。

That peacock made this protection and then went to sleep.

Mora Suttaṃ niṭṭhitam.

孔雀經完畢。

Here ends the Peacock's Discourse.

VATṬA SUTTA (Cariyā Piṭaka 3.9)

鵲鶉經 (所行藏·第3品·第9所行)

THE QUAIL'S DISCOURSE

介紹經文之偈 *Introductory Verses of the Discourse*

Pūrentaṃ bodhi-sambhāre, nibbattaṃ vaṭṭa-jātiyaṃ;
yassa tejena dāvaggi, mahā-sattaṃ vivajjayi.

以這個護衛經的力量，保護投生為鵲鶉的菩薩免受林火之危害。

By the power of this safeguard, the forest fire passed over the great being who was reborn as a quail while he was fulfilling the perfections for Buddhahood.

Therassa Sāriputtassa, loka-nāthena bhāsitaṃ;
kappaṭṭhāyira mahā-tejaṃ, parittaṃ taṃ bhaṇāma he.

賢者！讓我們一起來唸誦這個護衛經。此經乃是世尊向舍利弗長老宣說的，以這無窮的力量維持這個世間的循環。

This safeguard was delivered by the Lord of the World to venerable Sāriputta. It lasts for the entire world cycle and it possesses great power. Oh, Noble Ones! Let us recite this safeguard.

經文 *The Discourse*

Atthi loke sīla-guṇo, saccaṃ soceyy'anuddayā;
tena saccena kāhāmi, sacca-kiriya-muttamaṃ.

於世間有戒德、真實、清淨、悲憫；以我此真實語，作為無上誓言。

There are in the world the virtues of morality, truthfulness, purity, and compassion. By the Truth of Dhamma, I will make a matchless statement of truth.

Āvajjetvā Dhamma balaṃ, saritvā pubbake jine;
sacca-balam-avassāya, sacca-kiriya-akāsaṃ'aham.

思考法之力、憶起過去（已般涅槃）的勝者（佛陀）之後；以真實語之力為保護，我作出誓言。

Having reflected upon the strength of the Dhamma and having remembered the Victorious Ones of former time, I made a matchless statement relying on the strength of truthfulness:

Santi pakkhā apatanā, santi pādā avañcanā,
mātā-pitā ca nikkhantā, jātaveda paṭikkama.

有翼不能飛，有足不能走，父母已離開，迦答韋達火，（你從此）退去。

I have wings, but I can't fly. I have feet, but I can't walk. My mother and father have left me. Oh forest fire! Retreat.

Saha sacce kate mayhaṃ, mahā-pajjalito sikhī;
vajjesi soḷasa karīsāni, udakaṃ patvā yathā sikhī.

Saccena ma samo natthi, esā me sacca-pāramī.

在我作真實語的同時，燃燒著的大火，避退了十六伽利薩，就如火遇到水般。以我無與倫比的真實語，這就是我的真實波羅蜜！

As soon as I have made this statement of truth, the great flames of the fire avoided me from sixteen karīsas (lengths hectares), like a fire touching water. There is nothing equal to my truth. This is my perfection of truth.

Vaṭṭa Suttam niṭṭhitam.

鶴鶉經完畢。

Here ends the Quail's Discourse.

DHAJAGGA SUTTA (Saṃyutta Nikāya 1.11.3)

旌旗頂經 〈相應部·第1品·第11相應·第3經〉

THE DISCOURSE OF THE TOP OF A BANNER

介紹經文之偈 *Introductory Verses of the Discourse*

Yassā-nussaraṇenāpi, antalikkhe'pi pāṇino;
patitṭha-madhi gacchanti, bhūmiyaṃ viya sabbathā.

以憶念此經的功德眾生能夠在天上得到一個立足處，就如在地上有個立足處。

By merely remembering this discourse, the beings will get a foothold even when they are in the skies, just like there is a foothold on the earth.

Sabbupaddava jālamhā, yakkha corādi sambhavā;
gaṇanā na ca muttānaṃ, parittaṃ taṃ bhaṇāma he.

賢者！讓我們一起來唸誦此護衛經。以此經的力量，唸誦者將會遠離由夜叉、強匪等等所引起的災難。

Due to the power of this safeguard, those who recite it can be freed from the network of all dangers created by devils, thieves and so on. Oh, Noble Ones! Let us recite this safeguard.

經文 *The Discourse*

Evaṃ me sutāṃ: ekaṃ samayaṃ Bhagavā Sāvattiyāṃ
vihārati Jetavane Anāthapiṇḍikassa ārāme.

如是我聞：一時，世尊住在沙瓦提城揭答林給孤獨園。

Thus have I heard. At one time the Blessed One was staying at the monastery of Anāthapiṇḍika in Jeta Grove near Sāvatti.

Tatra kho Bhagavā bhikkhū āmantesi — “bhikkhavo”ti.
“Bhadante”ti te bhikkhū Bhagavato paccassosūṃ.

Bhagavā etad-avoca:

於其處，世尊對比庫們說：「諸比庫。」那些比庫應答世尊：「尊者。」世尊如此說：

There the Blessed One addresses the bhikkhus saying, “Bhikkhus”, and they replied, “Lord.” The Blessed One spoke as follows:

“Bhūta-pubbaṃ bhikkhave, devāsura-saṅgāmo
samupabbūḥho ahoṣi. Atha kho, bhikkhave, sakko
devānamindo deve tāva-tiṃse āmantesi—

「諸比庫，在過去諸天和阿蘇羅發生了戰爭。諸比庫，當時，沙伽天帝對諸三十三天眾說：

"Bhikkhus, long ago, there was battle between a group of devās (Gods) and a group of asuras (Titans). Then the King of Devās, addressed the Devās of Tāvātimsa saying,

'Sace, mārisā, devānaṃ saṅgāma-gatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, mameva tasmīṃ samaye dhajaggaṃ ullokeyyātha. Mamaṃ hi vo dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, so pahīyissati'.

『諸君，假如參加戰爭的諸天產生怖畏、懼怕或身毛豎立，在那時你們可以望著我的旌旗頂。若你們望著我的旌旗頂，將能去除怖畏、懼怕或身毛豎立。』

"Dear sirs, if in you who have joined the battle there should arise fear, trembling, or horror (hair standing up), just look at the crest of my banner, and those who look at the crest of my banner, in them the fear, trembling or horror that arise will disappear.

'No ce me dhajaggaṃ ullokeyyātha, atha Pajāpatissa deva-rājassa dhajaggaṃ ullokeyyātha. Pajāpatissa hi vo deva-rājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, so pahīyissati'.

假如你們不望著我的旌旗頂，那你們可以望著巴迦巴帝天王的旌旗頂。若你們望著巴迦巴帝天王的旌旗頂者，將能去除怖畏、懼怕或身毛豎立。

If you do not look at the crest of my banner, then look at the crest of Pajāpati's banner, the chief of devās and those who look at the crest of Pajāpati's banner, the chief of devās, in them the fear, trembling or horror that arise will disappear.

'No ce Pajāpatissa deva-rājassa dhajaggaṃ ullokeyyātha, atha Varuṇassa deva-rājassa dhajaggaṃ ullokeyyātha. Varuṇassa hi vo deva-rājassa dhajaggaṃ ullokayataṃ

yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, so pahīyissati’.

假如你們不望著巴迦巴帝天王的旌旗頂，那你們可以望著瓦盧納天王的旌旗頂。若你們望著瓦盧納天王的旌旗頂者，將能去除怖畏、懼怕或身毛豎立。

If you do not look at the crest of Pajāpati's banner, then look at the crest of Varuṇa's banner, the chief of devās, and those who look at the crest of Varuṇa's banner, the chief of devās, in them the fear, trembling or horror that arise will disappear.

‘No ce Varuṇassa deva-rājassa dhajaggam ullokeyyātha, atha Īsānassa deva-rājassa dhajaggam ullokeyyātha. Īsānassa hi vo deva-rājassa dhajaggam ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, so pahīyissatī’”ti.

假如你們不望著瓦盧納天王的旌旗頂，那你們可以望著伊沙那天王的旌旗頂。若你們望著伊沙那天王的旌旗頂者，將能去除怖畏、懼怕或身毛豎立。』

If you do not look at the crest of Varuṇa's banner, then look at the crest of Īsāna's banner, the chief of devās, and those who look at the crest of the Īsāna's banner, the chief of devās, in them the fear, trembling or horror that arise will disappear.

“Taṃ kho pana, bhikkhave, Sakkassa vā devānam indassa dhajaggam ullokayataṃ, Pajāpatissa vā deva-rājassa dhajaggam ullokayataṃ, Varuṇassa vā deva-rājassa dhajaggam ullokayataṃ, Īsānassa vā deva-rājassa dhajaggam ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, so pahīyethāpi no’pi pahīyetha. Taṃ kissa hetu?

諸比庫，望著沙伽天帝的旌旗頂，或望著巴迦巴帝天王的旌旗頂，或望著瓦盧納天王的旌旗頂，或望著伊沙那天王的旌旗頂者，或許能去除、或許不能去除怖畏、懼怕或身毛豎立。那是什麼原因呢？

Now, oh bhikkhus, in those that look up at the crest of the banner of

Sakka, the King of Devās, or the banners of his Chiefs, Pajāpati, Varuṇa or Īsāna, any fear, trembling or horror that arise may or may not disappear. Why is that?

“Sakko hi, bhikkhave, devānam-into avīta-rāgo avīta-doso avīta-moho bhīru chambhī utrāsī palāyīti.

諸比庫，沙伽天帝不離貪，不離瞋，不離癡，會戰慄、懼怕、驚愕、逃跑。」

Because the King of Devās (Gods), oh bhikkhus, is not free from lust, not free from ill will, and not free from ignorance; he is subject to fear, to trembling, to horror and to running away.

“Ahañca kho, bhikkhave, evaṃ vadāmi: ‘sace tumhākaṃ, bhikkhave, arañña-gatānaṃ vā rukkha-mūla-gatānaṃ vā suññāgāra-gatānaṃ vā uppajjeyya bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, mameva tasmim samaye anussareyyātha—

「諸比庫，我如此說：諸比庫，假如你們前往林野，前往樹下，或前往空閒處，產生怖畏、懼怕或身毛豎立，那個時候你們可以只憶念我：

But I say this to you: if, oh bhikkhus, when you have gone into a forest, to a foot of a tree or to a secluded place, and if fear, trembling or horror should arise in you, just remember me at that time (as follows):

Iti’pi so Bhagavā Arahaṃ Sammā-sambuddho Vijjā-caraṇa-sampanno Sugato Lokavidū Anuttaro purisa-damma-sārathi Sathā deva-manussānaṃ Buddho Bhagavā’ti.

『彼世尊亦即是阿拉漢，全自覺者，明行具足，善至，世間解，無上者，調御丈夫，天人導師，佛陀，世尊。』

“Thus the Blessed One is called the Worthy One, the Fully Enlightened One, One Fully Endowed with Vision and Conduct, One Who has Gone Rightly, the Knower of the Worlds, the Incomparable Leader of Men to be Tamed, the Teacher of Gods and Men, the Enlightened and the Blessed.”

Mamañ hi vo, bhikkhave, anussaratañ yañ bhavissati bhayañ vā chambhitattañ vā loma-haṃso vā, so pahīyissati.

諸比庫，若你們憶念我者，將能去除怖畏、懼怕或身毛豎立。

Those of you, bhikkhus, who remember me, whatever fear, trembling or horror that arise in you will disappear.

“No ce mañ anussareyyātha, atha dhammañ anussareyyātha:

假如你們不憶念我，那你們可以憶念法：

If you do not remember me, then remember the Dhamma (as follows):

‘Svākkhāto Bhagavatā dhammo, sandiṭṭhiko akāliko ehi-passiko, opaneyyiko paccattañ veditabbo viññūhī’ ti.

『法乃世尊所善說，是自見的，無時的，來見的，導向（涅槃）的，智者們可各自證知的。』

“The Dhamma of the Blessed One is well-expounded, to be realized by oneself, gives immediate result, worthy of the invitation “Come and see”, fit to be brought to oneself, and to be realized by the wise each for himself.”

Dhammañ hi vo, bhikkhave, anussaratañ yañ bhavissati bhayañ vā chambhitattañ vā loma-haṃso vā, so pahīyissati.

諸比庫，若你們憶念法者，將能去除怖畏、懼怕或身毛豎立。

Those of you, bhikkhus, who remember the Dhamma, whatever fear, trembling or horror that arise in you will disappear.

“No ce dhammañ anussareyyātha, atha saṅghañ anussareyyātha:

假如你們不憶念法，那你們可以憶念僧：

If you do not remember the Dhamma, then remember the Saṅgha (as follows):

‘Suppaṭipanno Bhagavato sāvaka-saṅgho, ujuppaṭipanno

Bhagavato sāvaka-saṅgho, nāyappaṭipanno Bhagavato sāvaka-saṅgho, sāmīcippaṭipanno Bhagavato sāvaka-saṅgho, yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā, esa Bhagavato sāvaka-saṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo, anuttaram puññakkhettaṃ lokassā'ti.

『世尊的弟子僧團是善行道者，世尊的弟子僧團是正直行道者，世尊的弟子僧團是如理行道者，世尊的弟子僧團是正當行道者。也即是四雙八輩，此乃世尊的弟子僧團，應受供養，應受供奉，應受布施，應受合掌，是世間無上的福田。』

"The Order of the disciples of the Blessed One has practiced the true way, the Order of the disciples of the Blessed One has practiced the straight way, the Order of the disciples of the Blessed One has practiced the way to Nibbāna, the order of the disciples of the Blessed One has practiced the proper way. This order of the disciples of the Blessed One that has these four pairs of persons, the eight kinds of individuals, is worthy of gifts, is worthy of hospitality, is worthy of offerings, is worthy of reverential salutation and is an incomparable field of merits for the world."

Saṅghaṃ hi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā loma-harṃso vā, so pahīyissati. Taṃ kissa hetu?

諸比庫，若你們憶念僧者，將能去除怖畏、懼怕或身毛豎立。那是什麼原因呢？

Those of you, bhikkhus, who remember the Sangha, whatever fear, trembling or horror that arise in you will disappear. Why is that so?

"Tathāgato hi, bhikkhave, Arahaṃ Sammā-sambuddho, vīta-rāgo vīta-doso vīta-moho, abhīru acchambhī anutrāsī apalāyī'ti.

諸比庫，如來、阿拉漢、全自覺者已離貪、離瞋、離癡，不會戰慄，不會懼怕，不會驚愕，不會逃跑。』

Because, oh bhikkhus, the Tathāgata who is worthy and fully enlightened, is free from lust, free from ill-will, free from ignorance; he is without

fear, without trembling, without horror and does not run away.

Idam-avoca Bhagavā. Idam vatvāna Sugato athāparam
etad-avoca satthā:

世尊如此說。善至如此說後，導師更如是說：

Thus the Blessed One said. The Accomplished One, the Teacher, having said this, furthermore spoke these words:

Araññe rukkha-mūle vā, suññā-gāreva bhikkhavo;
Anussaretha Sambuddham, bhayaṃ tumhāka no siyā.

「比庫，於林野、樹下、空閒處，憶念正覺者，你們無怖畏。

Oh bhikkhus, when in a forest or at the foot of a tree or at a secluded place, remember the Enlightened One. No fear will arise in you.

No ce Buddham sareyyātha, loka-jettam narāsabham;
Atha Dhammam sareyyātha, niyyānikam sudesitam.

若不憶念佛，世最尊、人王；那可憶念法，出離、善說者。

If you do not remember the Buddha, the Chief of the World, the Leader of Men, then remember the Dhamma that leads to deliverance and is well expounded.

No ce Dhammam sareyyātha, niyyānikam sudesitam;
Atha Saṅgham sareyyātha, puñṇakkhetam anuttaram.

若不憶念法，出離、善說者；那可憶念僧，無上福田者。

If you do not remember the Dhamma that leads to deliverance and is well expounded, then remember the Saṅgha, the incomparable field of merits.

Evam Buddham sarantānam, Dhammam Saṅghaṃ ca
bhikkhavo; Bhayaṃ vā chambhitattam vā, loma-harṇso
na hessati'ti.

諸比庫，如此憶念佛、法、僧，將無畏、懼怕，或身毛豎立！」

Thus, oh bhikkhus, in you who remember the Buddha, the Dhamma and the Saṅgha, fear, trembling or horror will never arise.

Dhajagga Suttaṃ niṭṭhitaṃ.

旌旗頂經完畢。

Here ends the Discourse of the Top of a Banner.

ĀṬĀNĀṬIYA SUTTA (Dīgha Nikāya 32)

阿塔那帝亞經〈長部·第32經〉

THE ĀṬĀNĀṬIYA DISCOURSE

介紹經文之偈 *Introductory Verses of the Discourse*

Appasannehi nāthassa, Sāsane sādhu sammate;
amanussehi caṇḍehi, sadā kibbisakāribhi.

爲了使那些非人以及其他尚未對崇高的佛陀之教法生起信心常造惡的，

In order that the Demons (in-human beings) and others who have no faith in the well-esteemed Dispensation of the Buddha always commit evil,

Parisānaṃ catassannaṃ, ahimsāya ca guttiyā;
yaṃ desesi mahā-vīro, parittaṃ taṃ bhaṇāma he.

無上士開示了此經如此他們不會傷害這個四階級，而是保護這個世間遠離危難。賢者！讓我們一起來唸誦這個護衛經。

The Great Courageous One preached this safeguard so that it would protect them from dangers and no harm would fall on the four social classes of people. Oh, Noble Ones! Let us recite this safeguard.

經文 *The Discourse*

Vipassissa ca namatthu, cakkhu-mantassa sirīmato.
Sikhissa'pi ca namatthu, sabba-bhūtā-nukampino.

願禮敬維巴西，具眼的吉祥者！願禮敬西奇佛，對一切生類的悲憫者！

Homage to the Vipassi Buddha, possessed of the eye of wisdom and glory; homage to Sikhi Buddha, the great compassionate towards all beings.

Vessabhussa ca namatthu, nhātakassa tapassino;

Namatthu Kakusandhassa, māra-senā-pamaddino.

願禮敬韋沙菩佛，純淨的苦行者！願禮敬伽古三塔佛，擊破魔軍者！

Homage to Vessabhu Buddha who has washed away all the defilements and who possesses good ascetic practices. Homage to Kakusandha Buddha who defeated the army of Māra (evil one).

Koṇāgamanassa namatthu, brāhmaṇassa vusīmato;

Kassapassa ca namatthu, vippamuttassa sabbadhi.

願禮敬果那嘎馬那佛，婆羅門的完成者！願禮敬咖沙巴佛，一切處的解脫者！

Homage to Koṇāgamana Buddha who had eradicated all evil and lived the noble life. Homage to Kassapa Buddha who was freed from all defilements.

Aṅgīrasassa namatthu, Sakya-puttassa sirīmato;

Yo imaṃ Dhammaṃ desesi, sabba-dukkhā-panūdanam.

願禮敬光輝者，具吉祥的釋迦子！所教導之法，去除一切苦。

Gotama the Buddha preached this Dhamma which removed all suffering. Homage to this son of Sakyas (Gotama Buddha) from whose body issued rays of light and who was glorious.

Ye cāpi nibbutā loke, yathā-bhūtaṃ vipassisum;

Te janā apisuṇātha, mahantā vītasāradā.

寂滅世間者，曾如實觀照；他們是不兩舌之人，偉大的無畏者。

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.

Hitam deva-manussānam, yaṃ namassanti Gotamaṃ;

Vijjā-caraṇa-sampannam, mahantaṃ vītasāradam.

利益諸天與人，受禮敬的苟答馬；明行的具足者，偉大的無畏者。

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.

Ete c' aññe ca Sambuddhā, anekasatakoṭiyo;
Sabbe Buddhā samasamā, sabbe Buddhā mahiddhikā.

自佛法昌盛至今，已經有許多尊佛陀成就真誠與無上的力量。

Those Buddhas and the other hundreds of crores of Buddha all these Buddhas are equal only to the Former Ones, all these Buddhas have great power.

Sabbe dasa-balūpetā, vesārajeh' upāgatā;
Sabbe te paṭijānanti, āsabham ṭhāna muttamam.

諸佛都擁有圓滿的十力，並且具備了無恐懼的智慧。諸佛都宣稱已證得無上的智慧。

All these Buddhas are endowed with ten kinds of strength and wisdom of fearlessness. All these Buddhas proclaim that they possess the state of Omniscience.

Sīhanādam nadante'te, parisāsu visāradā;
Brahma-cakkam pavattenti, loke appaṭivattiyam.

諸佛在八種人群中是無恐懼者，諸佛發出獅子吼，祂們向這個世間轉起無法退轉的法輪。

These Buddhas, being fearless among the eight kinds of audience, roar the lion's roar, and they set in motion the Wheel of Dhamma in the world without turning back.

Upeṭā Buddha-dhammehi, aṭṭhārasahi nāyakā;
Bāttimsa-lakkhaṇūpetā, sītānubyañjanā-dharā.

諸佛皆擁有十八種之德行。諸佛皆賦有三十二種主要特相，八十種偉人的特徵。

These leaders of the world are endowed with eighteen special qualities of virtues in the Buddhas. They possess thirty-two major marks and eighty minor marks of 'a great man'.

Byāmapabhāya supphā, sabbe te muni-kuñjarā;
Buddhā sabbañño ete, sabbe khīṇāsavā jinā.

諸佛皆顯露出光環；諸佛皆是一切知智者。諸佛皆熄滅所有的煩惱，並且祂們都是征服者。

All these Supreme Sages shine with surrounding halos; all these Buddhas are Omniscient. All these Buddhas have extinguished the defilements and they are conquerors.

Mahā-pabhā mahā-tejā, mahā-paññā mahabbalā;

Mahā-kāruṇikā dhīrā, sabbe-sānaṃ sukhā-vahā.

諸佛都充滿著無限的光輝，無上的威力，無邊的智慧，無窮的力量，大悲心和無法動搖的定力。祂們都為有情眾生帶來利樂。

These Buddhas possess a radiant light, great power, great wisdom and great strength, great compassion and steadfast concentration. They fulfill the happiness of all beings.

Dīpā nāthā patiṭṭhā ca, tāṇā leṇā ca pāṇinaṃ;

Gatī bandhū mahāssāsā, saraṇā ca hitesino.

諸佛是眾生的島嶼、領導者、杠桿、護衛者、庇護處、避風港、親友、救護者、歸依處和為眾生尋求福樂。

They are the islands for beings, the lords, the supporting ground, the protectors, the shelters, the havens, the friends, the glorious saviours, the refuges, and they seek the welfare of all beings.

Sadevakassa lokassa, sabbe ete parāyaṇā;

Tesāhaṃ sirasā pāde, vandāmi purisuttame.

諸佛皆受天人敬仰，我以虔誠的心於無上士之足下頂禮。

All these Buddhas are the gracious refuges for the world of gods and men. I respectfully bow my head at the feet of these Supreme Ones.

Vacasā manasā ceva, vandāmete Tathāgate;

Sayane āsane ṭhāne, gamane cāpi sabbadā.

無論我在臥著、坐著、站著或在行走時，我都以口與意向諸如來禮敬。

I pay homage to these Accomplished Ones by words and by thoughts, whenever I am lying down or sitting or standing or walking.

Sadā sukkhena rakkhantu, Buddhā santikarā tuvaṃ;

Tehi tvaṃ rakkhito santo, mutto sabba-bhayehi ca.

願諸佛為和平的擁護者，永遠地護衛你並給予你快樂。願受諸佛擁護的眾生能遠離一切的危難。

May the Buddhas who are peacemakers protect you always so that you are happy. Being protected by them, may you be free from all dangers.

Sabba-rogā vinīmutto, sabba-santā pavajjito;

Sabba-vera matikkanto, nibbuto ca tuvaṃ bhava.

願你遠離一切的疾病，願你遠離一切的焦慮與擔憂。願你克服一切的敵意，願你充滿喜悅。

May you be free from all diseases, may you be free from worry and anxiety. May you overcome all enemies and may you be peaceful.

Tesaṃ saccena sīlena, khanti-mettā-balena ca;

Te'pi amhe'nu-rakkhantu, arogena sukhena ca.

憑著諸佛的真實力、德行、忍辱、慈愛與威力，願諸佛護衛我們遠離一切疾病並帶給我們快樂。

By the power of their truthfulness, virtue, patience and loving-kindness, may those Buddhas protect us so that we are free from all diseases and be happy.

Puratthimasmim disābhāge, santi bhūtā mahiddhikā;

Te'pi amhe'nu rakkhantu, arogena sukhena ca.

住在須彌山東部擁有威猛力量的乾達婆。願他們保護我們健康與快樂。

There are in the eastern direction divine beings called Gandhabbas who have great power. May they also protect us so that we are free from all diseases and be happy.

Dakkhiṇasmim disābhāge, santi devā mahiddhikā;

Te'pi amhe'nu rakkhantu, arogena sukhena ca.

住在須彌山南部擁有威猛力量的昆般達。願他們保護我們健康與快樂。

There are in the southern direction divine beings called Kumbhāṇḍas who have great power. May they also protect us so that we are free from all diseases and be happy.

Pacchimasim disābhāge, santi nāgā mahiddhikā;

Te'pi amhe'nu rakkhantu, arogena sukhena ca.

住在須彌山西部擁有威猛力量的龍族。願他們保護我們健康與快樂。
There are in the western direction Nāgās (divine dragons) who have great power. May they also protect us so that we are free from all diseases and be happy.

Uttarasmim disābhāge, santi yakkhā mahiddhikā;

Te'pi amhe'nu rakkhantu, arogena sukhena ca.

住在須彌山北部擁有威猛力量的夜叉。願他們保護我們健康與快樂。
There are in the northern direction divine beings called Yakkhās who have great power. May they also protect us so that we are free from all diseases and be happy.

Puratthimena Dhatarattho, dakkhiṇena Virūlhako;

Pacchimena Virūpakkho, Kuvero uttaram disam.

住在東方的持國天王，住在南方的增長天王，住在西方的廣目天王，
住在北方的多聞王。

There is Dhatarattha in the east, Virūlhaka in the south, Virūpakka in the west, and Kuvera in the north.

Cattāro te mahā-rājā, loka-pālā yasassino;

Te'pi amhe'nu rakkhantu, arogena sukhena ca.

這四大天王是世間的守護者，且擁有強大的軍隊。願他們保護我們
健康與快樂。

These four divine Kings are the guardians of the world with the large retinues. May they also protect us so that we are free from all diseases and to be happy.

Ākāsaṭṭhā ca bhūmaṭṭhā, devā nāgā mahiddhikā;

Te'pi amhe'nu rakkhantu, arogena sukhena ca.

住在天界與世間的威猛天神和龍，願他們保護我們健康與快樂。
There are mighty deities and dragons, residing in the sky and on the earth. May they also protect us so that we are free from all diseases and be happy.

Iddhimanto ca ye devā, vasantā idha Sāsane;

Te'pi amhe'nu rakkhantu, arogena sukkena ca.

生活在這個佛法範圍的威猛之天神，願他們保護我們健康與快樂。

There are deities of great power who live within the range of the Buddha's Dispensation. May they also protect us so that we are free from all diseases and be happy.

Sabbītiyo vivajjantu, soko rogo vinassatu;

Mā te bhavattv'antarāyā, sukhī dīghā'yuko bhava.

願一切危難皆消除，願一切擔憂與疾病皆消除，願你遠離危難，願你快樂·長壽。

May all calamities be away from you. May sorrow and disease be destroyed. May you never face any dangers. May you have happiness and a long life.

Abhivā-dana-sīlissa, niccaṃ vuddhāpacāyino;

Cattāro Dhammā vadḍhanti, āyu vaṇṇo sukhaṃ balaṃ.

好樂禮敬者及常尊敬長者的人，將增長四法：長壽·美貌·快樂·體力。

For those, who are endowed with a pious culture and are always respecting the elders, these four gifted things grow: longevity, beauty, happiness and strength.

Āṭānāṭiya Suttaṃ niṭṭhitaṃ.

阿塔那帝亞經完畢。

Here ends the Āṭānāṭiya Discourse.

ANĠULIMĀLA SUTTA (Majjhima Nikāya 86)

指鬘經 (中部·第 86 經)

THE ANĠULIMĀLA DISCOURSE

介紹經文之偈 *Introductory Verses of the Discourse*

Parittaṃ yaṃ bhaṇan tassa, nisinnatṭhāna dhovanāṃ;
udakam'pi vināseti, sabba-meva parissayaṃ.

以水洗淨唸誦護衛經者所坐之處，就讓一切危難也消失！

Even the water that washed the seat of one who recites this safeguard, destroys all dangers.

Sotthinā gabbha vuṭṭhānaṃ, yañ ca sādheti tañkhaṇe;
therassa Aṅgulimālassa, loka-nāthena bhāsitaṃ;
kappaṭṭhāyirī mahā-tejaṃ, parittaṃ taṃ bhaṇāma he.

(護衛經)就在那時起作用，(使胎兒)順利出生；賢者！讓我們唸誦該世間佔主教導指鬘長老的住劫，有大威力的護衛經：

This safeguard also brings about a safe childbirth for the pregnant woman at the very moment of the recitation. Oh, Noble Ones! Let us recite this safeguard which lasts for the entire world cycle and has great powers, delivered by the Lord of the world to the venerable Aṅgulimāla.

經文 *The Discourse*

Yato'haṃ, bhagini, ariyāya jātiyā jāto;
nābhijānāmi sañcicca, paṇaṃ jīvita voropetā,
tena saccena sotthi te hotu, sotthi gabbhassa.

「姐妹，自從我在聖生中出生以來，我不知曾經故意殺害過生命。以此真實（語），願你平安！願胎兒平安！」

Oh, sister! Ever since I become the Noble person, I am aware that I have not intentionally taken the life of any living being. By this utterance of truth, may there be well-being to you and to the child.

Aṅgulimāla Suttaṃ niṭṭhitaṃ.

指鬘經完畢。

Here ends the Aṅgulimāla Discourse.

BOJJHAṄGA SUTTA (Saṃyutta Nikāya, iii. 71-73)

覺支經 (相應部·第3相應·第71-73經)

THE DISCOURSE ON THE FACTORS OF ENLIGHTENMENT

介紹經文之偈 *Introductory Verses of the Discourse*

Saṃsāre saṃsarantānaṃ, sabba-dukkha-vināsane,
satta dhamme ca Bojjhaṅge, mārasenā-pamaddane,

七覺支法能夠滅除在生死輪回中輪回的眾生的一切苦，也能夠戰勝魔軍。

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,

Bujjhivā ye cime sattā, ti-bhavā muttakuttamā,
Ajāti-majarābyādhim, amataṃ nibbayaṃ gatā.

體征了這七種法後，這些超凡者解脫三有。他們已經達到無生、無老、無病、無死、無怖畏的涅槃。

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.

Evam'ādi-guṇū-petaṃ, aneka-guṇa-saṅghaṃ,
osadhañ'ca imaṃ mantāṃ, bojjaṅgaṃ ca bhaṅgāma he.

賢者，讓我們唸誦具備上述種種功德的覺支經，它如藥如咒，帶來不少的利益。

Oh, Noble Ones! Let us recite this Bojjhaṅga Sutta which is endowed with the aforementioned attributes, which gives not a few benefits and which is like a medicine and a mantra.

經文 *The Discourse*

Bojjhaṅgo sati-saṅkhāto, dhammānaṃ vicayo tathā,
vīriyaṃ pīti passaddhi, bojjaṅgā ca tathāpare,
samādh'upekkhā bojjaṅga, sattete sabba-dassinā,
muninā samma-dakkhātā, bhāvitā bahulīkatā.
Saṃvattanti abhiññāya, nibbānāya ca bodhiyā,
etena sacca-vajjena, sotthi te hotu sabbadā.

此七覺支，即：念、擇法、精進、喜、輕安、定與捨，是知見一切的摩尼善說之法，在培育、重複修習之下，會導向上等智、涅槃、菩提。以此真實語，願你永遠平安。

These seven Factors of Enlightenment, namely; mindfulness, investigation of Dhammas, effort (or energy), zest, tranquility,

concentration and equanimity, which are well-expounded by the All Seeing Sage, promote, when practiced 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.

Ekasmim samaye nātho, Moggallānañ ca Kassapañ,
gilāne dukkhite disvā, bojjhaṅge satta desayi.

一時保護者（世尊）見到目犍連和迦葉生病受苦，他就向他們開示七覺支。

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

Te ca tañ abhinanditvā, rogā muccim̐su tañkhaṇe.
etena sacca-vajjena, sotthi te hotu sabbadā.

聆聽此經後他們感到歡喜，並且立刻病癒。以此真實語，願你永遠平安。

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

Ekadā Dhamma-rājā'pi, gelan̐nenābhipīlito,
Cundattherena tañ yeva, bhaṇāpetvāna sādarañ.
Sammoditvāna ābadhā, tamhā vutthāsi thānaso,
etena sacca-vajjena, sotthi te hotu sabbadā.

一時法王受到病痛折磨，他就指示尊陀長老恭敬地唸誦該經。他對該經感到歡喜，並且立刻病癒。以此真實語，願你永遠平安。

Once when the King of the Dhamma was oppressed by disease, he had the venerable Cunda recite the discourse respectfully, and having rejoiced at the discourse was immediately cured of the disease. By this utterance of truth, may there always be happiness to you.

Pahīnā te ca ābādā, tiṇṇannam'pi mahesinam,
magga-hatā kilesā va, pattānuppatti-dhammatam,
etena sacca-vajjena, sotthi te hotu sabbadā.

這三位大聖賢的疾病被去除後，就永遠不再復發，就像被道斷除的煩惱。以此真實語，願你永遠平安。

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.

Bojjhaṅga Suttaṃ niṭṭhitaṃ.

覺支經完畢。

Here ends the Discourse on the Factors of Enlightenment.

PUBBAṆHA SUTTA

早晨經

THE DISCOURSE ON GOOD MORNING

Yaṃ dunnimittaṃ avamaṅgalaṃ ca,
yo cāmaṇāpo sakuṇassa saddo,
pāpaggaho dussupinaṃ akantaṃ,
Buddhā'nubhāvena vināsamentu.

凡諸惡兆與不祥，及不悅耳之鳥啼，災星・惡夢・不如意，以佛威力願消失！

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.

Yaṃ dunnimittaṃ avamaṅgalaṃ ca,
yo cāmaṇāpo sakuṇassa saddo,
pāpaggaho dussupinaṃ akantaṃ,
Dhammā'nubhāvena vināsamentu.

凡諸惡兆與不祥，及不悅耳之鳥啼，災星・惡夢・不如意，以法威力願消失！

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.

Yaṃ dunnimittāṃ avamaṅgalaṃ ca,
yo cāmanāpo sakuṇassa saddo,
pāpaggaho dussupinaṃ akantaṃ,
Saṅghā'nubhāvena vināsamentu.

凡諸惡兆與不祥，及不悅耳之鳥啼，災星・惡夢・不如意，以僧威力願消失！

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.

Dukkhappattā ca niddukkhā, bhayappattā ca nibbhayā,
sokappattā ca nissokā, hontu sabbe'pi pāṇino.

願受痛苦的動物都沒有痛苦，受害怕的動物都沒有害怕，以及也受傷心的動物都沒有傷心。

May all creatures who are suffering be without suffering, (living in) fear be without fear and (living in) grief be without grief.

Ettāvātā ca amhehi, sambhataṃ puñña-sampadaṃ,
sabbe devā'numodantu, sabba-sampatti siddhiyā.

至今爲我等，所集功德果，願諸天隨喜，一切得成就！

May all deities rejoice in this merit which we have thus acquired. May it bring about all achievements.

Dānaṃ dadantu saddhāya, silaṃ rakkhantu sabbadā,
bhāvanā bhiratā hontu, gacchantu devatā'gatā.

願你對布施持有信心，願你常持戒。願你們歡喜以禪修，願所有集會在此的天神回到自己的住處。

May you all practise generosity with confidence. May you all always observe moral precepts. May you all take delight in meditation. May all the deities who have assembled here return to their respective abodes.

Sabbe Buddhā balappattā, Paccekānaṃ ca yaṃ balaṃ,
Arahantānaṃ ca tejena, rakkhaṃ bandhāmi sabbaso.

以一切佛力，諸獨覺之力，及阿羅漢力，結一切守護！

By the (protective) power of the Buddhas, Pacceka Buddhas and

Arahants, I fortify the protection in every way.

Yaṃ kiñci vittaṃ idha vā hurāṃ vā,
saggesu vā yaṃ ratanaṃ paṇītaṃ;
na no samaṃ atthi Tathāgatena,
idaṃ'pi Buddhē ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

世間任何寶，存在多種類，無寶等同佛；故願你平安！

Whatever treasures there be either here or in the world beyond, or whatever precious jewel is in the heavenly world, there is no equal to the Accomplished One. In the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

Yaṃ kiñci vittaṃ idha vā hurāṃ vā,
saggesu vā yaṃ ratanaṃ paṇītaṃ;
na no samaṃ atthi Tathāgatena,
idaṃ'pi Dhamme ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

世間任何寶，存在多種類，無寶等同法；故願你平安！

Whatever treasures there be either here or in the world beyond, or whatever precious jewel is in the heavenly world, there is no equal to the Accomplished Dhamma. In the Dhamma is this precious jewel. By this utterance of truth, may there be happiness.

Yaṃ kiñci vittaṃ idha vā hurāṃ vā,
saggesu vā yaṃ ratanaṃ paṇītaṃ;
na no samaṃ atthi Tathāgatena,
idaṃ'pi Saṅghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

世間任何寶，存在多種類，無寶等同僧；故願你平安！

Whatever treasures there be either here or in the world beyond, or whatever precious jewel is in the heavenly world, there is no equal to the Accomplished Saṅgha. In the Saṅgha is this precious jewel. By this utterance of truth, may there be happiness.

Bhavatu sabba-maṅgalaṃ, rakkhantu sabba-devatā,
sabba-Buddhā'nubhāvena, sadā sotthi bhavantu te.

願得諸吉祥，願諸天守護；依諸佛威力，願你常平安！

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

Bhavatu sabba-maṅgalaṃ, rakkhantu sabba-devatā,
sabba-Dhammā'nubhāvena, sadā sotthi bhavantu te.

願得諸吉祥，願諸天守護；依諸法威力，願你常平安！

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

Bhavatu sabba-maṅgalaṃ, rakkhantu sabba-devatā,
sabba-Saṅghā'nubhāvena, sadā sotthi bhavantu te.

願得諸吉祥，願諸天守護；依諸僧威力，願你常平安！

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

Mahā-kāruṇiko nātho, hitāya sabba-pāṇinaṃ,
puretvā pārami sabbā; patto sambodhi-muttamaṃ
etena sacca-vajjena, hotu te jaya-maṅgalaṃ.

[etena sacca-vajjena, sotthi te hotu sabbadā.]

具有大悲的守護者，爲了一切眾生利益，圓滿所有波羅蜜後，證得無上菩提解脫；借著這真實的話語，願你得到吉祥勝利 [借著這真實的話語，願你得安樂]。

For the benefit of all beings, the great compassionate one fulfilled all the spiritual qualities (and) attained the supreme self awakening; by this speaking of truth, may there be the blessings of triumph for you [by this speaking of truth, may there be well-being for you.]

Jayanto bodhiyā mūle, Sakyānaṃ nandi-vaḍḍhano,
evaṃ'eva jayo hotu, jayassu jaya-maṅgale.

在菩提樹下勝利時，爲釋迦族增長喜悅；願你也像那樣勝利，得到勝利吉祥勝利。

Being triumphant at the base of the Bodhi (tree), He was the increaser of

delight for the Sakyans, thus may there be triumph for you; triumph (and have the) blessings of triumph.

(Aṅguttara Nikāya, i.294) 《增支部·第1集·第294經》

Aparajita-pallanke, sīse paṭhavi-pokkhare,
abhiseke sabba Buddhānaṃ, aggappatto pamodati.

在不動的姿勢至尊的座位上，佛陀以眾佛也達到此境界，他充滿喜悅的體征。

In the undefeated posture upon the exalted holy place, having the consecration of all the Buddhas, he rejoices in the best attainment.

Sunakkhattaṃ sumaṅgalaṃ, suppbhātaṃ suhuṭṭhitaṃ;
sukhaṇo sumuhutto ca, suyūṭṭhaṃ brahma-cārisu.

好的時刻，吉祥的時刻，好的黎明，好的早晨每時每刻都吉祥，對修行者的供養是好的。

It is a lucky star, great blessing, good dawn, good rising up (from sleep), good instant and good moment when (anything is) well offered to (those dedicated to the) religious life.

Padakkhiṇaṃ kāya-kammaṃ, vācā-kammaṃ padakkhiṇaṃ;
padakkhiṇaṃ mano-kammaṃ, paṇīdhi te padakkhiṇā.

(當)身體的舉止行動是正確的，語言是正確的，(當)意思是正確的，正確行為是他的願望。

Actions by body that are sincere, actions by speech that are sincere, actions by mind that are sincere (and) aspirations that are sincere,

Padakkhiṇāni katvāna, labhant'atthe padakkhiṇe.

這些正確的行為被實行之後，彼將獲得其目標。

doing (these) sincerely they achieve (their) goals, which are sincere.

Te attha-laddhā sukhitā, virūḥhā Buddha-sāsane;
arogā sukhitā hoṭhā, saha sabbehi nātibhī.

願那些已經達到目標的人快樂及在佛陀的教法裡獲得提升。願他們及他們的親屬們都健康快樂。

(May) those who have achieved the goal, happy and come to growth in the Buddha's Teaching, be happy and well, together with all (their) relatives.

Pubbaṅha Suttaṃ niṭṭhitam.

早晨經完畢。

Here ends the Discourse on Good Morning.

Paritta Pāli niṭṭhita.

巴利護衛經完畢。

Here ends the Pāli Safeguard.

Nakkhatta-yakkha-bhūtānaṃ — pāpaggaha-nivāraṇā;

Parittass'ānubhāvena — hantu tesam upaddave. (x3)

星宿·亞卡·鬼，災星之阻礙；以護經威力，願破彼諸厄！(三遍)

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. (x3)

Devo vassatu kālena — sassa-sampatti-hetu ca;

Phīto bhavatu loko ca — rajā bhavtu dhammiko.

願適季節下雨，願所收割豐盛，願世界皆祥和，願統治者公正。

May the rains fall in due season; may the harvests be plentiful; may the world be prosperous and may rulers be righteous.

DEVĀNUMODANĀ & PUṆṆĀNUMODANĀ

諸天隨喜與隨喜功德

DEITIES PARTICIPATE IN MERITS & SHARING THE MERITS

Idam no nātīnaṃ hotu — sukhitā hontu nātayo. (x3)

願以此(功德)與我們(已故)的親戚們(分享)，願親戚們快樂。

May this (merit be rejoiced in by) our relations (who have passed away).

May they be happy. (x3)

Ettāvātā ca amhehi — sambhataṃ puñña-sampadam,
sabbe devā anumodantu — sabba-sampatti-siddhiyā.

到目前為止我們所累積的功德與成就，願一切諸天隨喜，以獲得一切的成就。

To the extent merit and prosperity has been accumulated by us, may all deities rejoice, for the attaining of all (kinds of) success.

Ettāvātā ca amhehi — sambhataṃ puñña-sampadam,
sabbe bhūtā anumodantu — sabba-sampatti-siddhiyā.

到目前為止我們所累積的功德與成就，願一切生類隨喜，以獲得一切的成就。

To the extent merit and prosperity has been accumulated by us, may all living beings rejoice, for the attaining of all (kinds of) success.

Ettāvātā ca amhehi — sambhataṃ puñña-sampadam,
sabbe sattā anumodantu — sabba-sampatti-siddhiyā.

到目前為止我們所累積的功德與成就，願一切有情隨喜，以獲得一切的成就。

To the extent merit and prosperity has been accumulated by us, may all beings rejoice, for the attaining of all (kinds of) success.

Ākāsaṭṭhā ca bhummaṭṭhā — devā nāgā mahiddhikā,
puññaṃ taṃ anumoditvā — ciraṃ rakkhantu Sāsanaṃ.

願住於空界與地界擁有大神力的諸天與龍，在隨喜此功德後，長久地護持此教法。

May the deities and nāgas of mighty power, who inhabit the earth and the sky, rejoice in this merit and long protect the (Buddha's) Sāsana.

Ākāsaṭṭhā ca bhummaṭṭhā — devā nāgā mahiddhikā,
puññaṃ taṃ anumoditvā — ciraṃ rakkhantu Desanaṃ.

願住於空界與地界擁有大神力的諸天與龍，在隨喜此功德後，長久地護持此教示。

May the deities and nāgas of mighty power, who inhabit the earth and the sky, rejoice in this merit and long protect the (Buddha's) Teaching.

Ākāsaṭṭhā ca bhummaṭṭhā — devā nāgā mahiddhikā,
puññaṃ taṃ anumoditvā — ciraṃ rakkhantu maṃ paraṃ.
願住於空界與地界擁有大神力的諸天與龍，在隨喜此功德後，長久地護持我和其他人。

May the deities and nāgas of mighty power, who inhabit the earth and the sky, rejoice in this merit and long protect myself and others.

Asmiṃ vihāre ca ārāme, adhivatthā ca devatā,
anumoditvā imaṃ puññaṃ, rakkhantu Jina-sāsanaṃ.
願住在這寺院和園林裡的神明們隨喜這項功德後護持勝利者（佛陀）的教法。

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).

Kappa-sata-sahassāni, soḷasāpi asaṅkhaye,
sambharaṃ bodhi-sambhāre, āgato jāti-jāṭisu,
在十六阿僧祇和十萬大劫裡，生生世世都累積菩提資糧，
For a hundred thousand and sixteen asankhaya aeons undergoing birth after birth accumulating the necessary experiences for (attaining) enlightenment'

Niyato Buddha-bhāvāya, bhadda-kappe idh'antime,
Bodhi-satto ca Metteyyo, puññaṃ me anumodatu.
肯定會成佛，是這個賢劫裡的最後一尊佛，願彌勒菩薩隨喜我的功德。
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.

PATTHANĀ

發願

THE ASPIRATIONS

Iminā puñña-kamma — mā me bāla-samāgamo,

sataṃ samāgamo hotu — yāva nibbāna-pattiyā. (x3)

以這些功德行（的威力），願我直至證悟涅槃皆不遇愚人，只親近智者。（三遍）

By (the power of) this meritorious action may not meet (with) the foolish, may there (only) be the meeting (with) the wise until (I) attain Nibbāna. (x3)

Idaṃ me puñña-kammaṃ āsavakkhayāvahaṃ hotu. (x3)

Sabbā dukkha pamuccatu.

願我此功德導致滅盡諸漏。（三遍）（願我）脫離一切苦。

May this merit (accrued) be conducive for the elimination of the (mental) effluents. (x3) (May I) free from all suffering.

Imāya dhammānudhamma-paṭipattiyā Buddhaṃ pūjemi.

以此隨順法的實踐，我禮敬佛。

By this practice in accordance with the Dhamma I honour the Buddha.

Imāya dhammānudhamma-paṭipattiyā Dhammaṃ pūjemi.

以此隨順法的實踐，我禮敬法。

By this practice in accordance with the Dhamma I honour the Dhamma.

Imāya dhammānudhamma-paṭipattiyā Saṅghaṃ pūjemi.

以此隨順法的實踐，我禮敬僧。

By this practice in accordance with the Dhamma I honour the Saṅgha.

Addhā imāya paṭipattiyā jāti-jarā-maraṇamhā parimuccissāmi.

切實地依此實踐，我將能解脫生、老與死。

By this practice I will most certainly gain liberation from birth, aging and death.

ACCAYA VIVARAṆA

乞求原諒

REVEALING TRANSGRESSION

Kāyena vācā cittena — pamādena mayā kataṃ,

accayaṃ khama me Bhante — bhūri-pañña Tathāgata.

若我因放逸而造作的身、語、意過失，願廣慧者、如來、師尊原諒我。

If by deed, word or thought I have heedlessly done wrong, may the

Tathāgata, possessed of great wisdom forgive me.

Kāyena vācā cittena — pamādena mayā kataṃ,
accayaṃ khama me Dhamma — sandiṭṭhika akālika.
若我因放逸而造作的身、語、意過失，願當生可見的、無時之法原諒我。

If by deed, word or thought I have heedlessly done wrong, to the Dhamma, which is to be seen in this very life and gives results without delay, may I be forgiven.

Kāyena vācā cittena — pamādena mayā kataṃ,
accayaṃ khama me Saṅgha — puññakkhetta anuttara.
若我因放逸而造作的身、語、意過失，願作為無上福田之僧原諒我。
If by deed, word or thought I have heedlessly done wrong, may the Saṅgha, the incomparable field of merit, forgive me.

Sādhu! Sādhu! Sādhu!

好的！好的！好的！

It is well! It is well! It is well!

Blissful is solitude for one who's content, who has heard the Dhamma, who sees. Blissful is non-affliction with regard for the world, restraint for living beings. Blissful is dispassion with regard for the world, the overcoming of sensual pleasures. But the subduing of the conceit "I am" — That is truly the ultimate bliss.

(Khuddaka Nikāya, Udāna, Muccalinda Sutta)

Mano-pubbaṅgamā dhammā — mano-seṭṭhā mano-mayā,

Manasā ce paduṭṭhena — bhāsati vā karoti vā,

Tato naṃ dukkhamanveti — cakkam'va vahato padarū.

諸法意先導，意主•意造作。

若以染污意，或語•或行業，

是則苦隨彼，如輪隨獸足。

All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.

Mano-pubbaṅgamā dhammā — mano-seṭṭhā mano-mayā,

Manasā ce pasannena — bhāsati vā karoti vā,

Tato naṃ sukhamanveti — chāyā'va anapāyini.

諸法意先導，意主•意造作。

若以清淨意，或語•或行業，

是則樂隨彼，如影不離形。

All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

Yathā agāraṃ ducchannaṃ — vuṭṭhi samativijjhati,

Evam abhāvitam cittam — rāgo samativijjhati.

如蓋屋不密，必為雨漏浸，

如是不修心，貪欲必漏入。

As rain breaks through an ill-thatched house, passion will break through an unreflecting mind.

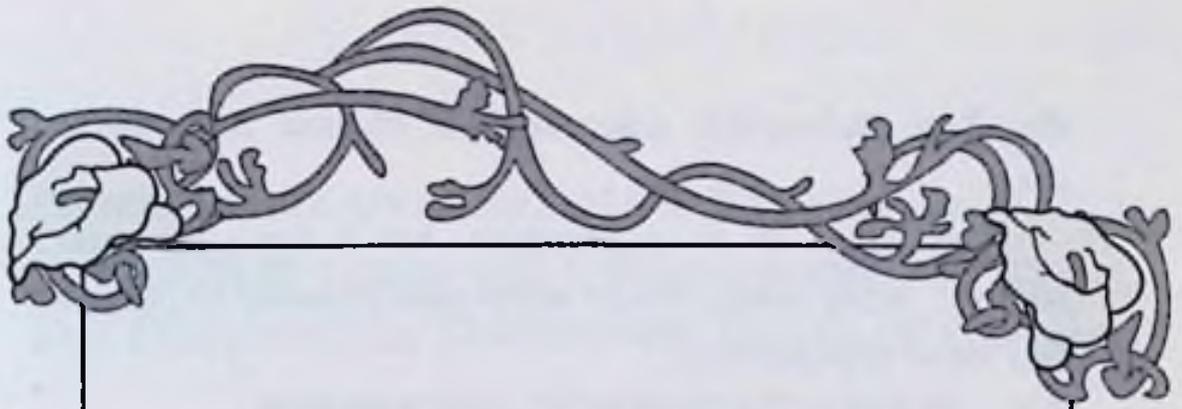
Yathā agāraṃ succhannaṃ — vuṭṭhi na samativijjhati,

Evam subhāvitam cittam — rāgo na samativijjhati.

如善密蓋屋，不為雨漏浸，

如是善修心，貪欲不漏入。

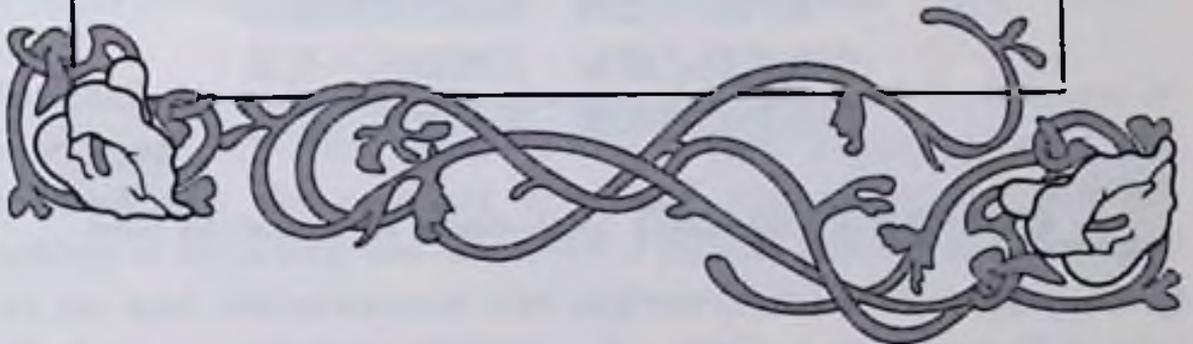
As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.



SUTTA

經

DISCOURSE



The Kasi Bhāradvāja addressed the Blessed One with a verse:

"You claim to be a plowman, but I don't see your plowing. Being asked, tell us about your plowing so that we may know your plowing."

於是，耕者跋拉度阿迦婆羅門以偈頌對世尊說：

「你自稱為耕耘者，我們不見你耕耘。我們問耕請你說，讓我們知你耕耘。」

[The Blessed One:]

Conviction is my seed, austerity my rain, discernment my yoke and plow, conscience my pole, mind my yoke-tie, mindfulness my plowshare and goad. Guarded in body, guarded in speech, restrained in terms of belly and food. I make truth a weeding-hook, and composure my unyoking. Persistence, my beast of burden, bearing me toward rest from the yoke, takes me without turning back, to where, having gone, one doesn't grieve. That's how my plowing is plowed. It has as its fruit the deathless. Having plowed this plowing one is unyoked from all suffering and stress.

(世尊答：)

「信為種子苦行雨，智慧為我軛與犁；
慚恥為轅意為繩，念是我的鋤刺棒。
守護身行守護語，果腹食物有節制；
我作真實為鐮刀，柔和是我的解脫。
精進是我負重牛，運載至解縛安穩；
一直向前不退轉，到達那裡無憂愁。
作此如是之耕耘，它能結出不死果；
耕耘如此耕耘後，即能解脫一切苦。」

《經集·耕者跋拉度阿迦經》(Sutta-Nipāta, Kasibhāradvāja Sutta)

DHAMMA-CAKKAPPAVATTANA SUTTA (Saṃyutta. 5.12.2.1)

轉法輪經 (相應部·小品·12 諦相應·2 轉法輪品·第 1 經)

THE DISCOURSE ON TURNING THE WHEEL OF DHAMMA

Evam me sutam: ekam samayaṃ Bhagavā, Bārāṇasīyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi:

一時，世尊住在巴拉納西仙人落處的鹿野苑。於其處，世尊對五眾比丘說：

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 bhikkhus:

“Dve’me, bhikkhave, antā pabbajitena na sevitabbā. Katame dve? Yo cāyaṃ kāmesu kāma-sukhallikānuyogo hīno gammo pothujjaniko anariyo anatta-samhito, yo cāyaṃ atta-kilamathānuyogo, dukkho anariyo anatta-samhito. Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhi-sambuddhā, cakkhu-karaṇī nāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati.

「諸比丘，有二極端乃出家者所不應實行。哪兩種呢？凡於諸欲而從事此欲樂享受者，乃卑劣、粗俗、凡庸、非聖、無意義；凡從事此自我折磨者，乃苦、非聖、無意義。諸比丘，不近於此二極端，有中道為如來所現等覺，引生眼，引生智，轉向寂止、勝智、等覺、涅槃。

“Bhikkhus, there are these two extremes that should not be indulged in by one gone-forth: 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, bhikkhus, 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.

Katamā ca sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhi-sambuddhā, cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati?

諸比庫，什麼是那為如來所現等覺，引生眼，引生智，轉向寂止、勝智、等覺、涅槃的中道呢？

"What is this middle way (of practice), bhikkhus, self-awakened to by the Tathāgata, which gives rise to vision and knowledge and leads to peace, supernormal knowledge, self-awakening and nibbāna?"

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdam: sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi. Ayam kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhi-sambuddhā cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

此即八支聖道，這就是：正見、正思惟、正語、正業、正命、正精進、正念、正定。諸比庫，此即是那為如來所現等覺，引生眼，引生智，轉向寂止、勝智、等覺、涅槃的中道。

"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), bhikkhus, self-awakened to by the Tathāgata, which gives rise to vision and knowledge and leads to peace, supernormal knowledge, self-awakening and nibbāna.

'Idam 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'p'icchaṃ na labhati tam'pi dukkhaṃ — saṃkhittena pañc'upādānakkhandhā dukkhā.

諸比庫，此是苦聖諦——生是苦，老是苦，病是苦，死是苦，怨憎會是苦，愛別離是苦，所求不得也是苦。簡而言之，五取蘊即苦。

"This then, bhikkhus, 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 attachment are suffering.

'Idaṃ kho pana, bhikkhave, dukkha-samudayaṃ ariya-saccaṃ: yāyaṃ taṇhā ponobbhavikā, nandi-rāga-sahagatā tatra-tatrā bhinandinī, seyyathīdaṃ: kāma-taṇhā, bhava-taṇhā, vibhava-taṇhā.

諸比庫，此是苦集聖諦——此愛是再有，與喜、貪俱，於處處而喜樂，這就是：欲愛、有愛、無有愛。

"This then, bhikkhus, 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.

'Idaṃ kho pana, bhikkhave, dukkha-nirodhaṃ ariya-saccaṃ: yo tassā·y·eva taṇhāya asesa-virāga-nirodho: cāgo, paṭinissaggo, mutti, anālayo.

諸比庫，此是苦滅聖諦——即是那種愛的無餘離貪、滅、捨棄、捨離、解脫、無執著。

"This then, bhikkhus, 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.

'Idaṃ kho pana, bhikkhave, dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ, ayam·eva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ: sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-

Vāyāmo, sammā-sati, sammā-samādhi.

諸比庫，此是導至苦滅之道聖諦——此即八支聖道，這就是：正見、正思惟、正語、正業、正命、正精進、正念、正定。

"This then, bhikkhus, 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."

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

諸比庫，我對『此是苦聖諦。』於前所未聞之法，生起眼，生起智，生起慧，生起明，生起光。

"Bhikkhus, 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.'

'Taṃ kho pan'idaṃ dukkhaṃ ariya-saccaṃ pariññeyyaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu: cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

諸比庫，我對『此苦聖諦應遍知。』於前所未聞之法，生起眼，生起智，生起慧，生起明，生起光。

"Bhikkhus, 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.'

'Taṃ kho pan'idaṃ dukkhaṃ ariya-saccaṃ pariññātaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu: cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

諸比庫，我對『此苦聖諦已遍知。』於前所未聞之法，生起眼，生起智，生起慧，生起明，生起光。

"Bhikkhus, 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.'

'Idaṃ dukkha-samudayaṃ ariya-saccan'ti me, bhikkhave, pubbe ananussutesu dhammesu: cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

諸比庫，我對『此是苦集聖諦。』於前所聞之法，生起眼，生起智，生起慧，生起明，生起光。

"Bhikkhus, 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.'

'Taṃ kho pan'idaṃ dukkha-samudayaṃ ariya-saccaṃ pahātabban'ti me, bhikkhave, pubbe ananussutesu dhammesu: cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

諸比庫，我對『此苦集聖諦應斷除。』於前所聞之法，生起眼，生起智，生起慧，生起明，生起光。

"Bhikkhus, 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.'

'Taṃ kho pan'idaṃ dukkha-samudayaṃ ariya-saccaṃ pahīnan'ti me, bhikkhave, pubbe ananussutesu dhammesu: cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

諸比庫，我對『此苦集聖諦已斷除。』於前所聞之法，生起眼，生起智，生起慧，生起明，生起光。

"Bhikkhus, 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.'

'Idaṃ dukkha-nirodhaṃ ariya-saccan'ti me, bhikkhave, pubbe ananussutesu dhammesu: cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

諸比庫，我對『此是苦滅聖諦。』於前所未聞之法，生起眼，生起智，生起慧，生起明，生起光。

"Bhikkhus, 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.'

'Taṃ kho pan'idaṃ dukkha-nirodhaṃ ariya-saccaṃ sacchi-kātabban'ti me, bhikkhave, pubbe ananussutesu dhammesu: cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

諸比庫，我對『此苦滅聖諦應作證。』於前所未聞之法，生起眼，生起智，生起慧，生起明，生起光。

"Bhikkhus, 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.'

'Taṃ kho pan'idaṃ dukkha-nirodhaṃ ariya-saccaṃ sacchi-katan'ti me, bhikkhave, pubbe ananussutesu dhammesu: cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

諸比庫，我對『此苦滅聖諦已作證。』於前所未聞之法，生起眼，生起智，生起慧，生起明，生起光。

"Bhikkhus, 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.'

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

諸比庫，我對『此是導至苦滅之道聖諦。』於前所未聞之法，生起眼，生起智，生起慧，生起明，生起光。

"Bhikkhus, 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 (of practice) that leads to the cessation of

suffering.'

'Taṃ kho pan'idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccam bhāvetabban'ti me, bhikkhave, pubbe ananussutesu dhammesu: cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

諸比庫，我對『此導至苦滅之道聖諦應修習。』於前所末聞之法，生起眼，生起智，生起慧，生起明，生起光。

"Bhikkhus, 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 (of practice) that leads to the cessation of suffering (needs) to be developed.'

'Taṃ kho pan'idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccam bhāvitan'ti me, bhikkhave, pubbe ananussutesu dhammesu: cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

諸比庫，我對『此導至苦滅之道聖諦已修習。』於前所末聞之法，生起眼，生起智，生起慧，生起明，生起光。

"Bhikkhus, 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 (of practice) that leads to the cessation of suffering has been developed.'

'Yāva-kīvañ-ca me, bhikkhave, imesu catūsu ariya-saccesu evaṃ ti-parivaṭṭam dvādasā-kāram yathā-bhūtam ñāṇa-dassanam na suvisuddham ahoṣi, n'eva tāvāham, bhikkhave, sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaram sammā-sambodhim abhi-sambuddho paccaññāsim.

諸比庫，只要我對此四聖諦如此的三轉十二行相的如實知見尚未完全清淨之前，諸比庫，我就不會在有諸天、魔、梵的世間中，有沙門、婆羅門、天與人的人界，宣稱『已現等覺無上正等覺！』

"While, bhikkhus, 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, bhikkhus, 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.

‘Yato ca kho me, bhikkhave, imesu catūsu ariya-saccesu evaṃ ti-parivaṭṭaṃ dvādasā-kāraṃ yathā-bhūtaṃ nāṇa-dassanaṃ suvisuddhaṃ ahoṣi, athāhaṃ, bhikkhave, sadevake loke samāraḷe sabrahmaḷe sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ abhi-sambuddho paccaññāsiṃ.

諸比庫，正因為我對此四聖諦如此的三轉十二行相的如實知見已完全清淨，諸比庫，然後我在有諸天、魔、梵的世間中，有沙門、婆羅門、天與人的人界，宣稱『已現等覺無上正等覺！』

"But when, bhikkhus, 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, bhikkhus, 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.

‘Nāṇañ-ca pana me dassanaṃ udapādi: ‘akuppā me vimutti, ayam-antimā jāti, n’atthi’dāni punabbhavo’ti. Idam-avoca Bhagavā, attamaṇā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun’ti.

智與見於我〔心中〕生起：『我的解脫不動搖，此是最後生，現在已無後有。』世尊如此說已，五眾比庫滿意與歡喜世尊之所說。

"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 bhikkhus delighted in the Blessed One's speech.

‘Imasmiñ-ca pana veyyakaraṇasmim bhāṇamāṇe āyasmato

Koṇḍañña virajam vītamalam dhamma-cakkuṃ udapādi: 'yam kiñci samudaya-dhammam, sabbam taṃ nirodha-dhamman'ti.

當此解說正被宣說之時，具壽袞丹雅生起遠塵離垢之法眼：「凡任何集起之法，一切皆是滅法。」

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.'

Pavattite ca pana Bhagavatā Dhamma-cakke Bhumā devā saddam-anussāvesum: "Etaṃ Bhagavatā Bārāṇasīyam Isipatane Migadāye anuttaram, dhamma-cakkaṃ pavattitaṃ appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin"ti.

當法輪已被世尊所轉時，地居諸天發出聲音：「這個被世尊於巴拉納西仙人落處的鹿野苑所轉之無上法輪，於世間不能被沙門、婆羅門、天、魔、梵或任何人所逆轉！」

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."

Bhumānam devānam saddam sutvā Cātu-mahā-rājikā devā saddam anussāvesum: "Etaṃ Bhagavatā Bārāṇasīyam Isipatane Migadāye anuttaram, dhamma-cakkaṃ pavattitaṃ appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin"ti.

聽到地居諸天的聲音之後，四大王天發出聲音：「 ... 」

Having heard the proclamation of the Earth (-bound) deities, the Four Great King deities proclaimed: " ... "

Cātu-mahā-rājikānaṃ devānaṃ saddaṃ sutvā Tāva-timsā devā saddaṃ anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ, dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

聽到四大王天的聲音之後，三十三天發出聲音：「 ... 」

Having heard the proclamation of the Four Great King deities, the Tāvatiṃsa (lit. thirty three) deities proclaimed: “ ... ”

Tāva-timsānaṃ devānaṃ saddaṃ sutvā Yāmā devā saddaṃ anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ, dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

聽到三十三天的聲音之後，亞馬天發出聲音：「 ... 」

Having heard the proclamation of the Tāvatiṃsa deities, the Yāma deities proclaimed: “ ... ”

Yāmānaṃ devānaṃ saddaṃ sutvā Tusitā devā saddaṃ anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ, dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

聽到亞馬王天的聲音之後，都西達天發出聲音：「 ... 」

Having heard the proclamation of the Yāma deities, the Tusita (lit. delighted) deities proclaimed: “ ... ”

Tusitānaṃ devānaṃ saddaṃ sutvā Nimmāna-ratī devā saddaṃ anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ, dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā

devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

聽到都西達天的聲音之後，化樂諸天發出聲音：「 ... 」

Having heard the proclamation of the Tusita deities, the Delight-in-creating deities proclaimed: “ ... ”

Nimmāna-ratīnaṃ devānaṃ saddaṃ sutvā Para-nimmita-vasa-vattī devā saddaṃ anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ, dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

聽到化樂諸天的聲音之後，他化自在天發出聲音：「 ... 」

Having heard the proclamation of the Delight-in-creating deities, the Wielding-power-over-creations-of-others deities proclaimed: “ ... ”

Para-nimmita-vasa-vattīnaṃ devānaṃ saddaṃ sutvā Brahma-kāyikā devā saddaṃ anussāvesuṃ: “Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ, dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

聽到他化自在天的呼喚之後，梵眾天發出聲音：「 ... 」

Having heard the proclamation of the Wielding-power-over-creations-of-others deities, the deities of Brahmā's company proclaimed: “ ... ”

Iti ha tena khaṇena [tena layena], tena muhuttena yāva Brahma-lokā saddo abbhuggacchi. Ayañ-ca dasa-sahassiloka-dhātu saṅkampi, sampakampi, sampavedhi. Appamaṇo ca uḷāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvanti.

如此於那剎那、[那頃刻、] 那須臾間，聲音上升遠達梵界。此一萬個世界震動、大震動、強烈震動，有無量、廣大、超越諸天之天威力

的光明出現於世間。

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

Atha kho Bhagavā udānam udānesi: “Aññāsi vata, bho, Koṇḍañño, aññāsi vata, bho, Koṇḍañño!”ti. Iti h’idaṃ āyasmato Koṇḍaññassa Aññā-Koṇḍañño tv-eva nāmaṃ ahoṣī’ti.

爾時，世尊發出此讚歎：「衰丹雅確實已了知！衰丹雅確實已了知！」如是，具壽衰丹雅的名字就成為「安雅衰丹雅」。

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

Dhamma-cakkappavattana Suttaṃ niṭṭhitaṃ.

轉法輪經完畢。

Here ends the Discourse on Turning the Wheel of Dhamma

ANATTA-LAKKHAṆA SUTTA (Saṃyutta Nikāya 1.6.7)

無我相經 (相應部·蘊品·1 蘊相應·6 執取品·第 7 經)

THE DISCOURSE ON NON-SELF CHARACTERISTIC

Evam me sutam: ekaṃ samayaṃ Bhagavā, Bārāṇasīyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi: “bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etad-avoca:

如是我聞：一時，世尊住在巴拉納西仙人落處的鹿野苑。於其處，世尊對五眾比丘說：「諸比丘。」那些比丘回答世尊：「尊者。」世尊如此說：

Thus I heard: at one time the Blessed One was staying in the deer park at Isipatana (near) Benares. There the Blessed One addressed the group of five bhikkhus: "Bhikkhus." "Venerable Sir," those bhikkhus responded to the Blessed One. The Blessed One (then) said this:

"Rūpaṃ, bhikkhave, anattā. Rūpañ-ca h'idaṃ, bhikkhave, attā abhaviṣṣa, na-y-idaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe 'evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī'ti. Yaṃ ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati. Na ca labbhati rūpe: 'evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī'ti."

「諸比庫，色無我！諸比庫，假如此色是我，此色則不應導致病惱，於色可得：『願我的色是這樣，願我的色不要這樣！』諸比庫，正因為色無我，所以色會導致病惱，於色不可得：『願我的色是這樣，願我的色不要這樣！』」

"Form, bhikkhus, is not-self. For if it were that form was self, this form would not lead to affliction, and in regards to form, (wishing) 'may (this) form of mine be (like) thus, may (this) form of mine not be (like) thus' would be possible. But since, bhikkhus, form is not-self, therefore, form leads to affliction, and in regards to form, (wishing) 'may (this) form of mine be (like) thus, may (this) form of mine not be (like) thus' is not possible.

"Vedanā, bhikkhave, anattā. Vedanā-ca yaṃ, bhikkhave, attā abhaviṣṣa, na-ca yaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya: 'evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī'ti. Yaṃ ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati. Na ca labbhati vedanāya: 'evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī'ti."

受無我！諸比庫，假如此受是我，此受則不應導致病惱，於受可得：『願我的受是這樣，願我的受不要這樣！』諸比庫，正因為受無我，所以受會導致病惱，於受不可得：『願我的受是這樣，願我的受不要

這樣！』。

“Feeling, bhikkhus, is not-self. For if it were that feeling was self, this feeling would not lead to affliction, and in regards to feeling, (wishing) ‘may (this) feeling of mine be (like) thus, may (this) feeling of mine not be (like) thus’ would be possible. But since, bhikkhus, feeling is not-self, therefore, feeling leads to affliction, and in regards to feeling, (wishing) ‘may (this) feeling of mine be (like) thus, may (this) feeling of mine not be (like) thus’ is not possible.

“Saññā, bhikkhave, anattā. Saññā-ca yaṃ, bhikkhave, attā abhavissa, na-ca yaṃ saññā ābādhāya saṃvatteyya, labbhettha ca saññāya: ‘evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī’ti. Yasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya saṃvattati. Na ca labbhati saññāya: ‘evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī’”ti.

想無我！諸比庫，假如此想是我，此想則不應導致病惱，於想可得：『願我的想是這樣，願我的想不要這樣！』諸比庫，正因為想無我，所以想會導致病惱，於想不可得：『願我的想是這樣，願我的想不要這樣！』。

“Perception, bhikkhus, is not-self. For if it were that perception was self, this perception would not lead to affliction, and in regards to perception, (wishing) ‘may (this) perception of mine be (like) thus, may (this) perception of mine not be (like) thus’ would be possible. But since, bhikkhus, perception is not-self, therefore, perception leads to affliction, and in regards to perception, (wishing) ‘may (this) perception of mine be (like) thus, may (this) perception of mine not be (like) thus’ is not possible.

Saṅkhārā, bhikkhave, anattā. Saṅkhārā-ca yaṃ, bhikkhave, attā abhavissamsu, na-ca yaṃ saṅkhārā ābādhāya saṃvatteyyum, labbhettha ca saṅkhāresu: ‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti. Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti. Na ca labbhati

sāṅkhāresu: 'evaṃ me sāṅkhārā hotu, evaṃ me sāṅkhārā mā ahesun''ti.

諸行無我！諸比庫，假如此諸行是我，此諸行則不應導致病惱，於諸行可得：『願我的諸行是這樣，願我的諸行不要這樣！』諸比庫，正因為諸行無我，所以諸行會導致病惱，於諸行不可得：『願我的諸行是這樣，願我的諸行不要這樣！』。

"Conceptions, bhikkhus, are not-self. For if it were that conceptions were self, these conceptions would not lead to affliction, and in regards to conceptions, (wishing) 'may (these) conceptions of mine be (like) thus, may (these) conceptions of mine not be (like) thus' would be possible. But since, bhikkhus, conceptions are not-self, therefore, conceptions lead to affliction, and in regards to conceptions, (wishing) 'may (these) conceptions of mine be (like) thus, may (these) conceptions of mine not be (like) thus' is not possible.

"Viññāṇaṃ, bhikkhave, anattā. Viññāṇaṃ-ca h'idaṃ, bhikkhave, attā abhaviṣṣa, na·y·idaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha ca viññāṇe: 'evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī'ti. Yaṃ ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati. Na ca labbhati viññāṇe: 'evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī''ti.

識無我！諸比庫，假如此識是我，此識則不應導致病惱，於識可得：『願我的識是這樣，願我的識不要這樣！』諸比庫，正因為識無我，所以識會導致病惱，於識不可得：『願我的識是這樣，願我的識不要這樣！』。

"Consciousness, bhikkhus, is not-self. For if it were that consciousness was self, this consciousness would not lead to affliction, and in regards to consciousness, (wishing) 'may (this) consciousness of mine be (like) thus, may (this) consciousness of mine not be (like) thus' would be possible. But since, bhikkhus, consciousness is not-self, therefore, consciousness leads to affliction, and in regards to consciousness, (wishing) 'may (this) consciousness of mine be (like) thus, may (this) consciousness of mine not be (like) thus' is not possible.

“Taṃ kiṃ maññatha, bhikkhave, rūpaṃ 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 samanupassituṃ: ‘etaṃ mama, eso’ham·asmi, eso me attā’ti?” “No h’etaṃ, bhante.”

「諸比庫，你們認為如何，色是常還是無常呢？」「是無常，尊者！」
 「若是無常，它是苦還是樂呢？」「是苦，尊者！」
 「若是無常、苦、變易之法，是否適合認為它：『這是我的，這是我，這是我的我』呢？」
 「確實不能，尊者！」

“*Bhikkhus, what do you think, is form permanent or impermanent?*”
 “*Impermanent, venerable sir.*” “*That then which is impermanent, is it unsatisfactory or satisfactory?*” “*Unsatisfactory, venerable sir.*” *That then 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.*”

“Taṃ kiṃ maññatha, bhikkhave, vedanā 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 samanupassituṃ: ‘etaṃ mama, eso’ham·asmi, eso me attā’ti?” “No h’etaṃ, bhante.”

「受是常還是無常呢？」「是無常，尊者！」
 「若是無常，它是苦還是樂呢？」
 「是苦，尊者！」
 「若是無常、苦、變易之法，是否適合認為它：『這是我的，這是我，這是我的我』呢？」
 「確實不能，尊者！」

“*Bhikkhus, what do you think, is feeling permanent or impermanent?*”
 “*Impermanent, venerable sir.*” “*That then which is impermanent, is it unsatisfactory or satisfactory?*” “*Unsatisfactory, venerable sir.*” *That then 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.*”

“Taṃ kiṃ maññatha, bhikkhave, 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'ham-asmi, eso me attā'ti?" "No h'etaṃ, bhante."

「想是常還是無常呢？」「是無常，尊者！」「若是無常，它是苦還是樂呢？」「是苦，尊者！」「若是無常、苦、變易之法，是否適合認為它：『這是我的，這是我，這是我的我』呢？」「確實不能，尊者！」

Bhikkhus, what do you think, is perception permanent or impermanent?" "Impermanent, venerable sir." "That then which is impermanent, is it unsatisfactory or satisfactory?" "Unsatisfactory, venerable sir." That then 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."

"Taṃ kiṃ maññatha, bhikkhave, 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'ham-asmi, eso me attā'ti?" "No h'etaṃ, bhante."

「諸行是常還是無常呢？」「是無常，尊者！」「若是無常，它是苦還是樂呢？」「是苦，尊者！」「若是無常、苦、變易之法，是否適合認為它：『這是我的，這是我，這是我的我』呢？」「確實不能，尊者！」

"Bhikkhus, what do you think, are conceptions permanent or impermanent?" "Impermanent, venerable sir." "That then which is impermanent, is it unsatisfactory or satisfactory?" "Unsatisfactory, venerable sir." That then 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."

"Taṃ kiṃ maññatha, bhikkhave, viññāṇaṃ 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'ham-asmi, eso me attā' ti?" "No h'etaṃ, bhante."

「識是常還是無常呢?」「是無常，尊者!」「若是無常，它是苦還是樂呢?」「是苦，尊者!」「若是無常、苦、變易之法，是否適合認為它：『這是我的，這是我，這是我的我』呢?」「確實不能，尊者!」

"*Bhikkhus, what do you think, is consciousness permanent or impermanent?*" "*Impermanent, venerable sir.*" "*That then which is impermanent, is it unsatisfactory or satisfactory?*" "*Unsatisfactory, venerable sir.*" "*That then 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.*"

"Tasmā·t·iha, bhikkhave, yaṃ kiñci rūpaṃ
 atītānāgata-paccuppannaṃ, ajjhataṃ vā bahiddhā vā,
 oḷārikaṃ vā sukhumāṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ
 dūre santike vā, sabbaṃ rūpaṃ 'n'etaṃ mama,
 n'eso'ham-asmi, na m'eso attā'ti. Evam·etaṃ
 yathā-bhūtaṃ sammappaññāya datṭhabbaṃ."

因此，諸比庫，凡所有色，無論是過去、現在、未來、內、外、粗、細、劣、勝，還是遠、近，應當如此以正慧如實觀察一切色：『這不是我的，這不是我，這不是我的我。』

"*Therefore, bhikkhus, 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.'*"

"Yā kāci vedanā atītānāgata-paccuppannā, ajjhataṃ vā
 bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā,
 yā dūre santike vā, sabbā vedanā, 'n'etaṃ mama,
 n'eso'ham-asmi, na m'eso attā'ti. Evam·etaṃ
 yathā-bhūtaṃ sammappaññāya datṭhabbaṃ."

凡所有受，無論是過去、現在、未來、內、外、粗、細、劣、勝，還是遠、近，應當如此以正慧如實觀察一切色：『這不是我的，這不是我，這不是我的我。』

"Whatever feeling, 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.'

“Yā kāci saññā atītānāgata-paccuppannā, ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, yā dūre santike vā, sabbā saññā ‘n’etaṃ mama, n’eso’ham·asmi, na m’eso attā’ti. Evam·etaṃ yathā-bhūtaṃ sammappaññāya daṭṭhabbaṃ.”

凡所有想，無論是過去、現在、未來、內、外、粗、細、劣、勝，還是遠、近，應當如此以正慧如實觀察一切色：『這不是我的，這不是我，這不是我的我。』

"Whatever perception, 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.'

“Ye keci saṅkhārā atītānāgata-paccuppannā, ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, ye dūre santike vā, sabbe saṅkhārā, ‘n’etaṃ mama, n’eso’ham·asmi, na m’eso attā’ti. Evam·etaṃ yathā-bhūtaṃ sammappaññāya daṭṭhabbaṃ.”

凡所有諸行，無論是過去、現在、未來、內、外、粗、細、劣、勝，還是遠、近，應當如此以正慧如實觀察一切色：『這不是我的，這不是我，這不是我的我。』

"Whatever conceptions, 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.'

“Yam kiñci viññāṇaṃ atītānāgata-paccuppannaṃ,

ajjhataṃ vā bahiddhā, vā oḷārikam vā sukhumam vā, hīnam vā paṇītam vā, yaṃ dūre santike vā, sabbaṃ viññānam, ‘n’etaṃ mama, n’eso’ham-asmi, na m’eso attā’ti. Evam-etaṃ yathā-bhūtam sammappaññāya daṭṭhabbaṃ.”

凡所有識，無論是過去、現在、未來、內、外、粗、細、劣、勝，還是遠、近，應當如此以正慧如實觀察一切色：『這不是我的，這不是我，這不是我的我。』

“Whatever consciousness, 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.’

“Evam passam, bhikkhave, sutavā ariya-sāvako, rūpasmim’pi nibbindati, vedanāya’pi nibbindati, saññāya’pi nibbindati, saṅkhāresu’pi nibbindati, viññānaasmim’pi nibbindati. Nibbindam virajjati; virāgā vimuccati. Vimuttasmim vimuttam-iti ñānam hoti: ‘khīṇā jāti, vusitam brahma-cariyam, kataṃ karaṇīyam, nāparam itthattāya’ti pajānātī’ti.”

諸比庫，多聞聖弟子如此觀察，則厭離於色，厭離於受，厭離於想，厭離於諸行，厭離於識。厭離而離染，以離貪而解脫；於解脫而有『已解脫』之智，他了知：『生已盡，梵行已立，應作已作，再無後有。』

“Seeing thus, bhikkhus, the learned noble disciple is disenchanted with form, feeling, perception, conceptions and consciousness. Being disenchanted he is dispassionate; through dispassion he becomes liberated. When liberated there is the liberation knowledge thus: he wisely knows (that) (re)birth is finished, the holy-life has been lived, what needed to be done is done, there is nothing further (to be done) for this state.”

Idam-avoca Bhagavā. Attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun’ti. Imasmiñ-ca pana

veyyākaraṇasmim bhaññamāne, pañca-vaggiyānaṃ
bhikkhūnaṃ anupādāya, āsavehi cittāni vimuccimsū'ti.

世尊如此說已，五眾比庫滿意與歡喜世尊之所說。當此解說正被宣說之時，五眾比庫心無執取而從諸漏解脫。

This the Blessed One said. Pleased, the group of five bhikkhus delighted in the Blessed One's speech. When this explanation was being spoken, the minds of the group of five bhikkhus were liberated through non-attachment from the (mental) effluents.

Anatta-lakkhaṇa Suttaṃ niṭṭhitaṃ.

無我相經完畢。

Here ends the Discourse on Non-self Characteristic.

ĀDITTA PARIYĀYA SUTTA (Saṃyutta Nikāya 12.2.1)

燃燒經〈相應部·小品·12 諦相應·2 轉法輪品·第1經〉

THE FIRE SERMON

Evaṃ me sutam: ekaṃ samayaṃ Bhagavā, Gayāyaṃ viharati Gayāsīse, saddhim bhikkhu-sahassena. Tatra kho Bhagavā bhikkhū āmantesi: "Sabbam, bhikkhave, ādittam. Kiñ-ca, bhikkhave, sabbam ādittam?"

如是我聞：一時，世尊住在嘎亞象頭山，與一千位比庫俱。於其處，世尊對比庫們說：「諸比庫，一切在燃燒。諸比庫，如何為一切在燃燒呢？」

Thus I heard: at one time the Blessed One was staying at Gayāśīsa, Gayā, together with a thousand bhikkhus. There the Blessed One addressed the bhikkhus: "Bhikkhus, all is burning. What, bhikkhus, is the all that is burning?"

Cakkhum, bhikkhave, ādittam. Rūpā ādittā.
Cakkhu-viññānaṃ ādittam. Cakkhu-samphasso āditto.
Yam'p'idaṃ cakkhu-samphassa-paccayā uppajjati
vedayitam, sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ

vā, tam'pi ādittam. Kena ādittam? 'Ādittam rāg'agginā, dos'agginā, moh'agginā, ādittam jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

諸比庫，眼在燃燒，色在燃燒，眼識在燃燒，眼觸在燃燒，緣於此眼觸而生之受，無論是樂，或苦，或不苦不樂，其也在燃燒。以何燃燒呢？我說以貪之火、以瞋之火、以癡之火燃燒，以生、老、死燃燒，以愁、悲、苦、憂、惱燃燒。

"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, aging, and death, sorrow, lamentation, pain, unhappiness, and despair, I say.

Sotam ādittam. Saddā ādittā. Sota-viññāṇam ādittam. Sota-samphasso āditto. Yam'p'idam sota-samphassa-paccayā uppajjati vedayitam, sukham vā dukkham vā adukkham-asukham vā, tam'pi ādittam. Kena ādittam? 'Ādittam rāg'agginā, dos'agginā, moh'agginā, ādittam jātiyā jarā-maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

耳在燃燒，聲在燃燒，耳識在燃燒，耳觸在燃燒，緣於此耳觸而生之受，無論是樂，或苦，或不苦不樂，其也在燃燒。以何燃燒呢？我說以貪之火、以瞋之火、以癡之火燃燒，以生、老、死燃燒，以愁、悲、苦、憂、惱燃燒。

"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, aging, and death; with sorrow, lamentation, pain, displeasure, and despair, I say.

Ghānam ādittam. Gandhā ādittā. Ghāna-viññānam ādittam. Ghāna-samphasso āditto. Yam'p'idam ghāna-samphassa-paccayā uppajjati vedayitam, sukham vā dukkham vā adukkham-asukham vā tam'pi ādittam. Kena ādittam? 'Ādittam rāg'agginā, dos'agginā, moh'agginā, ādittam jātiyā jarā-maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

鼻在燃燒，香在燃燒，鼻識在燃燒，鼻觸在燃燒，緣於此鼻觸而生之受，無論是樂，或苦，或不苦不樂，其也在燃燒。以何燃燒呢？我說以貪之火、以瞋之火、以癡之火燃燒，以生、老、死燃燒，以愁、悲、苦、憂、惱燃燒。

"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, aging, and death; with sorrow, lamentation, pain, displeasure, and despair, I say.

Jivhā ādittā. Rasā ādittā. Jivhā-viññānam ādittam. Jivhā-samphasso āditto. Yam'p'idam jivhā-samphassa-paccayā uppajjati vedayitam, sukham vā dukkham vā adukkham-asukham vā tam'pi ādittam. Kena ādittam? 'Ādittam rāg'agginā, dos'agginā, moh'agginā, ādittam jātiyā jarā-maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

舌在燃燒，味在燃燒，舌識在燃燒，舌觸在燃燒，緣於此舌觸而生之受，無論是樂，或苦，或不苦不樂，其也在燃燒。以何燃燒呢？我說以貪之火、以瞋之火、以癡之火燃燒，以生、老、死燃燒，以愁、悲、苦、憂、惱燃燒。

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

Kāyo āditto. Phoṭṭhabbā ādittā. Kāya-viññāṇam ādittam.
Kāya-samphasso āditto. Yam'p'idam kāya-samphassa-
paccayā uppajjati vedayitam, sukham vā dukkham vā
adukkham-asukham vā tam'pi ādittam. Kena ādittam?
'Ādittam rāg'agginā, dos'agginā, moh'agginā, ādittam
jātiyā jarā-maraṇena, sokehi paridevehi dukkhehi
domanassehi upāyāsehi ādittan'ti vadāmi.

身在燃燒，觸在燃燒，身識在燃燒，身觸在燃燒，緣於此身觸而生之受，無論是樂，或苦，或不苦不樂，其也在燃燒。以何燃燒呢？我說以貪之火、以瞋之火、以癡之火燃燒，以生、老、死燃燒，以愁、悲、苦、憂、惱燃燒。

"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, aging, and death; with sorrow, lamentation, pain, displeasure, and despair, I say.

Mano āditto. Dhammā ādittā. Mano-viññāṇam ādittam.
Mano-samphasso āditto. Yam'p'idam mano-samphassa-
paccayā uppajjati vedayitam, sukham vā dukkham vā
adukkham-asukham vā tam'pi ādittam. Kena ādittam?
'Ādittam rāg'agginā, dos'agginā, moh'agginā, ādittam
jātiyā jarā-maraṇena, sokehi paridevehi dukkhehi
domanassehi upāyāsehi ādittan'ti vadāmi.

意在燃燒，法在燃燒，意識在燃燒，意觸在燃燒，緣於此意觸而生之受，無論是樂，或苦，或不苦不樂，其也在燃燒。以何燃燒呢？我說以貪之火、以瞋之火、以癡之火燃燒，以生、老、死燃燒，以

愁、悲、苦、憂、惱燃燒。

"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, aging, and death; with sorrow, lamentation, pain, displeasure, and despair, I say.

Evam passam, bhikkhave, sutavā ariya-sāvako, cakkhusmim'pi nibbindati. Rūpesu'pi nibbindati. Cakkhu-viññāṇe'pi nibbindati. Cakkhu-samphasse'pi nibbindati. Yam'p'idaṃ cakkhu-samphassa-paccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tasmim'pi nibbindati.

諸比庫，多聞聖弟子如此觀察，則厭離於眼，厭離於色，厭離於眼識，厭離於眼觸，緣於此眼觸而生之受，無論是樂，或苦，或不苦不樂，於彼也厭離。

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion 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.

Sotasmim'pi nibbindati. Saddesu'pi nibbindati. Sota-viññāṇe'pi nibbindati. Sota-samphasse'pi nibbindati. Yam'p'idaṃ sota-samphassa-paccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tasmim'pi nibbindati.

厭離於耳，厭離於聲，厭離於耳識，厭離於耳觸，緣於此耳觸而生之受，無論是樂，或苦，或不苦不樂，於彼也厭離。

Experiences revulsion 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.

Ghānasmim'pi nibbindati. Gandhesu'pi nibbindati. Ghāna-viññāṇe'pi nibbindati. Ghāna-samphasse'pi nibbindati. Yam'p'idaṃ ghāna-samphassa-paccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tasmim'pi nibbindati.

厭離於鼻，厭離於香，厭離於鼻識，厭離於鼻觸，緣於此鼻觸而生之受，無論是樂，或苦，或不苦不樂，於彼也厭離。

Experiences revulsion 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.

Jivhāya'pi nibbindati. Rasesu'pi nibbindati. Jivhā-viññāṇe'pi nibbindati. Jivhā-samphasse'pi nibbindati. Yam'p'idaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tasmim'pi nibbindati.

厭離於舌，厭離於味，厭離於舌識，厭離於舌觸，緣於此舌觸而生之受，無論是樂，或苦，或不苦不樂，於彼也厭離。

Experiences revulsion 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.

Kāyasmim'pi nibbindati. Phoṭṭhabbesu'pi nibbindati. Kāya-viññāṇe'pi nibbindati. Kāya-samphasse'pi nibbindati. Yam'p'idaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ, sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tasmim'pi nibbindati.

厭離於身，厭離於觸，厭離於身識，厭離於身觸，緣於此身觸而生之受，無論是樂，或苦，或不苦不樂，於彼也厭離。

Experiences revulsion 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.

Manasmim'pi nibbindati. Dhammesu'pi nibbindati. Mano-viññāṇe'pi nibbindati. Mano-samphasse'pi nibbindati. Yam'p'idam mano-samphassa-paccayā uppajjati vedayitam, sukham vā dukkham vā adukkham-asukham vā tasmim'pi nibbindati.

厭離於意，厭離於法，厭離於意識，厭離於意觸，緣於此意觸而生之受，無論是樂，或苦，或不苦不樂，於彼也厭離。

Experiences revulsion 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.

Nibbindam virajjati. Virāgā vimuccati. Vimuttasmim vimuttam-iti ñāṇam hoti. 'Khīṇā jāti, vusitam brahma-cariyam, katam karaṇīyam, nāparam itthattāyā'ti pajānātī'ti.

厭離而離染，以離貪而解脫；於解脫而有『我已解脫』之智，他了知：『生已盡，梵行已立，應作已作，再無後有。』

Experiencing revulsion, he becomes dispassionate. Through dispassion (his mind) is liberated. When it is liberated there comes the knowledge: 'It's liberated.' 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.' "

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandurū. Imasmiñ-ca pana veyyākaraṇasmim bhaññamāne, tassa bhikkhu-sahassassa anupādāya, āsavehi cittāni vimuccimsū'ti.

世尊如此說。那些比庫滿意與歡喜世尊之所說。當此解說正被宣說之時，那一千位比庫心無執取而從諸漏解脫。

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.

Āditta Pariyāya Suttaṃ niṭṭhitam.

燃燒經完畢。

Here ends the Fire Sermon.

SACCA-VIBHAṄGA SUTTA (Majjhima Nikāya 141)

諦分別經 〈中部·第 141 經〉

THE DISCOURSE ON THE EXPOSITION OF THE TRUTHS

Evam me sutam: ekaṃ samayaṃ Bhagavā, Bārāṇasiyaṃ viharati Isipatane Migadāye.

如是我聞：一時，世尊住在巴拉納西仙人落處的鹿野苑。

Thus I have heard: at one time the Blessed One was dwelling near Bārāṇasī in the Deer Park at Isipatana.

Tatra kho Bhagavā bhikkhū āmantesi: “bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum.

Bhagavā etad-avoca:

於其處，世尊稱呼比庫們：「諸比庫。」那些比庫回答世尊：「尊者。」世尊如此說：

There it was that the Blessed One addressed the bhikkhus, saying “Bhikkhus!”, “Reverend Sir!” those bhikkhus replied to the Blessed One, and the Blessed One said this:

“Tathāgatena, bhikkhave, Arahatā Sammā-sambuddhena, Bārāṇasiyaṃ Isipatane Migadāye anuttaram, dhamma-cakkaṃ pavattitaṃ appaṭi-vattiyaṃ, samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yad’idaṃ: catunnaṃ ariya saccānaṃ ācikkhanā desanā paññā-panā, paṭṭha-panā, vivaraṇā, vibhajanā, uttānī-kammaṃ.

「諸比庫，被如來、阿拉漢、全自覺者在巴拉納西仙人落處的鹿野苑所轉之無上法輪，於世間不能被沙門、婆羅門、天、魔、梵或任何人所逆轉。此即是：對四聖諦的宣說、教導、施設、建立、開顯、分別、闡明。

"The Realised One, bhikkhus, the Worthy One, the Perfectly Self-Enlightened One, while near Bārāṇasī, in the Deer Park at Isipatana, has set rolling the unsurpassed Dhamma Wheel, and it cannot be rolled back by an ascetic or by a brahmin or by a god or by a demon or by a deity or by anyone in the world. That is to say, the explanation, revealing, making known, setting forth, opening up, analysing, and making plain, of the four noble truths.

Katamesaṃ catunnaṃ? Dukkassa ariya-saccassa, ācikkhanā desanā paññā-panā paṭṭha-panā, vivaraṇā, vibhajanā, uttānī-kammaṃ. Dukkha-samudayassa ariya-saccassa ācikkhanā desanā paññā-panā paṭṭha-panā, vivaraṇā, vibhajanā, uttānī-kammaṃ. Dukkha-nirodhassa ariya-saccassa ācikkhanā, desanā paññā-panā paṭṭha-panā, vivaraṇā, vibhajanā, uttānī-kammaṃ. Dukkha-nirodha-gāminiyā paṭipadāya ariya-saccassa ācikkhanā desanā, paññā-panā paṭṭha-panā, vivaraṇā, vibhajanā, uttānī-kammaṃ. Tathāgata, bhikkhave, Arahatā Sammā-sambuddhena, Bārāṇasiyaṃ Isipatane Migadāye, anuttaraṃ dhamma-cakkaṃ pavattitaṃ appaṭi-vattiyaṃ, samaṇena vā brāhmaṇena vā devana vā mārena vā brahmunā vā kenaci vā lokasmīṃ yadidaṃ: imesaṃ catunnaṃ ariya-saccānaṃ ācikkhanā desanā, paññā-panā paṭṭha-panā, vivaraṇā, vibhajanā, uttānī-kammaṃ.

哪四種呢？對苦聖諦的宣說、教導、施設、建立、開顯、分別、闡明；對苦集聖諦的宣說、教導、施設、建立、開顯、分別、闡明；對苦滅聖諦的宣說、教導、施設、建立、開顯、分別、闡明；對導至苦滅之道聖諦的宣說、教導、施設、建立、開顯、分別、闡明。諸比庫，被如來、阿拉漢、全自覺者在巴拉納西仙人落處的鹿野苑所轉之無上法輪，於世間不能被沙門、婆羅門、天、魔、梵或任何

人所逆轉。此即是：對四聖諦的宣說、教導、施設、建立、開顯、分別、闡明。

Of which four? The explanation, revealing, making known, setting forth, opening up, analysing, and making plain, of the noble truth of suffering. The explanation, revealing, making known, setting forth, opening up, analysing, and making plain, of the noble truth of the arising of suffering. The explanation, revealing, making known, setting forth, opening up, analysing, and making plain, of the noble truth of the cessation of suffering. The explanation, revealing, making known, setting forth, opening up, analysing, and making plain, of the noble truth of the practice going to the cessation of suffering. The Realised One, bhikkhus, the Worthy One, the Perfectly Self-Enlightened One, while near Bārūṇasī, in the Deer Park at Isipatana, has set rolling the unsurpassed Dhamma Wheel, and it cannot be rolled back by an ascetic or by a Brahmin or by a god or by a demon or by a deity or by anyone in the world. That is to say, the explanation, revealing, making known, setting forth, opening up, analysing, and making plain, of these four noble truths.

“Sevatha, bhikkhave, Sāriputta Moggallāne; bhajatha, bhikkhave, Sāriputta Moggallāne. Paṇḍitā bhikkhū anuggāhakā sabrahma-cārīnaṃ. Seyyathā’pi, bhikkhave, janetti, evaṃ Sāriputto; seyyathā’pi jātassa āpādetā, evaṃ Moggallāno. Sāriputto, bhikkhave, sotāpatti-phale vineti, Moggallāno uttamatthe vineti. Sāriputto, bhikkhave, pahoti cattāri ariya-saccāni vitthārena ācikkhituṃ desetuṃ paññā-petuṃ paṭṭha-petuṃ, vivarituṃ, vibhajituṃ, uttānī-kātun”ti. Idam-avoca Bhagavā.

諸比庫，應接近沙利子和摩嘎喇那！諸比庫，應親近沙利子和摩嘎喇那！（他倆是）幫助諸同梵行者的智者比庫。諸比庫，猶如生母者，沙利子即是；猶如出生後的養母者，摩嘎喇那即是。諸比庫，沙利子指導至入流果；摩嘎喇那（指導至）最上義。諸比庫，沙利子能夠詳細地宣說、教導、施設、建立、開顯、分別、闡明四聖諦。」世尊如此說。

Associate with Sāriputta and Moggallāna, bhikkhus, keep company with Sāriputta and Moggallāna, bhikkhus, they are wise bhikkhus who assist those living the spiritual life. Sāriputta is just like one who gives birth, bhikkhus, Moggallāna is just like a wet nurse to the one new-born, bhikkhus; Sāriputta guides to the fruit of stream entry, bhikkhus, Moggallāna guides to the supreme good. Sāriputta is able, bhikkhus, to explain, reveal, make known, set forth, open up, analyse, and make plain, the four noble truths in detail." The Blessed One said this.

Idam vatvā Sugato utthāyāsanaṃ vihāraṃ pāvisi.

善至如此說後，從座而起，走進住處。

And after saying this, the Fortunate One rose from his seat and went into his living quarters.

Tatra kho āyasmā Sāriputto acira-pakkantassa Bhagavato bhikkhū āmantesi vinenti: "āvuso, bhikkhavo"ti. "Āvuso"ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etad-avoca: 就在世尊離開不久，具壽沙利子稱呼比庫們：「賢友比庫們。」那些比庫回答具壽沙利子：「賢友。」具壽沙利子如此說：

Then venerable Sāriputta, not long after the Blessed One had gone, addressed the bhikkhus, saying: "Venerable bhikkhus!" "Venerable friend!" those bhikkhus replied to venerable Sāriputta, and venerable Sāriputta said this:

"Tathāgatena, āvuso, Arahatā Sammā-sambuddhena, Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ, dhamma-cakkaṃ pavattitaṃ appaṭi-vattiyaṃ, samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmim, yadidaṃ: catunnaṃ ariya-saccānaṃ ācikkhanā desanā paññā-panā paṭṭha-panā, vivaraṇā, vibhajanā, uttānī-kammaṃ. Katamesaṃ catunnaṃ? Dukkassa ariya-saccassa ācikkhanā desanā paññā-panā paṭṭha-panā, vivaraṇā, vibhajanā, uttānī-

kammaṃ. Dukkha-samudayassa ariya-saccassa ācikkhanā desanā paññā-panā paṭṭha-panā, vivaraṇā, vibhajanā, uttānī-kammaṃ. Dukkha-nirodhassa ariya-saccassa ācikkhanā desanā paññā-panā paṭṭha-panā, vivaraṇā, vibhajanā, uttānī-kammaṃ. Dukkha-nirodhagāminiyā paṭipadāya ariya-saccassa ācikkhanā desanā paññā-panā paṭṭha-panā, vivaraṇā, vibhajanā, uttānī-kammaṃ.

「賢友們，被如來、阿拉漢、全自覺者在巴拉納西仙人落處的鹿野苑所轉之無上法輪，於世間不能被沙門、婆羅門、天、魔、梵或任何人所逆轉。此即是：對四聖諦的宣說、教導、施設、建立、開顯、分別、闡明。哪四種呢？對苦聖諦的宣說、教導、施設、建立、開顯、分別、闡明；對苦集聖諦的宣說、教導、施設、建立、開顯、分別、闡明；對苦滅聖諦的宣說、教導、施設、建立、開顯、分別、闡明；對導至苦滅之道聖諦的宣說、教導、施設、建立、開顯、分別、闡明。

"The Realised One, friends, the Worthy One, the Fully Self-Enlightened One, while near Bārāṇasī, in the Deer Park at Isipatana, has set rolling the unsurpassed Dhamma Wheel, and it cannot be rolled back by an ascetic or by a Brahmin or by a god or by a demon or by a deity or by anyone in the world. That is to say, the explanation, revealing, making known, setting forth, opening up, analysing, and making plain, of the four noble truths. Of which four? The explanation, revealing, making known, setting forth, opening up, analysing, and making plain, of the noble truth of suffering. The explanation, revealing, making known, setting forth, opening up, analysing, and making plain, of the noble truth of the arising of suffering. The explanation, revealing, making known, setting forth, opening up, analysing, and making plain, of the noble truth of the cessation of suffering. The explanation, revealing, making known, setting forth, opening up, analysing, and making plain, of the noble truth of the practice going to the cessation of suffering.

“Katamañ-c’āvuso, dukkhaṃ ariya-saccaṃ? Jāti’pi dukkhā, jarā’pi dukkhā, vyādhi’pi dukkho, maraṇaṃ’pi dukkhaṃ, soka-parideva-dukkha-domanassu-pāyāsā’pi

dukkhā, yam'p'iccham na labhati tam'pi dukkham;
samkhittena pañc'upādānakkhandhā dukkhā.

賢友們，何謂苦聖諦？生是苦，老是苦，病是苦，死是苦，愁、悲、苦、憂、惱是苦，所求不得是苦。簡而言之：五取蘊即苦。

Now what, venerable friends, is the noble truth of suffering? Birth is suffering also old age is suffering also sickness is suffering also death is suffering also grief, lamentation, pain, sorrow, and despair, is suffering also not to obtain what one longs for is suffering in brief, the five constituent groups (of mind and body) that provide fuel for attachment are suffering.

“Katamā c'āvuso, jāti? Yā tesam tesam sattānam tamhi tamhi satta-nikāye jāti, sañjāti, okkanti, abhinibbatti, khandhānam pātubhāvo, āyatanānam paṭilābho. Ayam vuccat'āvuso — 'jāti'.”

賢友們，什麼是生呢？無論任何的有情，即於其有情的部類中，誕生、出生、入胎、再生、諸蘊的顯現、諸處的獲得。賢友們，這稱為『生』。

Now what, venerable friends, is birth? For the various beings in the various classes of beings there is birth, being born, appearing, turning up; the manifestation of the constituent groups (of mind and body), the acquisition of the sense spheres: this venerable friends, is called birth.

“Katamā c'āvuso, jarā? Yā tesam tesam sattānam tamhi tamhi satta-nikāye jarā, jīraṇatā, khaṇḍiccam, pāliccam, valittacatā, āyuno, samhāni, indriyānam paripāko. Ayam vuccat'āvuso — 'jarā'.”

賢友們，什麼是老呢？無論任何的有情，即於其有情的部類中，年老、衰老、牙齒損壞、頭髮斑白、皮膚變皺、壽命減損、諸根成熟。賢友們，這稱為『老』。

Now what, venerable friends, is old age? For the various beings in the various classes of beings there is old age, agedness, broken teeth, greying hair, and wrinkled skin; the dwindling away of the life span, the decay of the sense faculties: this venerable friends, is called old age.

“Katamañ-c’āvuso, maraṇaṃ? Yā tesāṃ tesāṃ sattānaṃ tamhā tamhā satta-nikāyā cuti, cavanatā, bhedo, antara-dhānaṃ, maccu maraṇaṃ, kālaṃ-kiriyā, khandhānaṃ bhedo, kaḷavarassa, nikkhepo, (jīvit’indriy’assu’pacchedo). Idaṃ vuccat’āvuso— ‘maraṇaṃ’.”

賢友們，什麼是死呢？無論任何的有情，即於其有情的部類中，死亡、滅歿、破壞、消失、逝世、命終、諸蘊的分離、身體的捨棄、(命根的斷絕)。賢友們，這稱為『死』。

Now what, venerable friends, is death? For the various beings in the various classes of beings there is a fall, a falling away, a breaking up, a disappearance, a dying, a death, a making of time; the break up of the constituent groups (of mind and body), the throwing off of the body, this, venerable friends, is called death.

“Katamo c’āvuso, soko? Yo kho, āvuso, añña-tarañña-tarena byasanena samannāgatassa añña-tarañña-tarena dukkha-dhammena phuṭṭhassa, soko, socanā, socitattaṃ, antosoko, antoparisoko. Ayaṃ vuccat’āvuso — ‘soko’.”

賢友們，什麼是愁呢？賢友們，若是由於具有任何一種的不幸、遭遇任何一種的苦法而愁慮、憂愁、哀愁、內(心)憂愁、內(心)悲哀。賢友們，這稱為『愁』。

Now what, venerable friends, is grief? For he who has, venerable friends, some sort of misfortune or other, who is touched by some sort of pain or another, there is grief, grieving, the state of grieving, inner grief, great inner grief; this, venerable friends, is called grief.

“Katamo c’āvuso, paridevo? Yo kho, āvuso, añña-tarañña-tarena vyasanena samannāgatassa añña-tarañña-tarena dukkha-dhammena phuṭṭhassa, ādevo, paridevo, ādevanā, paridevanā, ādevitattaṃ, paridevitattaṃ. Ayaṃ vuccat’āvuso — ‘paridevo’.”

賢友們，什麼是悲呢？賢友們，若是由於具有任何一種的不幸、遭

遇任何一種的苦法而哭泣、悲歎、悲泣、悲哀、哀號、悲痛。賢友們，這稱為『悲』。

Now what, venerable friends, is lamentation? For he who has, venerable friends, some sort of misfortune or other, who is touched by some sort of pain or another, there are laments, great laments, lamenting, great lamenting, the state of lamenting, great lamentation: this, venerable friends, is called lamentation.

“Katamañ-c’āvuso, dukkhaṃ? Yaṃ kho, āvuso, kāyikaṃ dukkhaṃ, kāyikaṃ asātaṃ, kāya-samphassaṃ dukkhaṃ, asātaṃ vedayitaṃ. Idaṃ vuccat’āvuso—‘dukkhaṃ’.”

賢友們，什麼是苦呢？賢友們，身體的苦，身體的不適，由身觸而生的痛苦、不適感受。賢友們，這稱為『苦』。

Now what, venerable friends, is pain? That, venerable friends, which is bodily pain, bodily disagreeableness, pain born of contact with the body, disagreeable feeling: this, venerable friends, is called pain.

“Katamañ-c’āvuso, domanassaṃ? Yaṃ kho, āvuso, cetasikaṃ dukkhaṃ, asātaṃ mano-samphassaṃ dukkhaṃ, asātaṃ vedayitaṃ. Idaṃ vuccat’āvuso—‘domanassaṃ’.”

賢友們，什麼是憂呢？賢友們，心的苦，心的不愉快，由意觸而生的痛苦、不適感受。賢友們，這稱為『憂』。

Now what, venerable friends, is sorrow? That, venerable friends, which is mental pain, mental disagreeableness, pain born of contact with the mind, disagreeable feeling: this, venerable friends, is called sorrow.

“Katamo c’āvuso, upāyāso? Yo kho, āvuso, añña-tarañña-tarena vyasanena samannāgatassa añña-tarañña-tarena dukkha-dhammena phuṭṭhassa, āyāso, upāyāso, āyāsitaṃ, upāyāsitaṃ. Ayaṃ vuccat’āvuso—‘upāyāso’.”

賢友們，什麼是惱呢？賢友們，若是由於具足任何一種的不幸、遭遇任何一種的苦法而鬱惱、憂惱、憔悴、絕望。賢友們，這稱為『惱』。

Now what, venerable friends, is despair? For he who has, venerable friends, some sort of misfortune or other, who is touched by some sort of pain or another, there is desponding, despairing, despondency, despair: this, venerable friends, is called despair.

“Katamañ-c’āvuso, yam’p’icchañ na labhati tam’pi dukkhañ? Jāti-dhammānañ, āvuso, sattānañ evañ icchā uppajjati — ‘aho vata, mayañ na jāti-dhammā assāma; na ca, vata, no jāti āgaccheyyā’ti. Na kho pan’etañ icchāya pattabbañ. Idam’pi— ‘yam’p’icchañ na labhati tam’pi dukkhañ’.

賢友們，什麼是所求不得是苦呢？賢友們，有生法的諸有情生起如此的欲求：『啊！願我們將沒有生法，希望生不要到來！』然而卻不能達成這樣的欲求，這是『所求不得苦』。

Now what, venerable friends, is the suffering from not obtaining what one longs for? To those beings subject to birth, venerable friends, this longing arises: “Oh, might we not be subject to birth, and may birth surely not come to us!” But that cannot be attained merely by longing for it: this is the suffering from not obtaining what one longs for.

Jarā-dhammānañ, āvuso, sattānañ evañ icchā uppajjati, ‘aho vata, mayañ na jarā-dhammā assāma; na ca, vata, no jarā āgaccheyyā’ti. Na kho pan’etañ icchāya pattabbañ. Idam’pi — ‘yam’p’icchañ na labhati tam’pi dukkhañ’.

賢友們，有老法的諸有情生起如此的欲求：『啊！願我們將沒有老法，希望衰老不要到來！』然而卻不能達成這樣的欲求，這也是『所求不得苦』。

To those beings subject to old age, venerable friends, this longing arises: “Oh, might we not be subject to old age, and may old age surely not come to us!” But that cannot be attained merely by longing for it: this is the suffering from not obtaining what one longs for.

Vyādhi-dhammānañ, āvuso, sattānañ evañ icchā uppajjati — ‘aho vata, mayañ na vyādhi-dhammā

assāma; na ca, vata, no vyādhi āgaccheyyā'ti. Na kho pan'etaṃ icchāya pattabbaṃ. Idam'pi— 'yam'p'icchaṃ na labhati tam'pi dukkhaṃ'.

賢友們，有病法的諸有情生起如此的欲求：『啊！願我們將沒有病法，希望疾病不要到來！』然而卻不能達成這樣的欲求，這也是『所求不得苦』。

To those beings subject to sickness, venerable friends, this longing arises: "Oh, might we not be subject to sickness, and may sickness surely not come to us!" But that cannot be attained merely by longing for it: this is the suffering from not obtaining what one longs for.

Maraṇa-dhammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati — 'aho vata, mayaṃ na maraṇa-dhammā assāma; na ca, vata, no maraṇaṃ āgaccheyyā'ti. Na kho pan'etaṃ icchāya pattabbaṃ. Idam'pi— 'yam'p'icchaṃ na labhati tam'pi dukkhaṃ'.

賢友們，有死法的諸有情生起如此的欲求：『啊！願我們將沒有死法，希望死亡不要到來！』然而卻不能達成這樣的欲求，這也是『所求不得苦』。

To those beings subject to death, venerable friends, this longing arises: "Oh, might we not be subject to death, and may death surely not come to us!" But that cannot be attained merely by longing for it: this is the suffering from not obtaining what one longs for.

Soka-parideva-dukkha-domanassupāyāsa dhammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati — 'aho vata, mayaṃ na soka-parideva-dukkha-domanassupāyāsa dhammā assāma na ca, vata, no soka-parideva-dukkha-domanassupāyāsa āgaccheyyun'ti. Na kho pan'etaṃ icchāya pattabbaṃ. Idam'pi— 'yam'p'icchaṃ na labhati tam'pi dukkhaṃ'."

賢友們，有愁、悲、苦、憂、惱諸法的諸有情生起如此的欲求：『啊！願我們將沒有愁、悲、苦、憂、惱諸法，希望愁、悲、苦、憂、惱不要到來！』然而卻不能達成這樣的欲求，這也是『所求不得苦』。

To those beings subject to grief, lamentation, pain, sorrow, and despair, venerable friends, this longing arises: "Oh, might we not be subject to grief, lamentation, pain, sorrow, and despair, and may grief, lamentation, pain, sorrow, and despair surely not come to us!" But that cannot be attained merely by longing for it: this is the suffering from not obtaining what one longs for.

“Katame c’āvuso, saṅkhittena pañc’upādānakkhandhā dukkhā? Seyyath’idaṃ — rūpu-pādānakkhandho, vedanu-pādānakkhandho, saññu-pādānakkhandho, saṅkhāru-pādānakkhandho, viññāṇu-pādānakkhandho. Ime vuccant’āvuso — ‘saṅkhittena pañc’upādānakkhandhā dukkhā’. Idaṃ vuccat’āvuso—‘dukkhaṃ ariyasaccaṃ’.”

賢友們，何謂『簡而言之：五取蘊即苦』呢？這就是：色取蘊、受取蘊、想取蘊、行取蘊、識取蘊。賢友們，這些稱為『簡而言之：五取蘊即苦』。賢友們，這稱為『苦聖諦』。

Now what, venerable friends, are the constituent groups (of mind and body) that provide fuel for attachment that are suffering? They are as follows: the form constituent group that provides fuel for attachment, the feelings constituent group that provides fuel for attachment, the perceptions constituent group that provides fuel for attachment, the (mental) processes constituent group that provides fuel for attachment, the consciousness constituent group that provides fuel for attachment. These, venerable friends, are called the constituent groups (of mind and body) that provide fuel for attachment and that are suffering. This, venerable friends, is called the noble truth of suffering.

“Katamañ-c’āvuso, dukkha-samudayaṃ ariya-saccaṃ? Yā’yaṃ taṇhā pono-bhavikā nandirāga-sahagatā tatra-tatrā-bhinandinī, seyyath’idaṃ — kāma-taṇhā, bhava-taṇhā, vibhava-taṇhā. Idaṃ vuccat’āvuso—‘dukkha-samudayaṃ ariya-saccaṃ’.”

賢友們，何謂苦集聖諦？此愛是再有，與喜、貪俱，於處處而喜樂，這就是：欲愛、有愛、無有愛。賢友們，這稱為『苦集聖諦』。

Now what, venerable friends, is the noble truth of the arising of suffering? It is that craving which leads to continuation in existence, which is connected with enjoyment and passion, greatly enjoying this and that, as follows: craving for sense pleasures, craving for continuation, craving for discontinuation. This, venerable friends, is called the noble truth of the arising of suffering.

“Katamañ-c’āvuso, dukkha-nirodhañ ariya-saccañ? Yo tassāy’eva tañhāya asesavirāga-nirodho, cāgo paṭinissaggo mutti anālayo. Idañ vuccat’āvuso— ‘dukkha-nirodhañ ariya-saccañ’.”

賢友們，何謂苦滅聖諦？即是那愛的無餘離貪、滅、捨棄、捨離、解脫、無執著。賢友們，這稱為『苦滅聖諦』。

Now what, venerable friends, is the noble truth of the cessation of suffering? It is the complete fading away and cessation without remainder of that craving: liberation, letting go, release, and non-adherence. This, venerable friends, is called the noble truth of the cessation of suffering.

“Katamañ-c’āvuso, dukkha-nirodha-gāminī paṭipadā ariya-saccañ? Ayam-eva ariyo atthaṅgiko maggo, seyyathidāñ — sammā-ditṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhī.”

賢友們，何謂導至苦滅之道聖諦？此即八支聖道，這就是：正見、正思惟、正語、正業、正命、正精進、正念、正定。

Now what, venerable friends, is the noble truth of the practice going to the end of suffering? It is this noble path with eight factors, as follows: right view, right thought, right speech, right action, right livelihood, right endeavour, right mindfulness, right concentration.

“Katamā c’āvuso, sammā-ditṭhi? Yañ kho, āvuso, dukkhe ñāṇaṃ, dukkha-samudaye ñāṇaṃ, dukkha-nirodhe ñāṇaṃ, dukkha-nirodha-gāminiyā paṭipadāya ñāṇaṃ. Ayam vuccat’āvuso — ‘sammā-ditṭhi’.”

賢友們，什麼是正見呢？賢友們，苦之智、苦集之智、苦滅之智、導至苦滅之道之智。賢友們，這稱為『正見』。

Now what, venerable friends, is right view? That, venerable friends, which is knowledge about suffering, knowledge about the arising of suffering, knowledge about the cessation of suffering, knowledge about the practice going to the cessation of suffering. This, venerable friends, is called right view.

“Katamo c’āvuso, sammā-saṅkappo? Nekkhamma-saṅkappo, avyāpāda-saṅkappo, avihimsā-saṅkappo. Ayaṃ vuccat’āvuso — ‘sammā-saṅkappo’.”

賢友們，什麼是正思惟呢？出離思惟、無恚思惟、無害思惟。賢友們，這稱為『正思惟』。

Now what, venerable friends, is right thought? The thought of renunciation, the thought of good-will, the thought of non-violence. This, venerable friends, is called right thought.

“Katamā c’āvuso, sammā-vācā? Musāvādā veramaṇī, piṣuṇā-vācā veramaṇī, pharusā-vācā veramaṇī, samphappalāpā veramaṇī. Ayaṃ vuccat’āvuso — ‘sammā-vācā’.”

賢友們，什麼是正語呢？離虛妄語、離離間語、離粗惡語、離雜穢語。賢友們，這稱為『正語』。

Now what, venerable friends, is right speech? Refraining from false speech, refraining from malicious speech, refraining from rough speech, refraining from frivolous talk. This, venerable friends, is called right speech.

“Katamo c’āvuso, sammā-kammanto? Pāṇātipātā veramaṇī, adinnā-dānā veramaṇī, kāmesu micchā-cārā veramaṇī. Ayaṃ vuccat’āvuso — ‘sammā-kammanto’.”

賢友們，什麼是正業呢？離殺生、離不與取、離欲邪行。賢友們，這稱為『正業』。

Now what, venerable friends, is right action? Refraining from killing living creatures, refraining from taking what has not been given,

refraining from sexual misconduct. This, venerable friends, is called right action.

“Katamo c’āvuso, sammā-ājīvo? Idh’āvuso, ariya-sāvako micchā-ājīvaṃ pahāya, sammā-ājīvena jīvikam kappeti. Ayaṃ vuccat’āvuso — ‘sammā-ājīvo’.”

賢友們，什麼是正命呢？賢友們，於此，聖弟子捨離邪命，以正命而營生。賢友們，這稱為『正命』。

Now what, venerable friends, is right livelihood? Here, venerable friends, a noble disciple, having given up wrong ways of livelihood, earns his living by a right way of livelihood. This, venerable friends, is called right livelihood.

“Katamo c’āvuso, sammā-vāyāmo? Idh’āvuso, bhikkhu anuppanānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ, anuppādāya chandaṃ janeti vāyamati, viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ, pahānāya chandaṃ, janeti vāyamati viriyaṃ, ārabhati cittaṃ, paggaṇhāti padahati. Anuppanānaṃ kusalānaṃ dhammānaṃ, uppādāya chandaṃ, janeti vāyamati viriyaṃ, ārabhati cittaṃ, paggaṇhāti padahati. Uppannānaṃ kusalānaṃ dhammānaṃ, tītiyā asammosāya, bhiiyo-bhāvāya, vepullāya, bhāvanāya, pāripūriyā, chandaṃ janeti, vāyamati viriyaṃ, ārabhati cittaṃ, paggaṇhāti padahati. Ayaṃ vuccat’āvuso — ‘sammā-vāyāmo’.”

賢友們，什麼是正精進呢？賢友們，於此，比庫爲了未生之惡、不善法的不生起，生起意欲、努力、激發精進、策勵心、精勤；爲了已生之惡、不善法的斷除，生起意欲、努力、激發精進、策勵心、精勤；爲了未生之善法的生起，生起意欲、努力、激發精進、策勵心、精勤；爲了已生之善法的住立、不忘、增長、廣大、修習、圓滿，生起意欲、努力、激發精進、策勵心、精勤。賢友們，這稱為『正精進』。

Now what, venerable friends, is right endeavour? Here, venerable friends, a bhikkhu generates desire for the non-arising of bad and unwholesome things that have not yet arisen, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort. He generates desire to give up bad and unwholesome things that have already arisen, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort. He generates desire for the arising of wholesome things that have not yet arisen, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort. He generates desire for the endurance of wholesome things that have arisen, their non-forgetting, multiplication, extension, development, and fulfilment, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort. This, venerable friends, is called right endeavour.

“Katamā c’āvuso, sammā-sati? Idh’āvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya, loke abhijjhā-domanassaṃ. Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya, loke abhijjhā-domanassaṃ. Citte cittānupassī viharati ātāpī sampajāno satimā vineyya, loke abhijjhā-domanassaṃ. Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya, loke abhijjhā-domanassaṃ. Ayaṃ vuccat’āvuso — ‘sammā-sati’.”

賢友們，什麼是正念呢？賢友們，於此，比庫於身隨觀身而住，熱誠，正知，具念，調伏世間的貪、憂；於受隨觀受而住，熱誠，正知，具念，調伏世間的貪、憂；於心隨觀心而住，熱誠，正知，具念，調伏世間的貪、憂；於法隨觀法而住，熱誠，正知，具念，調伏世間的貪、憂。賢友們，這稱為『正念』。

Now what, venerable friends, is right mindfulness? Here, venerable friends, a bhikkhu dwells contemplating (the nature of) the body in the body, ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world. He dwells contemplating (the nature of) feelings in feelings, ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world. He dwells

contemplating (the nature of) the mind in the mind, ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world. He dwells contemplating (the nature of) things in (various) things, ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world. This, venerable friends, is called right mindfulness.

“Katamo c’āvuso, sammā-samādhi? Idh’āvuso, bhikkhu vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkam, savicāram, vivekajam, pīti-sukham, paṭhamam jhānam upasampajja viharati. Vitakka-vicārānam vūpasamā, ajjhataṃ sampasādanam cetaso, eko-dibhāvam, avitakkam, avicāram, samādhijam pīti-sukham, dutiyam jhānam upasampajja viharati. Pītiyā ca virāgā, upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘upekkhako, satimā sukha-vihārī’ti, tatiyam jhānam upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassa-domanassānam atthaṅgamā adukkham-asukham upekkhā-sati-pārisuddhim, catuttham jhānam upasampajja viharati. Ayaṃ vuccat’āvuso — ‘sammā-samādhi’.

賢友們，什麼是正定呢？賢友們，於此，比庫已離諸欲，離諸不善法，有尋、有伺，離生喜、樂，成就並住於初禪；尋伺寂止，內潔淨，心專一性，無尋、無伺，定生喜、樂，成就並住於第二禪；離喜，住於捨，念與正知，以身受樂，正如聖者們所說的：『捨、具念、樂住。』成就並住於第三禪；捨斷樂與捨斷苦，先前的喜、憂已滅沒，不苦不樂，捨念清淨，成就並住於第四禪。賢友們，這稱為『正定』。

Now what, venerable friends, is right concentration? Here, venerable friends, a bhikkhu, quite secluded from sense desires, secluded from unwholesome things, having applied thought, sustained thought, and the happiness and rapture born of seclusion, dwells having attained the first absorption. With the ending of applied thought, and sustained thought,

with internal clarity, and one-pointedness of mind, being without applied thought, without sustained thought, having the happiness and rapture born of concentration, he dwells having attained the second absorption. With the fading away of rapture he dwells equanimous, mindful, clearly knowing, experiencing happiness through the body, about which the Noble Ones declare: "He lives pleasantly, mindful, and equanimous," (thus) he dwells having attained the third absorption. Having given up pleasure, given up pain, and with the previous disappearance of mental well-being and sorrow, without pain, without pleasure, and with complete purity of mindfulness owing to equanimity, he dwells having attained the fourth absorption. This, venerable friends, is called right concentration.

Idaṃ vuccat'āvuso — 'dukkha-nirodha-gāminī paṭipadā ariya-saccam'."

賢友們，這稱為『導至苦滅之道聖諦』。

This, venerable friends, is called the noble truth of the practice going to the cessation of suffering.

"Tathāgatena āvuso, Arahātā, Sammā-sambuddhena, Bārāṇasiyaṃ Isipatane Migadāye anuttaram, dhamma-cakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmim, yadidaṃ — imesaṃ catunnaṃ ariya-saccānaṃ, ācikkhanā desanā, paññā-panā paṭṭha-panā, vivaraṇā, vibhajanā, uttānī-kammaṃ"ti.

賢友們，被如來、阿拉漢、全自覺者在巴拉納西仙人落處的鹿野苑所轉之無上法輪，於世間不能被沙門、婆羅門、天、魔、梵或任何人所逆轉。也即是對此四聖諦的宣說、教導、施設、建立、開顯、分別、闡明。」

The Realised One, friends, the Worthy One, the Fully Self-Enlightened One, while near Bārāṇasī, in the Deer Park at Isipatana, has set rolling the unsurpassed Dhamma Wheel, and it cannot be rolled back by an ascetic or by a brahmin or by a god or by a demon or by a deity or by anyone in the world. That is to say, the explanation, revealing, making

known, setting forth, opening up, analysing, and making plain, of these four noble truths."

Idam-avoca āyasmā Sāriputto, attamanā te bhikkhū
āyasmato Sāriputtassa bhāsitaṃ abhinandun'ti.

具壽沙利子如此說。那些比庫滿意與歡喜具壽沙利子之所說。

Venerable Sāriputta said this, and those bhikkhus were uplifted and greatly rejoiced in venerable Sāriputta's words.

Sacca-Vibhaṅga Suttaṃ niṭṭhitaṃ.

諦分別經完畢。

Here ends the Discourse on the Exposition of the Truths.

GIRIMĀNANDA SUTTA (Aṅguttara Nikāya 10.6.10)

吉利馬難達經〈增支部·第10集·第6品·第10經〉

THE DISCOURSE TO GIRIMĀNANDA

Evaṃ me sutāṃ: ekaṃ samayaṃ Bhagavā, Sāvattthiyaṃ
viharati Jetavane Anāthapiṇḍikassa ārāme.

如是我聞：一時，世尊住在沙瓦提城揭答林給孤獨園。

Thus I have heard: at one time the Blessed One was dwelling near Sāvatti at Anāthapiṇḍika's grounds in Jeta's Wood.

Tena kho pana samayena, āyasmā Girimānando
ābādhiko hoti, dukkhito, bālha-gilāno.

在那個時候，具壽吉利馬難達生病、痛苦、重病。

Then at that time venerable Girimānanda was afflicted, suffering, and very sick.

Atha kho āyasmā Ānando yena Bhagavā tenupasaṅkami;
upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando,
Bhagavantaṃ etad-avoca:

當時，具壽阿難來到世尊之處。來到之後，禮敬世尊，然後坐在一邊。坐在一邊的具壽阿難對世尊如此說：

Then venerable Ānanda approached the Blessed One, and after approaching and worshipping the Blessed One, he sat down on one side. While sitting on one side venerable Ānanda said this to the Blessed One:

“Āyasmā, bhante, Girimānando ābādhiko hoti, dukkhito, bālha-gilāno. Sādhu, bhante, Bhagavā yen’āyasmā Girimānando tenupasaṅkamatu anukampaṃ upādāyā”ti.

「尊者，具壽吉利馬難達生病、痛苦、重病。薩度，尊者，願世尊出於悲憫前往具壽吉利馬難達之處。」

“Reverend sir, venerable Girimānanda is afflicted, suffering, and very sick. Please, reverend sir, may the Blessed One approach venerable Girimānanda, taking pity on him.”

“Sace kho tvaṃ, Ānanda, Girimānandassa bhikkhuno, upasaṅkamtivā dasa saññā bhāseyyāsi, tñānaṃ kho pan’etaṃ vijjati yaṃ Girimānandassa bhikkhuno, dasa saññā sutvā so ābādho tñānaso paṭippassambheyya.

「阿難，如果你前往吉利馬難達比庫之處說十種想，這將有可能在吉利馬難達比庫聽了十種想後，他的病將能立刻止息。」

“If you, Ānanda, having approached the bhikkhu Girimānanda, were to recite ten perceptions, then it is possible that having heard the ten perceptions, the bhikkhu Girimānanda’s affliction would immediately abate.

“Katamā dasa? Anicca-saññā, anatta-saññā, asubha-saññā, ādīnava-saññā, pahāna-saññā, virāga-saññā, nirodha-saññā, sabba-loke anabhirata-saññā, sabba-saṅkhāresu anicchā-saññā, ānāpānassati.

哪十種呢？無常想，無我想，不淨想，過思想，捨斷想，離貪想，滅想，一切世間不可樂想，對一切諸行無欲求想，入出息念。

What are the ten? The perception of impermanence, the perception of non-self, the perception of the unattractive, the perception of danger, the perception of giving up, the perception of dispassion, the perception of

cessation, the perception of non-delight in the whole world, the perception of impermanence in all processes, mindfulness while breathing.

“Katamā c’Ānanda, anicca-saññā? Idh’Ānanda bhikkhu, araññagato vā, rukkha-mūlagato vā, suññā-gāragato vā, iti paṭisañcikkhati: ‘rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ’ti. Iti imesu pañcas’upādāna’kkhandhesu aniccā’nupassī viharati. Ayaṃ vuccat’Ānanda, anicca-saññā.

阿難，哪些是無常想呢？阿難，於此，比庫前往林野，前往樹下，或前往空閒處，如是審察：『色無常，受無常，想無常，諸行無常，識無常。』如是於此五取蘊隨觀無常而住。阿難，這稱為無常想。
Now what, Ānanda, is the perception of impermanence? Here, Ānanda, a bhikkhu who has gone to the wilderness, or to the root of a tree, or to an empty place, considers thus: form is impermanent, feelings are impermanent, perceptions are impermanent, (mental) processes are impermanent, consciousness is impermanent. Thus in regard to these five constituent groups (of mind and body) he dwells contemplating impermanence. This, Ānanda, is called the perception of impermanence.

“Katamā c’Ānanda, anatta-saññā? Idh’Ānanda bhikkhu, araññagato vā, rukkha-mūlagato vā, suññā-gāragato vā, iti paṭisañcikkhati: ‘cakkhuṃ anattā, rūpā anattā, sotaṃ anattā, saddā anattā, ghānaṃ anattā, gandhā anattā, jivhā anattā, rasā anattā, kāyā anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā’ti. Iti imesu chasu ajjhattika-bāhiresu āyatanesu anattā’nupassī viharati. Ayaṃ vuccat’Ānanda, anatta-saññā.

阿難，哪些是無我想呢？阿難，於此，比庫前往林野，前往樹下，或前往空閒處，如是審察：『眼無我，顏色無我，耳無我，聲無我，鼻無我，香無我，舌無我，味無我，身無我，觸無我，意無我，法無我。』如是於此六內外處隨觀無我而住。阿難，這稱為無我想。

Now what, Ānanda, is the perception of non-self? Here, Ānanda, a bhikkhu who has gone to the wilderness, or to the root of a tree, or to an empty place, considers thus: the eye is not-self - forms are not-self, the ear is not-self - sounds are not-self, the nose is not-self - smells are not-self, the tongue is not-self - tastes are not-self, the body is not-self - tangibles are not-self, the mind is not-self - thoughts are not-self. Thus in regard to these six internal and external sense spheres he dwells contemplating non-self. This, Ānanda, is called the perception of non-self.

“Katamā c’Ānanda, asubha-saññā? Idh’ānanda bhikkhu, imameva kāyaṃ uddhaṃ pādatalā adho, kesa matthakā taca pariyantaṃ pūraṃ nānāppakārassa asucino paccavekkhati: ‘atthi imasmim kāye: kesā, lomā, nakhā, dantā, taco, maṃsaṃ, nahāru, atthi, atthimiñjaṃ, vakkāṃ, hadayaṃ, yakanāṃ, kilomakāṃ, pihakāṃ, papphāsaṃ, antaṃ, antaḡuṇāṃ, udariyaṃ, karīsaṃ, pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo, assu, vasā, khelo, siṅghāṇikā, lasikā, muttan’ti. Iti imasmim kāye asubhā’nupassī viharati. Ayaṃ vuccat’Ānanda, asubha-saññā.

阿難，哪些是不淨想呢？阿難，於此，比庫對此從腳底以上、從髮頂以下、為皮膚所包的身體，觀察充滿種種之不淨：『於此身中有頭髮、身毛、指甲、牙齒、皮膚、肌肉、筋腱、骨、骨髓、腎、心、肝、肋膜、脾、肺、腸、腸間膜、胃中物、糞便、膽汁、痰、膿、血、汗、脂肪、淚、油膏、唾液、鼻涕、關節滑液、尿。』如是於此身隨觀不淨而住。阿難，這稱為不淨想。

Now what, Ānanda, is the perception of the unattractive? Here, Ānanda, a bhikkhu (in regard to) this body - from the sole of the feet upwards, from the hair of the head down, bounded by the skin, and filled with manifold impurities - reflects (thus): There are in this body: hairs of the head, body hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidney, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, spit, mucus, synovial fluid, urine. Thus in regard to this body he

dwells contemplating what is unattractive. This, Ānanda, is called the perception of the unattractive.

“Katamā c’Ānanda, ādīnava-saññā? Idh’Ānanda bhikkhu, araññagato vā, rukkha-mūlagato vā, suññā-gāragato vā, iti paṭisañcikkhati: ‘bahu-dukkho kho ayaṃ kāyo bahu-ādīnavo. Iti imasmim kāye: vividhā ābādhā, uppajjanti, seyyathidaṃ: cakkhu-rogo, sota-rogo, ghāna-rogo, jivhā-rogo, kāya-rogo, sīsa-rogo, kaṇṇa-rogo, mukha-rogo, danta-rogo, kāso, sāso, pināso, dahō, jaro, kucchi-rogo, mucchā, pakkhandikā, sūlā, visūcikā, kuṭṭhaṃ, gaṇḍo, kilāso, soso, apamāro, daddu, kaṇḍu, kacchu, nakhasā, vitacchikā, lohita-pittaṃ, madhumeho, amsā, piḷakā, bhagandalā, pitta-samuṭṭhānā ābādhā, semha-samuṭṭhānā ābādhā, vāta-samuṭṭhānā ābādhā, sannipātikā ābādhā, utupariṇāmajā ābādhā, visama-parihārajā ābādhā, opakkamikā ābādhā, kamma-vipākajā ābādhā, sītaṃ, uṇhaṃ, jighacchā, pipāsā, uccāro, passāvo’ti. Iti imasmim kāye ādīnavā’nupassī viharati. Ayaṃ vuccat’Ānanda, ādīnava-saññā.

阿難，哪些是過思想呢？阿難，於此，比庫前往林野，前往樹下，或前往空閒處，如是審察：『此身實多苦、多過患。於此身中會生各種病，諸如：眼病、耳病、鼻病、舌病、身病、頭痛、耳病、口病、牙病、咳嗽、哮喘、感冒、燒心、發燒、腹痛、昏迷、痢疾、劇痛、霍亂、麻風、疔瘡、癬、肺病、癩癧、輪癬、癢、疥癬、抓傷、疥瘡、血臍病、糖尿病、痔瘡、腫瘤、潰瘍，由膽汁引起之病，由痰引起之病，由風引起之病，體液失調之病，季節變化引起之病，由不當動作引起之病，突發之病，業報引起之病，冷、熱，饑餓、口渴，大便、小便。』如是於此身隨觀過患而住。阿難，這稱為過思想。

Now what, Ānanda, is the perception of danger? Here, Ānanda, a bhikkhu who has gone to the wilderness, or to the root of a tree, or to an empty place, considers thus: This body has many sufferings, many dangers, thus, in connection with this body, various afflictions arise, like

this: eye-disease, ear-disease, nose-disease, tongue-disease, body-disease (i.e diseases affecting the sense spheres), head-disease, ear-disease, mouth-disease, tooth-disease, cough, asthma, catarrh, pyrexia, fever, stomach-ache, fainting, diarrhoea, gripes, cholera, leprosy, boils, eczema, consumption, epilepsy, ringworm, itch, scab, chickenpox, scabies, haemorrhage, diabetes, piles, cancer, ulcers, afflictions arising from excess bile, afflictions arising from excess phlegm, afflictions arising from excess wind, afflictions arising from a conflict of humours, afflictions born of a change of season, afflictions born of not being careful, afflictions from being attacked, afflictions born as a result of (previous unwholesome) actions, cold, heat, hunger, thirst, stool, urine. Thus, in regard to this body, he dwells contemplating danger. This, Ānanda, is called the perception of danger.

“Katamā c’ Ānanda, pahāna-saññā? Idh’ Ānanda bhikkhu, uppannam kāma-vitakkam nādhivāseti, pajahati vinodeti, byantī-karoti, anabhāvaṃ gameti. Uppannam vyāpāda-vitakkam nādhivāseti, pajahati, vinodeti, byantī-karoti, anabhāvaṃ gameti. Uppannam vihiṃsā-vitakkam nādhivāseti, pajahati, vinodeti, byantī-karoti, anabhāvaṃ gameti. Uppannuppanne pāpake akusale dhamme, nādhivāseti, pajahati, vinodeti, byantī-karoti, anabhāvaṃ gameti. Ayaṃ vuccat’ Ānanda, pahāna-saññā.

阿難，哪些是捨斷想呢？阿難，於此，比庫不容忍已生起的欲尋，捨斷、去除、終止，令趨向不存在。不容忍已生起的瞋尋，捨斷、去除、終止，令趨向不存在。不容忍已生起的害尋，捨斷、去除、終止，令趨向不存在。不容忍再再生起的惡、不善法，捨斷、去除、終止，令趨向不存在。阿難，這稱為捨斷想。

Now what, Ānanda, is the perception of giving up? Here, Ānanda, a bhikkhu does not consent to thoughts of sense desire that have arisen, (these) he gives up, dispels, brings to an end, and makes non-existent. He does not consent to thoughts of ill-will that have arisen, (these) he gives up, dispels, brings to an end, and makes non-existent. He does not consent to thoughts of violence that have arisen, (these) he gives up, dispels, brings to an end, and makes non-existent. He does not consent

to any bad, unwholesome, thoughts that have arisen, (these) he gives up, dispels, brings to an end, and makes non-existent. This, Ānanda, is called the perception of giving up.

“Katamā c’Ānanda, virāga-saññā? Idh’Ānanda bhikkhu, arañña-gato vā, rukkha-mūla-gato vā, suññā-gāragato vā iti paṭisañcikkhati: ‘etaṃ santam etaṃ paṇītam yadidaṃ: sabba-saṅkhāra-samatho, sabbūpadhi-paṭinissaggo, taṇhākkhayo, virāgo, nibbānan’ti. Ayaṃ vuccat’Ānanda, virāga-saññā.

阿難，哪些是離貪想呢？阿難，於此，比庫前往林野，前往樹下，或前往空閒處，如是審察：『此是寂靜，此是殊勝，也即是一切諸行的止息，一切依的捨離，愛盡、離貪、涅槃。』阿難，這稱為離貪想。

Now what, Ānanda, is the perception of dispassion? Here, Ānanda, a bhikkhu who has gone to the wilderness, or to the root of a tree, or to an empty place, considers thus: This is peaceful, this is excellent, that is to say: the pacification of all processes, the letting go of all bases for cleaving, the end of craving, dispassion, Nibbāna. This, Ānanda, is called the perception of dispassion.

“Katamā c’Ānanda, nirodha-saññā? Idh’Ānanda bhikkhu, arañña-gato vā, rukkha-mūla-gato vā, suññā-gāragato vā iti paṭisañcikkhati: ‘etaṃ santam, etaṃ paṇītam, yadidaṃ: sabba-saṅkhāra-samatho, sabbūpadhi-paṭinissaggo taṇhākkhayo, nirodho, nibbānan’ti. Ayaṃ vuccat’Ānanda, nirodha-saññā.

阿難，哪些是滅想呢？阿難，於此，比庫前往林野，前往樹下，或前往空閒處，如是審察：『此是寂靜，此是殊勝，也即是一切諸行的止息，一切依的捨離，愛盡、滅、涅槃。』阿難，這稱為滅想。

Now what, Ānanda, is the perception of cessation? Here, Ānanda, a bhikkhu who has gone to the wilderness, or to the root of a tree, or to an empty place, considers thus: This is peaceful, this is excellent, that is to say: the pacification of all processes, the letting go of all bases for

cleaving, the end of craving, cessation, Nibbāna. This, Ānanda, is called the perception of cessation.

“Katamā c’Ānanda, sabba-loke anabhirata-saññā? Idh’Ānanda bhikkhu, ye loke upāy’upādānā, cetaso adhiṭṭhānā-bhinives’ānusayā, te pajahanto viramati, na upādiyanto. Ayaṃ vuccat’Ānanda, sabba-loke anabhirata-saññā.

阿難，哪些是一切世間不可樂想呢？阿難，於此，比庫對世間的算計、執取、心的取著、執著、隨眠，皆捨斷、不樂、不執取它們。阿難，這稱為一切世間不可樂想。

Now what, Ānanda, is the perception of non-delight in the whole world? Here, Ānanda, a bhikkhu in regard to whatever in the world are selfish means and attachments, or mental determinations, settled beliefs, and tendencies, giving these up, not being attached, he abstains (from them). This, Ānanda, is the perception of non-delight in the whole world.

“Katamā c’Ānanda, sabba-saṅkhāresu anicchā-saññā? Idh’Ānanda bhikkhu, sabba-saṅkhāresu aṭṭiyati harāyati jigucchati. Ayaṃ vuccat’Ānanda, sabba-saṅkhāresu anicchā-saññā.

阿難，哪些是對一切諸行無欲求想呢？阿難，於此，比庫厭惡、慚恥、嫌惡一切諸行。阿難，這稱為對一切諸行無欲求想。

Now what, Ānanda, is the perception of impermanence in all processes? Here, Ānanda, a bhikkhu in regard to all processes is distressed, ashamed, and disgusted. This, Ānanda, is the perception of impermanence in all processes.

“Katamā c’Ānanda, ānāpān’assati? Idh’Ānanda bhikkhu, araṇṇa-gato vā, rukkha-mūla-gato vā, suññā-gāragato vā, nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So sato’va assasati, sato passasati.

阿難，哪些是入出息念呢？阿難，於此，比庫前往林野，前往樹下，

或前往空閒處，結跏趺而坐，保持其身正直，置念於面前。他只念於入息，念於出息。

Now what, Ānanda, is mindfulness while breathing? Here, Ānanda, a bhikkhu who has gone to the wilderness, or to the root of a tree, or to an empty place, sits down. After folding his legs crosswise, setting his body straight, and establishing mindfulness at the front, ever mindful he breathes in, mindful he breathes out.

‘Dīgham vā assasanto ‘dīgham assasāmī’ti pajānāti.

‘Dīgham vā passasanto ‘dīgham passasāmī’ti pajānāti.

入息長時，了知：『我入息長。』出息長時，了知：『我出息長。』

While breathing in long, he knows "I am breathing in long", while breathing out long, he knows "I am breathing out long".

‘Rassam vā assasanto ‘rassam assasāmī’ti pajānāti.

‘Rassam vā passasanto ‘rassam passasāmī’ti pajānāti.

入息短時，了知：『我入息短。』出息短時，了知：『我出息短。』

While breathing in short, he knows "I am breathing in short", while breathing out short, he knows "I am breathing out short".

‘Sabba-kāya-paṭisaṃvedī assasissāmī’ti sikkhati. Sabba-kāya-paṭisaṃvedī passasissāmī’ti sikkhati.

他學：『我將覺知全身而入息。』他學：『我將覺知全身而出息。』

Fully aware of the whole body I will breathe in, like this he trains, fully aware of the whole body I will breathe out, like this he trains.

‘Passambhayaṃ kāya-saṅkhāraṃ assasissāmī’ti sikkhati.

‘Passambhayaṃ kāya-saṅkhāraṃ passasissāmī’ti sikkhati.

他學：『我將平靜身行而入息。』他學：『我將平靜身行而出息。』

Making the bodily process calm I will breathe in, like this he trains, making the bodily process calm I will breathe out, like this he trains.

‘Pīti-paṭisaṃvedī assasissāmī’ti sikkhati. ‘Pīti-paṭisaṃvedī passasissāmī’ti sikkhati.

他學：『我將覺知喜而入息。』他學：『我將覺知喜而出息。』

Fully aware of happiness I will breathe in, like this he trains, fully aware of happiness I will breathe out, like this he trains.

‘Sukha-*paṭisaṃvedī assasissāmī*’*ti sikkhati.* ‘Sukha-*paṭisaṃvedī passasissāmī*’*ti sikkhati.*

他學：『我將覺知樂而入息。』他學：『我將覺知樂而出息。』

Fully aware of pleasure I will breathe in, like this he trains, fully aware of pleasure I will breathe out, like this he trains.

‘Citta-*saṅkhāra-paṭisaṃvedī assasissāmī*’*ti sikkhati.*

‘Citta-*saṅkhāra-paṭisaṃvedī passasissāmī*’*ti sikkhati.*

他學：『我將覺知心行而入息。』他學：『我將覺知心行而出息。』

Fully aware of the mental process I will breathe in, like this he trains, fully aware of the mental process I will breathe out, like this he trains.

‘*Passambhayaṃ citta-saṅkhāraṃ assasissāmī*’*ti sikkhati.*

‘*Passambhayaṃ citta-saṅkhāraṃ passasissāmī*’*ti sikkhati.*

他學：『我將平靜心行而入息。』他學：『我將平靜心行而出息。』

Making the mental process calm I will breathe in, like this he trains, making the mental process calm I will breathe out, like this he trains.

‘Citta-*paṭisaṃvedī assasissāmī*’*ti sikkhati.* ‘Citta-*paṭisaṃvedī passasissāmī*’*ti sikkhati.*

他學：『我將覺知心而入息。』他學：『我將覺知心而出息。』

Fully aware of the mind I will breathe in, like this he trains, fully aware of the mind I will breathe out, like this he trains.

‘*Abhippamodayaṃ cittaṃ assasissāmī*’*ti sikkhati.*

‘*Abhippamodayaṃ cittaṃ passasissāmī*’*ti sikkhati.*

他學：『我將喜悅心而入息。』他學：『我將喜悅心而出息。』

Gladdening the mind I will breathe in, like this he trains, gladdening the mind I will breathe out, like this he trains.

‘*Samādahaṃ cittaṃ assasissāmī*’*ti sikkhati.*

‘*Samādahaṃ cittaṃ passasissāmī*’*ti sikkhati.*

他學：『我將專注心而入息。』他學：『我將專注心而出息。』
Concentrating the mind I will breathe in, like this he trains, concentrating the mind I will breathe out, like this he trains.

‘Vimocayaṃ cittaṃ assasissāmī’ti sikkhati.
‘Vimocayaṃ cittaṃ passasissāmī’ti sikkhati.

他學：『我將解脫心而入息。』他學：『我將解脫心而出息。』
Freeing the mind I will breathe in, like this he trains, freeing the mind I will breathe out, like this he trains.

‘Aniccānupassī assasissāmī’ti sikkhati. ‘Aniccānupassī passasissāmī’ti sikkhati.

他學：『我將隨觀無常而出息。』他學：『我將隨觀無常而入息。』
Contemplating impermanence I will breathe in, like this he trains, contemplating impermanence I will breathe out, like this he trains.

‘Virāgānupassī assasissāmī’ti sikkhati. ‘Virāgānupassī passasissāmī’ti sikkhati.

他學：『我將隨觀離貪而入息。』他學：『我將隨觀離貪而出息。』
Contemplating dispassion I will breathe in, like this he trains, contemplating dispassion I will breathe out, like this he trains.

‘Nirodhānupassī assasissāmī’ti sikkhati. ‘Nirodhānupassī passasissāmī’ti sikkhati.

他學：『我將隨觀滅而入息。』他學：『我將隨觀滅而出息。』
Contemplating cessation I will breathe in, like this he trains, contemplating cessation I will breathe out, like this he trains.

‘Paṭinissaggānupassī assasissāmī’ti sikkhati.
‘Paṭinissaggānupassī passasissāmī’ti sikkhati. Ayaṃ vuccat’Ānanda, ānāpān’assati.

他學：『我將隨觀捨離而入息。』他學：『我將隨觀捨離而出息。』
阿難，這稱為入出息念。

Contemplating letting go I will breathe in, like this he trains, contemplating letting go I will breathe out, like this he trains. This, Ānanda, is mindfulness while breathing.

“Sace kho tvaṃ, Ānanda, Girimānandassa bhikkhuno, imā dasa saññā, bhāseyyā’si. Ṭhānaṃ kho panetaṃ vijjati yaṃ Girimānandassa bhikkhuno, imā dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyyā”ti.

阿難，如果你前往吉利馬難達比庫之處說此十種想，這將有可能在吉利馬難達比庫聽了此十種想後，他的病將能立刻止息。」

If you, Ānanda, having approached the bhikkhu Girimānanda, were to recite these ten perceptions, then it is possible that having heard the ten perceptions, the bhikkhu Girimānanda’s affliction would immediately abate.”

Atha kho āyasmā Ānando, Bhagavato santike imā dasa saññā uggahetvā yen’āyasmā Girimānando tenupasaṅkami; upasaṅkamtivā āyasmato Girimānandassa imā dasa saññā abhāsi. Atha kho āyasmato Girimānandassa dasa saññā sutvā so ābādho ṭhānaso paṭippassambhi. Vuṭṭhahi c’āyasmā Girimānando tamhā ābādhā. Tathā pahīno ca pan’āyasmato Girimānandassa so ābādho ahoṣī’ti.

當時，具壽阿難在世尊跟前學習了此十種想之後，前往具壽吉利馬難達之處。去到之後，向具壽吉利馬難達說此十種想。當時，具壽吉利馬難達在聽了此十種想後，他的病立刻止息。具壽吉利馬難達因此病癒，具壽吉利馬難達的病由此消失。

Then venerable Ānanda, having learned these ten perceptions from the Blessed One, approached venerable Girimānanda, and after approaching he recited these ten perceptions to venerable Girimānanda. Then, having heard these ten perceptions, venerable Girimānanda’s affliction immediately abated, and venerable Girimānanda arose from that affliction, and by that venerable Girimānanda’s affliction was brought to an end.

Girimānanda Suttaṃ niṭṭhitam.

吉利馬難達經完畢。

Here ends the Discourse to Girimānanda.

MAHĀ-SATIPATṬHĀNA SUTTA (M.Nikāya 10; D.Nikāya 22)

大念處經 (中部·第 10 經；長部·第 22 經)

*THE GREAT DISCOURSE ON THE
FOUNDATIONS OF MINDFULNESS*

Uddeso

總說

The Summary

Evaṃ me sutam: ekam samayaṃ Bhagavā, Kurūsu viharati Kammāsadammanā nāma Kurūnaṃ nigamo.

如是我聞，一時世尊住在俱盧國的一個市鎮，名為劍磨瑟曇。

Thus I heard: at one time the Blessed One was dwelling amongst the Kurus near a market town of the Kurus named Kammāsadamma.

Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo”ti. “Bhadante”ti kho te bhikkhū Bhagavato paccassosum Bhagavā etadavoca:

那時世尊稱呼諸比庫說：「諸比庫。」諸比庫回答說：「世尊。」世尊如此開示：

There the Blessed One addressed the bhikkhus (saying): “Bhikkhus! Venerable sir!” those bhikkhus replied to the Blessed One, and the Blessed One said this:

“Ekā-yano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā soka-pariddavānaṃ samatikkamāya dukkha-domanassānaṃ atthaṅ-gamāya nāyassa adhigamāya nibbānassa sacchi-kiriyaṃ, yadidaṃ

cattāro satipaṭṭhānā.

「諸比庫，這是使眾生清淨、超越憂愁與悲傷、滅除痛苦與憂惱、成就正道與現證涅槃的單一道路，那就是四念處。

"This is a one-way path, bhikkhus, for the purification of beings, for the overcoming of grief and lamentation, for the extinction of pain and sorrow, for attaining the right way, for the direct realisation of Nibbāna, that is to say, the four ways of attending to mindfulness.

Katame cattāro? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ; vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ; citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ; dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ.

何謂四念處？在此，諸比庫，比庫以熱誠、正知、正念安住於觀身為身，去除對世間的貪欲及憂惱。他以熱誠、正知、正念安住於觀受為受，去除對世間的貪欲及憂惱。他以熱誠、正知、正念安住於觀心為心，去除對世間的貪欲及憂惱。他以熱誠、正知、正念安住於觀法為法，去除對世間的貪欲及憂惱。

Which four? Here, bhikkhus, a bhikkhu dwells contemplating (the nature of) the body in the body, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world. He dwells contemplating (the nature of) feelings in feelings, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world. He dwells contemplating (the nature of) the mind in the mind, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world. He dwells contemplating (the nature of) things in (various) things, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Uddeso niṭṭhito.

總說節完畢。

The Summary is Finished.

① Kāyānupassanā

身念處

Contemplation of the Body

1. Ānāpāna Pabba

安般念節

The Section about In-breathing and Out-breathing

Kathañca, bhikkhave, bhikkhu kāye kāyānupassī viharati? Idha, bhikkhave, bhikkhu arañña-gato vā rukkha-mūla-gato vā suññā-gāra-gato vā nisīdati pallaṅkam ābhujitvā ujum kāyam pañidhāya parimukham satim upatthapetvā, so sato'va assasati, sato passasati.

諸比庫，比庫如何安住於觀身為身呢？在此，諸比庫，比庫前往森林、樹下或空地，盤腿而坐，保持身體正直，安立正念在自己面前。他正念地吸氣，正念地呼氣。

And how, bhikkhus, does a bhikkhu dwell contemplating (the nature of) the body in the body? Here, bhikkhus, a bhikkhu who has gone to the wilderness, or has gone to the root of a tree, or has gone to an empty place, sits down. After folding his legs crosswise, setting his body straight, and establishing mindfulness at the front, always mindful he breathes in, mindful he breathes out.

Dīgham vā assasanto 'dīgham assasāmī'ti pajānāti,
dīgham vā passasanto 'dīgham passasāmī'ti pajānāti;
rassam vā assasanto 'rassam assasāmī'ti pajānāti,
rassam vā passasanto 'rassam passasāmī'ti pajānāti;
'sabba-kāya-paṭisaṃvedī assasissāmī'ti sikkhati,
'sabba-kāya-paṭisaṃvedī passasissāmī'ti sikkhati;
'passambhayaṃ kāya-saṅkhāraṃ assasissāmī'ti sikkhati,
'passambhayaṃ kāya-saṅkhāraṃ passasissāmī'ti sikkhati.

吸氣長的時候，他了知：『我吸氣長。』呼氣長的時候，他了知：『我呼氣長。』吸氣短的時候，他了知：『我吸氣短。』呼氣短的時候，

他了知：『我呼氣短。』他如此訓練：『我應當覺知全身而吸氣。』他如此訓練：『我應當覺知全身而呼氣。』他如此訓練：『我應當平靜身行而吸氣。』他如此訓練：『我應當平靜身行而呼氣。』

While breathing in long, he knows "I am breathing in long", or, while breathing out long, he knows "I am breathing out long"; or, while breathing in short, he knows "I am breathing in short", or, while breathing out short, he knows "I am breathing out short". Experiencing the whole body I will breathe in, like this he trains, experiencing the whole body I will breathe out, like this he trains; calming the bodily process I will breathe in, like this he trains, calming the bodily process I will breathe out, like this he trains.

Seyyathā'pi, bhikkhave, dakkho bhama-kāro vā bhama-kārantevāsī vā dīgham vā añchanto 'dīgham añchāmī'ti pajānāti, rassam vā añchanto 'rassam añchāmī'ti pajānāti, evam-eva kho, bhikkhave, bhikkhu dīgham vā assasanto 'dīgham assasāmī'ti pajānāti, dīgham vā passasanto 'dīgham passasāmī'ti pajānāti; rassam vā assasanto 'rassam assasāmī'ti pajānāti, rassam vā passasanto 'rassam passasāmī'ti pajānāti; 'sabba-kāya-paṭisaṁvedī assasissāmī'ti sikkhati, 'sabba-kāya-paṭisaṁvedī passasissāmī'ti sikkhati; 'passam-bhayam kāya-saṅkhāram assasissāmī'ti sikkhati, 'passambhayam kāya-saṅkhāram passasissāmī'ti sikkhati.

諸比庫，就像善巧的車床師或他的學徒，當他做長彎的時候，他了知：『我做長彎。』當他做短彎的時候，他了知：『我做短彎。』同樣地，當比庫吸氣長的時候，他了知：『我吸氣長。』呼氣長的時候，他了知：『我呼氣長。』吸氣短的時候，他了知：『我吸氣短。』呼氣短的時候，他了知：『我呼氣短。』他如此訓練：『我應當覺知全身而吸氣。』他如此訓練：『我應當覺知全身而呼氣。』他如此訓練：『我應當平靜身行而吸氣。』他如此訓練：『我應當平靜身行而呼氣。』

Just as, bhikkhus, a clever turner or turner's apprentice while making a long turn knows "I am making a long turn", or, while making a short turn knows "I am making a short turn", just so, bhikkhus, a bhikkhu while breathing in long, knows "I am breathing in long", or, while

breathing out long, he knows "I am breathing out long", or, while breathing in short, he knows "I am breathing in short"; or, while breathing out short, he knows "I am breathing out short". Experiencing the whole body I will breathe in, like this he trains, experiencing the whole body I will breathe out, like this he trains; calming the bodily process I will breathe in, like this he trains, calming the bodily process I will breathe out, like this he trains.

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati, samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

Thus he dwells contemplating (the nature of) the body in the body in regard to himself, or, he dwells contemplating (the nature of) the body in the body in regard to others, or, he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others, or, he dwells contemplating the nature of origination in the body, or, he dwells contemplating the nature of dissolution in the body, or, he dwells contemplating the nature of origination and dissolution in the body.

‘Atthi kāyo’*ti vā pan’*assa sati paccupaṭṭhitā hoti, yāva-d-eva nāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam’*pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.*

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比庫，這就是比庫安住於觀身為身的方法。

Or else mindfulness that "there is a body" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached

to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating (the nature of) the body in the body.

Ānāpāna Pabbam niṭṭhitam.

安般念節完畢。

The Section about In-breathing and Out-breathing is Finished.

2. Iriyāpatha Pabba

四威儀節

The Section about the Four Postures

Puna ca param, bhikkhave, bhikkhu gacchanto vā 'gacchāmī'ti pajānāti, ṭhito vā 'ṭhito'mhī'ti pajānāti, nisinno vā 'nisinno'mhī'ti pajānāti, sayāno vā 'sayāno'mhī'ti pajānāti. Yathā yathā vā pan'assa kāyo pañihito hoti tathā tathā nam pajānāti.

再者，諸比丘，行走時比丘了知：『我正在行走。』站立時他了知：『我正站立著。』坐著時他了知：『我正坐著。』騎著時他了知：『我正在騎著。』無論身體處在那一種姿勢，他都如實地了知。

Moreover, bhikkhus, a bhikkhu while going knows "I am going"; or, standing he knows "I am standing"; or, sitting he knows "I am sitting"; or, while lying down he knows "I am lying down"; or, in whatever way his body is disposed, he knows it is (disposed) in that way.

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammā nupassī vā kāyasmim viharati, samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

Thus he dwells contemplating (the nature of) the body in the body in

regard to himself, or, he dwells contemplating (the nature of) the body in the body in regard to others, or, he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others, or, he dwells contemplating the nature of origination in the body, or, he dwells contemplating the nature of dissolution in the body, or, he dwells contemplating the nature of origination and dissolution in the body.

‘Atthi kāyo’*ti vā pan’*assa sati paccupaṭṭhitā hoti yāva-d-eva nāṇa-mattāya patissati-mattāya anissito ca viharati na ca kiñci loke upādiyati. Evam’*pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.*

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比庫，這就是比庫安住於觀身爲身的方法。

Or else mindfulness that “there is a body” is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating (the nature of) the body in the body.

Iriyāpatha Pabbam niṭṭhitam.

四威儀節完畢。

The Section about the Four Postures is Finished.

3. Sampajañña Pabba

四正知節

The Section about Four Clear Awareness

Puna ca param, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti; ālokite vilokite sampajānakārī hoti; samīñjite pasārite sampajānakārī hoti; saṅghāṭi-patta-cīvara-dhāraṇe sampajānakārī hoti; asite pīte khāyite sāyite sampajānakārī hoti; uccāra-passāva-kamme sampajānakārī hoti; gate ṭhite

nisinne sutte jāgarite bhāsīte tuṅhī-bhāve sampajānakārī hoti.

再者，諸比丘，向前進或返回的時候，比丘以正知而行。向前看或向旁看的時候，他以正知而行。屈伸肢體的時候，他以正知而行。穿著袈裟、執持衣鉢的時候，他以正知而行。吃飯、喝水、咀嚼、嚼味的時候，他以正知而行。大小便利的時候，他以正知而行。走路、站立、坐著、入睡與醒來、說話或沈默的時候，他以正知而行。*Moreover, bhikkhus, a bhikkhu in going forwards, in going back, is one who practises with clear awareness; in looking ahead, or in looking around, he is one who practises with clear awareness; in bending or in stretching, he is one who practises with clear awareness; in bearing his double-robe, bowl, and (other) robes, he is one who practises with clear awareness; in eating, in drinking, in chewing, in tasting, he is one who practises with clear awareness; in passing stool and urine, he is one who practises with clear awareness; in going, in standing, in sitting; in sleeping, in waking; in talking, and in maintaining silence, he is one who practises with clear awareness.*

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati, samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

Thus he dwells contemplating (the nature of) the body in the body in regard to himself, or, he dwells contemplating (the nature of) the body in the body in regard to others, or, he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others, or, he dwells contemplating the nature of origination in the body, or, he dwells contemplating the nature of dissolution in the body, or, he dwells contemplating the nature of origination and dissolution in the body.

'Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti yāva-d-eva nāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam'pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比庫，這就是比庫安住於觀身爲身的方法。

Or else mindfulness that "there is a body" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating (the nature of) the body in the body.

Sampajañña Pabbam niṭṭhitam.

四正知節完畢。

The Section about Four Clear Awareness is Finished.

4. Paṭikkūla-Manasikāra Pabba

不淨觀節

The Section about Applying the Mind to Repulsiveness

Puna ca param, bhikkhave, bhikkhu imam-eva kāyam uddham pāda-talā adho kesa-matthakā taca-pariyantam pūram nānappakārassa asucino paccavekkhati: 'atthi imasmim kāye kesā, lomā, nakhā, dantā, taco, maṁsam, nahāru, aṭṭhi, aṭṭhi-miñjā, vakkam, hadayam, yakanam, kilomakam, pihakam, papphasam, antam, anta-guṇam, udariyam, karīsam, pittam, semham, pubbo, lohitaṁ, sedo, medo, assu, vasā, kheḷo, siṅghānikā, lasikā, muttan'ti.

再者，諸比庫，比庫思惟這個身體，從腳掌思惟上來及從頭髮思惟下去，這個身體由皮膚所包裹，並且充滿許多不淨之物：『在這個身體當中有頭髮、身毛、指甲、牙齒、皮膚、肌肉、筋腱、骨骼、骨

髓、腎臟、心臟、肝臟、肋膜、脾臟、肺臟、腸、腸間膜、胃中物、糞便、膽汁、痰、膿、血、汗、脂肪、淚液、油脂、唾液、鼻涕、關節滑液、尿液。』

Moreover, bhikkhus, a bhikkhu in regard to this very body - from the sole of the feet upwards, from the hair of the head down, bounded by the skin, and full of manifold impurities - reflects (thus): "There are in this body: hairs of the head, body hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidney, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, spit, mucus, synovial fluid, urine."

Seyyathā'pi, bhikkhave, ubhato-mukhā mutoḷī pūrā nana-vihitassa dhaññassa, seyyathīdam: sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ. Tam-enaṃ cakkhumā puriso muñcitvā paccavekkheyya: 'ime sālī, ime vīhī, ime muggā, ime māsā, ime tilā, ime taṇḍulā' ti.

諸比庫，就像一個兩端開口的袋子，裡面裝滿了各種穀類，如粳米、米、綠豆、豆、芝麻、精米。一個視力良好的人打開袋子，檢查它們，說：『這是粳米、這是米、這是綠豆、這是豆、這是芝麻、這是精米。』

Just as though, bhikkhus, there were a bag having two openings, full of various kinds of grain, such as: hill rice, white rice, mungo beans, kidney beans, sesame seeds, chick peas; and a man with good vision having opened it were to reflect (thus): "This is hill rice, this is white rice, these are mungo beans, these are sesame seeds, these are chick peas."

Evam-eva kho, bhikkhave, bhikkhu imam-eva kāyaṃ uddhaṃ pāda-talā adho kesa-matthakā taca-pariyantam pūram nānappakārassa asucino paccavekkhati: 'atthi imasmim kāye kesā, lomā, nakhā, dantā, taco, maṃsaṃ, nahāru, atthi, atthi-miñjā, vakkam, hadayaṃ, yakanam, kilomakam, pihakam, papphasam, antam, anta-guṇam, udariyam, karīsam, pittam, semham, pubbo, lohitaṃ,

sedo, medo, assu, vasā, kheḷo, siṅghānikā, lasikā, muttan'ti.

同樣地，諸比庫，比庫思惟這個身體，從腳掌思惟上來及從頭髮思惟下去，這個身體由皮膚所包裹，並且充滿許多不淨之物：『在這個身體當中有頭髮、身毛、指甲、牙齒、皮膚、肌肉、筋腱、骨骼、骨髓、腎臟、心臟、肝臟、肋膜、脾臟、肺臟、腸、腸間膜、胃中物、糞便、膽汁、痰、膿、血、汗、脂肪、淚液、油脂、唾液、鼻涕、關節滑液、尿液。』

Even so, bhikkhus, a bhikkhu in regard to this very body - from the sole of the feet upwards, from the hair of the head down, bounded by the skin, and full of manifold impurities - reflects (thus): "There are in this body, hairs of the head, body hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidney, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, spit, mucus, synovial fluid, urine."

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati, samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

Thus he dwells contemplating (the nature of) the body in the body in regard to himself, or, he dwells contemplating (the nature of) the body in the body in regard to others, or, he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others, or, he dwells contemplating the nature of origination in the body, or, he dwells contemplating the nature of dissolution in the body, or, he dwells contemplating the nature of origination and dissolution in the body.

‘Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti yāva-d-eva nāṇa-mattāya patissati-mattāya, anissito ca

viharati na ca kiñci loke upādiyati. Evam'pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比庫，這就是比庫安住於觀身爲身的方法。

Or else mindfulness that "there is a body" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating (the nature of) the body in the body.

Paṭikkūla-Manasikāra Pabbam niṭṭhitam.

不淨觀節完畢。

The Section about Applying the Mind to Repulsiveness is Finished.

5. Dhātu-Manasikāra Pabba

界分別觀節

The Section about Applying the Mind to the Elements

Puna ca param, bhikkhave, bhikkhu imam-eva kāyam yathā-ṭhitam yathā-paṇihitam dhātuso paccavekkhati: 'atthi imasmim kāye paṭhavī-dhātu āpo-dhātu tejo-dhātu vāyo-dhātū' ti.

再者，諸比庫，無論身體如何被擺置或安放，比庫都以各種界來觀察這個身體：『在這個身體裡有地界、水界、火界、風界。』

Moreover, bhikkhus, a bhikkhu, in regard to this very body, however placed, however disposed, reflects by way of the elements: "There are in this body, the earth element, the water element, the fire element, the wind element."

Seyyathā'pi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāvim vadhitvā cātummahā-pathe khilaso paṭivbhajitvā nisinno assa.

諸比庫，就像一個熟練的屠夫或屠夫的學徒，屠宰了一頭母牛之後，

將牠切成肉塊，然後坐在十字路口。

Just as though, bhikkhus, a clever butcher, or a butcher's apprentice, were to sit down at a crossroads after slaughtering a cow and dividing it into portions.

Evam-eva kho, bhikkhave, bhikkhu imam-eva kāyaṃ yathā-ṭhitaṃ yathā-panihitaṃ dhātuso paccavekkhati: 'atthi imasmim kāye paṭhavī-dhātu āpo-dhātu tejo-dhātu vāyo-dhātū'ti.

同樣地，諸比庫，無論身體如何被擺置或安放，比庫都以各種界來觀察這個身體：『在這個身體裡有地界、水界、火界、風界。』

Even so, bhikkhus, a bhikkhu in regard to this very body, however placed, however disposed, reflects by way of the elements: "There are in this body, the earth element, the water element, the fire element, the wind element."

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati, samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

Thus he dwells contemplating (the nature of) the body in the body in regard to himself, or, he dwells contemplating (the nature of) the body in the body in regard to others, or, he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others, or, he dwells contemplating the nature of origination in the body, or, he dwells contemplating the nature of dissolution in the body, or, he dwells contemplating the nature of origination and dissolution in the body.

'Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti yāva-d-eva nāṇa-mattāya patissati-mattāya, anissito ca

viharati na ca kiñci loke upādiyati. Evam'pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比庫，這就是比庫安住於觀身爲身的方法。

Or else mindfulness that "there is a body" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating (the nature of) the body in the body.

Dhātu-Manasikāra Pabbarāṇiṭṭhitāṇi.

界分別觀節完畢。

The Section about Applying the Mind to the Elements is Finished.

6. Nava-Sīvathika Pabba

九種墳場觀節

The Section about the Nine Charnel Grounds

i. Puna ca param, bhikkhave, bhikkhu seyyathā'pi passeyya sarīraṇi sīvathikāya chaḍḍitaṇi ekāha-mataṇi vā dvīha-mataṇi vā tīha-mataṇi vā uddhumātakāṇi vinīlakāṇi vipubbaka-jātaṇi, so imam-eva kāyaṇi upasaṇharati: 'ayam'pi kho kāyo evam-dhammo evambhāvī etaṇi anaṭṭo'ti.

再者，諸比庫，比庫在墳場中見到死後經過一天、兩天或三天的被丟棄屍體，那屍體腫脹、變色、腐爛。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

Moreover, bhikkhus, it's as if a bhikkhu might see a body thrown into a charnel ground, dead for one day, or dead for two days, or dead for three days, bloated, discoloured, having become quite rotten. He then compares it with his very own body (thinking): "This body also has such a nature, has such a constitution, has not gone beyond this."

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatta-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati, samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

Thus he dwells contemplating (the nature of) the body in the body in regard to himself, or, he dwells contemplating (the nature of) the body in the body in regard to others, or, he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others, or, he dwells contemplating the nature of origination in the body, or, he dwells contemplating the nature of dissolution in the body, or, he dwells contemplating the nature of origination and dissolution in the body.

‘Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti yāva-d-eva nāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam’pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比庫，這就是比庫安住於觀身為身的方法。

Or else mindfulness that “there is a body” is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating (the nature of) the body in the body.

ii. Puna ca param, bhikkhave, bhikkhu seyyathā’pi passeyya sarīraṃ sīvathikāya chadditaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ supāṇehi vā khajjamānaṃ sigālehi vā

khajjamānaṃ vividhehi vā paṇaka-jātehi khajjamānaṃ,
so imam-eva kāyaṃ upasaṃharati: ‘ayaṃ’pi kho kāyo
evaṃ-dhammo evambhāvī etaṃ anato’ti.

再者，諸比丘，比丘在墳場中見到被丟棄的屍體，被烏鴉、老鷹、
禿鷹、狗、豺狼或各種蟲所啖食。他拿自己的身體來和那具屍體作
比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會
變成那樣，如此的下場是無法避免的。』

*Moreover, bhikkhus, it's as if a bhikkhu might see a body thrown into a
charnel ground, being eaten by crows, or being eaten by hawks, or
being eaten by vultures, or being eaten by dogs, or being eaten by
jackals, or being eaten by various kinds of worms. He then compares it
with his very own body (thinking): "This body also has such a nature,
has such a constitution, has not gone beyond this."*

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā
kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye
kāyānupassī viharati, samudaya-dhammānupassī vā
kāyasmim viharati, vaya-dhammānupassī vā kāyasmim
viharati, samudaya-vaya-dhammānupassī vā kāyasmim
viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安
住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住
於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

*Thus he dwells contemplating (the nature of) the body in the body in
regard to himself, or, he dwells contemplating (the nature of) the body
in the body in regard to others, or, he dwells contemplating (the nature
of) the body in the body in regard to himself and in regard to others, or,
he dwells contemplating the nature of origination in the body, or, he
dwells contemplating the nature of dissolution in the body, or, he dwells
contemplating the nature of origination and dissolution in the body.*

‘Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti
yāva-d-eva nāṇa-mattāya patissati-mattāya, anissito ca
viharati na ca kiñci loke upādiyati. Evaṃ’pi kho,
bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比庫，這就是比庫安住於觀身爲身的方法。

Or else mindfulness that "there is a body" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating (the nature of) the body in the body.

iii. Puna ca param, bhikkhave, bhikkhu seyyathā'pi passeyya sarīraṃ sīvaticāya chaḍḍitaṃ aṭṭhi-saṅkhalikaṃ samaṃsa-lohitaṃ nahāru-sambandhaṃ so imam-eva kāyaṃ upasaṃharati 'ayam'pi kho kāyo evaṃ-dhammo evambhāvī etaṃ anatīto'ti.

再者，諸比庫，比庫在墳場中見到被丟棄的屍體，已經變成隻剩下血肉附著的一具骸骨，依靠筋腱而連結在一起。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

Moreover, bhikkhus, it's as if a bhikkhu might see a body thrown into a charnel ground, a skeleton, with flesh and blood, bound together by tendons. He then compares it with his very own body (thinking): "This body also has such a nature, has such a constitution, has not gone beyond this."

Iti ajjhataṃ vā kāye kāyānupassī viharati bahiddhā vā kāye kāyānupassī viharati ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati vaya-dhammānupassī vā kāyasmim viharati samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身爲身、安住於觀照外在的身爲身或安住於觀照內在與外在的身爲身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

Thus he dwells contemplating (the nature of) the body in the body in regard to himself, or, he dwells contemplating (the nature of) the body

in the body in regard to others, or, he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others, or, he dwells contemplating the nature of origination in the body, or, he dwells contemplating the nature of dissolution in the body, or, he dwells contemplating the nature of origination and dissolution in the body.

‘Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti yāva-d-eva nāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam’pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比庫，這就是比庫安住於觀身爲身的方法。

Or else mindfulness that “there is a body” is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating (the nature of) the body in the body.

iv. Puna ca param, bhikkhave, bhikkhu seyyathā’pi passeyya sarīraṃ sīvathi-kāya chaḍḍitaṃ aṭṭhi-saṅkhalikaṃ nimmaṃsa-lohita-makkhitaṃ nahāru-sambandhaṃ so imam-eva kāyaṃ upasaṃharati ‘ayam’pi kho kāyo evaṃ-dhammo evambhāvī etaṃ anaṭṭo’ti.

再者，諸比庫，比庫在墳場中見到被丟棄的屍體，已經變成一具沒有肉而只有血跡漫塗的骸骨，依靠筋腱而連結在一起。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

Moreover, bhikkhus, it’s as if a bhikkhu might see a body thrown into a charnel ground, a skeleton, without flesh, smeared with blood, bound together by tendons. He then compares it with his very own body (thinking): “This body also has such a nature, has such a constitution, has not gone beyond this.”

Iti ajjhataṃ vā kāye kāyānupassī viharati

kāye kāyānupassī viharati, ajjhatta-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati, samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

Thus he dwells contemplating (the nature of) the body in the body in regard to himself, or, he dwells contemplating (the nature of) the body in the body in regard to others, or, he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others, or, he dwells contemplating the nature of origination in the body, or, he dwells contemplating the nature of dissolution in the body, or, he dwells contemplating the nature of origination and dissolution in the body.

'Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti yāva-d-eva nāṇa-mattāya patissati-mattāya. Anissito ca viharati na ca kiñci loke upādiyati. Evam'pi, kho bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比庫，這就是比庫安住於觀身為身的方法。

Or else mindfulness that "there is a body" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating (the nature of) the body in the body.

v. Puna ca param, bhikkhave, bhikkhu seyyathā'pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ atṭhi-saṅkhalikaṃ apagata-māṃsa-lohitaṃ nahāru-sambandhaṃ so imam-eva kāyaṃ upasaṃharati 'ayam'pi kho kāyo evaṃ-dhammo evambhāvī etaṃ anatīto'ti.

再者，諸比庫，比庫在墳場中見到被丟棄的屍體，已經變成沒有血肉的骸骨，依靠筋腱而連結在一起。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

Moreover, bhikkhus, it's as if a bhikkhu might see a body thrown into a charnel ground, a skeleton, no longer having flesh and blood, bound together by tendons. He then compares it with his very own body (thinking): "This body also has such a nature, has such a constitution, has not gone beyond this."

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

Thus he dwells contemplating (the nature of) the body in the body in regard to himself, or, he dwells contemplating (the nature of) the body in the body in regard to others, or, he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others, or, he dwells contemplating the nature of origination in the body, or, he dwells contemplating the nature of dissolution in the body, or, he dwells contemplating the nature of origination and dissolution in the body.

‘Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti, yāva-d-eva nāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam’pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只為了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比庫，這就是比庫安住於觀身為身的方法。

Or else mindfulness that "there is a body" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating (the nature of) the body in the body.

vi. Puna ca param, bhikkhave, bhikkhu seyyathā'pi passeyya sarīram sīvathikāya chadditam atthikāni apagata-sambandhāni disā-vidisāsu vikkhittāni aññena hatthaṭṭhikam aññena pādaṭṭhikam aññena jaṅghaṭṭhikam aññena ūraṭṭhikam aññena kaṭaṭṭhikam aññena piṭṭhikaṅṭakam aññena sīsakaṭāham so imam-eva kāyam upasamharati 'ayam'pi kho kāyo evam-dhammo evambhāvī etaṃ anatīto'ti.

再者，諸比庫，比庫在墳場中見到被丟棄的屍體，已經變成分散在各處的骨頭：這裡一塊手骨、那裡一塊腳骨，這裡一塊小腿骨、那裡一塊大腿骨、這裡一塊髖骨、那裡一塊背骨、這裡是頭蓋骨。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』
Moreover, bhikkhus, it's as if a bhikkhu might see a body thrown into a charnel ground, with bones no longer bound together, scattered in all directions, with a hand-bone here, with a foot-bone there, with a knee-bone here, with a thigh-bone there, with a hip-bone here, with a bone of the back there, with the skull here. He then compares it with his very own body (thinking): "This body also has such a nature, has such a constitution, has not gone beyond this."

Iti ajjhataṃ vā kāye kāyānupassī viharati bahiddhā vā kāye kāyānupassī viharati ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati vaya-dhammānupassī vā kāyasmim viharati samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安

住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

Thus he dwells contemplating (the nature of) the body in the body in regard to himself, or, he dwells contemplating (the nature of) the body in the body in regard to others, or, he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others, or, he dwells contemplating the nature of origination in the body, or, he dwells contemplating the nature of dissolution in the body, or, he dwells contemplating the nature of origination and dissolution in the body.

‘Atthi kāyo’ti vā pan’assa sati paccupatthitā hoti yāva·d·eva nāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam’pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比庫，這就是比庫安住於觀身為身的方法。

Or else mindfulness that “there is a body” is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating (the nature of) the body in the body.

vii. Puna ca param, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sīvathikāya chadditam aṭṭhikāni setāni saṅkha-vaṇṇupanibhāni so imam·eva kāyam upasaṃharati ‘ayam’pi kho kāyo evam·dhammo evambhāvī etaṃ anatīto’ti.

再者，諸比庫，比庫在墳場中見到被丟棄的屍體，已經變成貝殼色的白骨。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

Moreover, bhikkhus, it’s as if a bhikkhu might see a body thrown into a charnel ground, having white bones, like the colour of a conch. He then

compares it with his very own body (thinking): "This body also has such a nature, has such a constitution, has not gone beyond this."

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati, samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

Thus he dwells contemplating (the nature of) the body in the body in regard to himself, or, he dwells contemplating (the nature of) the body in the body in regard to others, or, he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others, or, he dwells contemplating the nature of origination in the body, or, he dwells contemplating the nature of dissolution in the body, or, he dwells contemplating the nature of origination and dissolution in the body.

'Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti yāva-d-eva nāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam'pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比庫，這就是比庫安住於觀身為身的方法。

Or else mindfulness that "there is a body" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating (the nature of) the body in the body.

viii. Puna ca paraṃ, bhikkhave, bhikkhu seyyathā'pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikāni

puñjakitāni tero-vassikāni so imam·eva kāyaṃ upasaṃharati ‘ayam’pi kho kāyo evaṃ-dhammo evambhāvī etaṃ anatīto’ti.

再者，諸比庫，比庫在墳場中見到被丟棄的屍體，已變成經過一年以上的一堆骨頭。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

Moreover, bhikkhus, it's as if a bhikkhu might see a body thrown into a charnel ground, a heap of bones more than a year old. He then compares it with his very own body (thinking): "This body also has such a nature, has such a constitution, has not gone beyond this."

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati vaya-dhammānupassī vā kāyasmim viharati samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

Thus he dwells contemplating (the nature of) the body in the body in regard to himself, or, he dwells contemplating (the nature of) the body in the body in regard to others, or, he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others, or, he dwells contemplating the nature of origination in the body, or, he dwells contemplating the nature of dissolution in the body, or, he dwells contemplating the nature of origination and dissolution in the body.

‘Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti yāva-d·eva nāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ’pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比庫，這就是比庫安住於觀身為

身的方法。

Or else mindfulness that "there is a body" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating (the nature of) the body in the body.

ix. Puna ca param, bhikkhave, bhikkhu seyyathā'pi passeyya sarīraṃ sīvathikāya chadditaṃ atthikāni pūṭini cuṇṇaka-jātāni, so imam-eva kāyaṃ upasaṃharati 'ayam'pi kho kāyo evaṃ-dhammo evambhāvī etaṃ anatīto'ti.

再者，比庫，比庫在墳場中見到被丟棄的屍體，骨頭已經腐朽成骨粉。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

Moreover, bhikkhus, it's as if a bhikkhu might see a body thrown into a charnel ground, rotten bones that have become like powder. He then compares it with his very own body (thinking): "This body also has such a nature, has such a constitution, has not gone beyond this."

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati, samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

Thus he dwells contemplating (the nature of) the body in the body in regard to himself, or, he dwells contemplating (the nature of) the body in the body in regard to others, or, he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others, or, he dwells contemplating the nature of origination in the body, or, he

dwells contemplating the nature of dissolution in the body, or, he dwells contemplating the nature of origination and dissolution in the body.

‘Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti yāva-d-eva nāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam’pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比庫，這就是比庫安住於觀身爲身的方法。

Or else mindfulness that “there is a body” is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating (the nature of) the body in the body.

Nava-Sīvathika Pabbam̃ niṭṭhitam̃.

九種墳場觀節完畢。

The Contemplations of the Nine Charnel Ground are Finished.

Kāyānupassanā niṭṭhitā.

身念處完畢。

The Contemplations of the Body are Finished

② Vedanānupassanā

受念處

Contemplation of the Feelings

Kathaṇ-ca, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati?

再者，諸比庫，比庫如何安住於觀受爲受呢？

And how, bhikkhus, does a bhikkhu dwell contemplating (the nature of) feelings in feelings?

1. Idha, bhikkhave, bhikkhu sukhaṃ vedanaṃ vediyamāno 'sukhaṃ vedanaṃ vediyāmī'ti pajānāti.

在此，諸比庫，感到樂受時，比庫了知：『我感到樂受。』

Here, bhikkhus, a bhikkhu while experiencing a pleasant feeling knows "I am experiencing a pleasant feeling."

2. Dukkhaṃ vedanaṃ vediyamāno 'dukkhaṃ vedanaṃ vediyāmī'ti pajānāti.

感到苦受時，他了知：『我感到苦受。』

Or, while experiencing an unpleasant feeling he knows "I am experiencing an unpleasant feeling."

3. Adukkhamasukhaṃ vā vedanaṃ vediyamāno 'adukkkhamasukhaṃ vedanaṃ vediyāmī'ti pajānāti.

感到不苦不樂受時，他了知：『我感到不苦不樂受。』

Or, while experiencing a neither-unpleasant-nor-pleasant feeling he knows "I am experiencing a neither-unpleasant-nor-pleasant feeling."

4. Sāmisarṃ vā sukhaṃ vedanaṃ vediyamāno 'sāmisarṃ sukhaṃ vedanaṃ vediyāmī'ti pajānāti.

感到有愛染的樂受時，他了知：『我感到有愛染的樂受。』

Or, while experiencing a sensual pleasant feeling he knows "I am experiencing a sensual pleasant feeling."

5. Nirāmisarṃ vā sukhaṃ vedanaṃ vediyamāno 'nirāmisarṃ sukhaṃ vedanaṃ vediyāmī'ti pajānāti.

感到沒有愛染的樂受時，他了知：『我感到沒有愛染的樂受。』

Or, while experiencing a spiritual pleasant feeling he knows "I am experiencing a spiritual pleasant feeling."

6. Sāmisarṃ vā dukkhaṃ vedanaṃ vediyamāno 'sāmisarṃ dukkhaṃ vedanaṃ vediyāmī'ti pajānāti.

感到有愛染的苦受時，他了知：『我感到有愛染的苦受。』

Or, while experiencing a sensual unpleasant feeling he knows "I am experiencing a sensual unpleasant feeling."

7. Nirāmisam vā dukkham vedanam vediyamāno
'nirāmisam dukkham vedanam vediyāmī'ti pajānāti.

感到沒有愛染的苦受時，他了知：『我感到沒有愛染的苦受。』

Or, while experiencing a spiritual unpleasant feeling he knows "I am experiencing a spiritual unpleasant feeling."

8. Sāmisam vā adukkhamasukham vedanam vediyamāno
'sāmisam adukkhamasukham vedanam vediyāmī'ti
pajānāti.

感到有愛染的不苦不樂受時，他了知：『我感到有愛染的不苦不樂受。』

Or, while experiencing a sensual neither-unpleasant-nor-pleasant feeling he knows "I am experiencing a sensual neither-unpleasant-nor-pleasant feeling."

9. Nirāmisam vā adukkhamasukham vedanam
vediyamāno 'nirāmisam adukkhamasukham vedanam
vediyāmī'ti pajānāti.

感到沒有愛染的不苦不樂受時，他了知：『我感到沒有愛染的不苦不樂受。』

Or, while experiencing an spiritual neither-unpleasant-nor-pleasant feeling he knows "I am experiencing an spiritual neither-unpleasant-nor-pleasant feeling."

Iti ajjhattam vā vedanāsu vedanānupassī viharati,
bahiddhā vā vedanāsu vedanānupassī viharati,
ajjhatta-bahiddhā vā vedanāsu vedanānupassī viharati,
samudaya-dhammānupassī vā vedanāsu viharati,
vaya-dhammānupassī vā vedanāsu viharati, samudaya-
vaya-dhammānupassī vā vedanāsu viharati.

如此，他安住於觀照內在的受為受、安住於觀照外在的受為受或安住於觀照內在與外在的受為受。他安住於觀照受的生起現象、安住於觀照受的壞滅現象或安住於觀照受的生起與壞滅現象。

Thus he dwells contemplating (the nature of) feelings in feelings in

regard to himself, or, he dwells contemplating (the nature of) feelings in feelings in regard to others, or, he dwells contemplating (the nature of) feelings in feelings in regard to himself and in regard to others, or, he dwells contemplating the nature of origination in the feelings, or, he dwells contemplating the nature of dissolution in the feelings, or, he dwells contemplating the nature of origination and dissolution in the feelings.

‘Atthi vedanā’ti vā pan’assa sati paccupaṭṭhitā hoti yāva-d-eva nāṇa-mattāya patissati-mattāya. Anissito ca viharati na ca kiñci loke upādiyati. Evañ kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.

或者他建立起『有受』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比庫，這就是比庫安住於觀受爲受的方法。

Or else mindfulness that “there are feelings” is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating (the nature of) feelings in feelings.

Vedanānupassanā niṭṭhitā.

受念處完畢。

Contemplation of the Feelings is Finished.

③ Cittānupassanā

心念處

Contemplation of the Mind

Kathañ-ca pana, bhikkhave, bhikkhu citte cittānupassī viharati?

再者，諸比庫，比庫如何安住於觀心爲心呢？

And how, bhikkhus, does a bhikkhu dwell contemplating (the nature of) the mind in the mind?

1. Idha, bhikkhave, bhikkhu sarāgam vā cittaṃ 'sarāgam cittaṃ'ti pajānāti.

在此，諸比丘，比丘了知有貪欲的心為有貪欲的心。

Here, bhikkhus, a bhikkhu having a mind with passion knows "the mind has passion."

2. Vīta-rāgam vā cittaṃ 'vīta-rāgam cittaṃ'ti pajānāti.

了知沒有貪欲的心為沒有貪欲的心。

Or, having a mind without passion he knows "the mind is without passion."

3. Sadosaṃ vā cittaṃ 'sadosaṃ cittaṃ'ti pajānāti.

了知有瞋恨的心為有瞋恨的心。

Or, having a mind with hate he knows "the mind has hate."

4. Vīta-dosaṃ vā cittaṃ 'vīta-dosaṃ cittaṃ'ti pajānāti.

了知沒有瞋恨的心為沒有瞋恨的心。

Or, having a mind without hate he knows "the mind is without hate."

5. Samohaṃ vā cittaṃ 'samohaṃ cittaṃ'ti pajānāti.

了知有愚癡的心為有愚癡的心。

Or, having a mind with delusion he knows "the mind has delusion."

6. Vīta-mohaṃ vā cittaṃ 'vīta-mohaṃ cittaṃ'ti pajānāti.

了知沒有愚癡的心為沒有愚癡的心。

Or, having a mind without delusion he knows "the mind is without delusion."

7. Saṅkhittaṃ vā cittaṃ 'saṅkhittaṃ cittaṃ'ti pajānāti.

了知收縮的心為收縮的心。

Or, having a mind that is collected he knows "the mind is collected."

8. Vikkhittaṃ vā cittaṃ 'vikkhittaṃ cittaṃ'ti pajānāti.

了知散亂的心為散亂的心。

Or, having a mind that is scattered he knows "the mind is scattered."

9. Mahaggataṃ vā cittaṃ 'mahaggataṃ cittaṃ'ti pajānāti.

了知廣大的心爲廣大的心。

Or, having a mind become very great he knows "the mind has become very great."

10. Amahaggataṃ vā cittaṃ 'amahaggataṃ cittaṃ'ti pajānāti.

了知不廣大的心爲不廣大的心。

Or, having a mind not become very great he knows "the mind has not become very great."

11. Sauttaraṃ vā cittaṃ 'sauttaraṃ cittaṃ'ti pajānāti.

了知有上的心爲有上的心。

Or, having a mind that is surpassable he knows "the mind is surpassable."

12. Anuttaraṃ vā cittaṃ 'anuttaraṃ cittaṃ'ti pajānāti.

了知無上的心爲無上的心。

Or, having a mind that is unsurpassable he knows "the mind is unsurpassable."

13. Samāhitaṃ vā cittaṃ 'samāhitaṃ cittaṃ'ti pajānāti.

了知專一的心爲專一的心。

Or, having a mind that is concentrated he knows "the mind is concentrated."

14. Asamāhitaṃ vā cittaṃ 'asamāhitaṃ cittaṃ'ti pajānāti.

了知不專一的心爲不專一的心。

Or, having a mind that is not concentrated he knows "the mind is not concentrated."

15. Vimuttaṃ vā cittaṃ 'vimuttaṃ cittaṃ'ti pajānāti.

了知解脫的心爲解脫的心。

Or, having a mind that is liberated he knows "the mind is liberated."

16. Avimuttaṃ vā cittaṃ 'avimuttaṃ cittaṃ'ti pajānāti.

了知未解脫的心爲未解脫的心。

Or, having a mind that is not liberated he knows "the mind is not

liberated."

Iti ajjhataṃ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhata-bahiddhā vā citte cittānupassī viharati, samudaya-dhammānupassī vā cittasmim viharati, vaya-dhammānupassī vā cittasmim viharati samudaya-vaya-dhammānupassī vā cittasmim viharati.

如此，他安住於觀照內在的心爲心、安住於觀照外在的心爲心或安住於觀照內在與外在的心爲心。他安住於觀照心的生起現象、安住於觀照心的壞滅現象或安住於觀照心的生起與壞滅現象。

Thus he dwells contemplating (the nature of) the mind in the mind in regard to himself, or, he dwells contemplating (the nature of) the mind in the mind in regard to others, or, he dwells contemplating (the nature of) the mind in the mind in regard to himself and in regard to others, or, he dwells contemplating the nature of origination in the mind, or, he dwells contemplating the nature of dissolution in the mind, or, he dwells contemplating the nature of origination and dissolution in the mind.

'Atthi cittaṅ'ā vā pan'assa sati paccupaṭṭhitā hoti, yāva-d-eva nāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho, bhikkhave, bhikkhu citte cittānupassī viharati.

或者他建立起『有心』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比庫，這就是比庫安住於觀心爲心的方法。

Or else mindfulness that "there is a mind" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating the (the nature of) the mind in the mind.

Cittānupassanā niṭṭhitā.

心念處完畢。

Contemplation of the Mind is Finished.

④ Dhammānupassanā

法念處

Contemplation of (the Nature of) Things

I. Nīvaraṇa Pabba

五蓋節

The Section about the Five Hindrances

Kathaṅ-ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati? Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu. Kathaṅ-ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?

再者，諸比庫，比庫如何安住於觀法爲法呢？在此，諸比庫，比庫依五蓋而安住於觀法爲法。諸比庫，比庫如何依五蓋而安住於觀法爲法呢？

And how, bhikkhus, does a bhikkhu dwell contemplating (the nature of) things in (various) things? Here, bhikkhus, a bhikkhu dwells contemplating (the nature of) things in (various) things, in the five hindrances. And how, bhikkhus, does a bhikkhu dwell contemplating (the nature of) things in (various) things, in the five hindrances?

i. Idha, bhikkhave, bhikkhu santam vā ajjhataṁ kāmaccandaṁ 'atthi me ajjhataṁ kāmaccando'ti pajānāti asantaṁ vā ajjhataṁ kāmaccandaṁ 'natthi me ajjhataṁ kāmaccando'ti pajānāti. Yathā ca anuppannassa kāmaccandassa uppādo hoti taṅ-ca pajānāti, yathā ca uppannassa kāmaccandassa pahānaṁ hoti taṅ-ca pajānāti. Yathā ca pahānassa kāmaccandassa āyatim anuppādo hoti taṅ-ca pajānāti.

在此，諸比庫，內心有欲欲時，比庫了知：『我內心有欲欲。』內心沒有欲欲時，他了知：『我內心沒有欲欲。』他了知尚未生起的欲欲如何在他內心生起；他了知已經在他內心生起的欲欲如何被滅除；他了知已經被滅除的欲欲如何不會再於未來生起。

Here, bhikkhus, a bhikkhu having sensual desire in himself knows "I have sensual desire in myself"; or, not having sensual desire in himself he knows "I do not have the sensual desire in myself". How there is an arising of sensual desire that has not arisen that he knows; and how there is an abandonment of sensual desire that has arisen that also he knows; and how there is a non-arising of abandoned sensual desire again in the future that also he knows.

ii. Santam vā ajjhataṃ vyāpādam 'atthi me ajjhataṃ vyāpādo'ti pajānāti, asantam vā ajjhataṃ vyāpādam 'natthi me ajjhataṃ vyāpādo'ti pajānāti. Yathā ca anuppanassa vyāpādassa uppādo hoti tañ-ca pajānāti, yathā ca uppanassa vyāpādassa pahānam hoti tañ-ca pajānāti, yathā ca pahīnassa vyāpādassa āyatim anuppādo hoti tañ-ca pajānāti.

內心有瞋恨時，他了知：『我內心有瞋恨。』內心沒有瞋恨時，他了知：『我內心沒有瞋恨。』他了知尚未生起的瞋恨如何在他內心生起；他了知已經在他內心生起的瞋恨如何被滅除；他了知已經被滅除的瞋恨如何不會再於未來生起。

Having ill-will in himself he knows "I have ill-will in myself"; or, not having ill-will in himself he knows "I do not have the ill-will in myself". How there is an arising of ill-will that has not arisen that he knows; and how there is an abandonment of ill-will that has arisen that also he knows; and how there is a non-arising of abandoned ill-will again in the future that also he knows.

iii. Santam vā ajjhataṃ thīna-middham 'atthi me ajjhataṃ thīna-middham'ti pajānāti, asantam vā ajjhataṃ thīna-middham 'natthi me ajjhataṃ thīna-middham'ti pajānāti, yathā ca anuppanassa thīna-middhassa uppādo hoti tañ-ca pajānāti. Yathā ca uppanassa thīna-middhassa pahānam hoti tañ-ca pajānāti. Yathā ca pahīnassa thīna-middhassa āyatim anuppādo hoti tañ-ca pajānāti.

內心有昏沉與睡眠時，他了知：『我內心有昏沉與睡眠。』內心沒有昏沉與睡眠時，他了知：『我內心沒有昏沉與睡眠。』他了知尚未生起的昏沉與睡眠如何在他內心生起；他了知已經在他內心生起的昏沉與睡眠如何被滅除；他了知已經被滅除的昏沉與睡眠如何不會再於未來生起。

Having sloth and torpor in himself he knows "I have sloth and torpor in myself"; or, not having sloth and torpor in himself he knows "I do not have the sloth and torpor in myself". How there is an arising of sloth and torpor that has not arisen that he knows; and how there is an abandonment of sloth and torpor that has arisen that also he knows; and how there is a non-arising of abandoned sloth and torpor again in the future that also he knows.

iv. Santam vā ajjhataṃ uddhacca-kukkuccaṃ 'atthi me ajjhataṃ uddhacca-kukkuccaṃ'ti pajānāti, asantaṃ vā ajjhataṃ uddhacca-kukkuccaṃ 'natthi me ajjhataṃ uddhacca-kukkuccaṃ'ti pajānāti. Yathā ca anuppanna uddhacca-kukkuccassa uppādo hoti tañ-ca pajānāti. Yathā ca uppanna uddhacca-kukkuccassa pahānaṃ hoti tañ-ca pajānāti, yathā ca pahīnassa uddhacca-kukkuccassa āyatiṃ anuppādo hoti tañ-ca pajānāti.

內心有掉舉與追悔時，他了知：『我內心有掉舉與追悔。』內心沒有掉舉與追悔時，他了知：『我內心沒有掉舉與追悔。』他了知尚未生起的掉舉與追悔如何在他內心生起；他了知已經在他內心生起的掉舉與追悔如何被滅除；他了知已經被滅除的掉舉與追悔如何不會再於未來生起。

Having agitation and worry in himself he knows "I have agitation and worry in myself"; or, not having agitation and worry in himself he knows "I do not have the agitation and worry in myself". How there is an arising of agitation and worry that has not arisen that he knows; and how there is an abandonment of agitation and worry that has arisen that also he knows; and how there is a non-arising of abandoned agitation and worry again in the future that also he knows.

v. Santam vā ajjhataṃ vivicchaṃ 'atthi me ajjhataṃ

vicikicchā'ti pajānāti, asantaṃ vā ajjhataṃ vicikicchāṃ 'natthi me ajjhataṃ vicikicchā'ti pajānāti. Yathā ca anuppannāya vicikicchāya uppādo hoti tañ-ca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti tañ-ca pajānāti. Yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti, tañ-ca pajānāti.

內心有懷疑時，他了知：『我內心有懷疑。』內心沒有懷疑時，他了知：『我內心沒有懷疑。』他了知尚未生起的懷疑如何在他內心生起；他了知已經在他內心生起的懷疑如何被滅除；他了知已經被滅除的懷疑如何不會再於未來生起。

Having doubt in himself he knows "I have doubt in myself"; or, not having doubt in himself he knows "I do not have the doubt in myself". How there is an arising of doubt that has not arisen that he knows; and how there is an abandonment of doubt that has arisen that also he knows; and how there is a non-arising of abandoned doubt again in the future that also he knows.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata-bahiddhā vā dhammesu dhammānupassī viharati, samudaya-dhammānupassī vā dhammesu viharati, vaya-dhammānupassī vā dhammesu viharati, samudaya-vaya-dhammānupassī vā dhammesu viharati.

如此，他安住於觀照內在的法爲法、安住於觀照外在的法爲法或安住於觀照內在與外在的法爲法。他安住於觀照法的生起現象、安住於觀照法的壞滅現象或安住於觀照法的生起與壞滅現象。

Thus he dwells contemplating (the nature of) things in (various) things in regard to himself, or, he dwells contemplating (the nature of) things in (various) things in regard to others, or, he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others, or, he dwells contemplating the nature of origination in things, or, he dwells contemplating the nature of dissolution in things, or, he dwells contemplating the nature of origination and dissolution in things.

'Atthi dhammā'ti vā pan'assa sati paccupaṭṭhitā hoti yāva-d-eva nāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

或者他建立起『有法』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比庫，這就是比庫依五蓋而安住於觀法爲法的方法。

Or else mindfulness that "there is Dhamma (in various) things" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating (the nature of) things in (various) things, in the five hindrances.

Nīvaraṇa Pabbam niṭṭhitam.

五蓋節完畢。

The Section about the Five Hindrances is Finished.

2. Pañcupādānakkhandha Pabba

五取蘊節

The Section on the Five Constituent Groups (of Mind & Matter)

Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu. Kathañ-ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu?

再者，諸比庫，比庫依五取蘊而安住於觀法爲法。諸比庫，比庫如何依五取蘊而安住於觀法爲法呢？

Moreover, bhikkhus, a bhikkhu dwells contemplating (the nature of) things in (various) things, in the five constituent groups (of mind and matter) that provide fuel for attachment. And how, bhikkhus, does a bhikkhu dwell contemplating (the nature of) things in (various) things,

in the five constituent groups (of mind and matter) that provide fuel for attachment?

i. *Idha, bhikkhave, bhikkhu 'iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo.*

在此，諸比庫，比庫了知：『這是色，這是色的生起，這是色的壞滅。』
Here, bhikkhus, a bhikkhu (knows): "such is form, such is the origination of form, such is the passing away of form.

ii. *Iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo.*

這是受，這是受的生起，這是受的壞滅。
Such is feeling, such is the origination of feeling, such is the passing away of feeling; such is perception.

iii. *Iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo.*

這是想，這是想的生起，這是想的壞滅。
Such is the origination of perception, such is the passing away of perception.

iv. *Iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo.*

這是行，這是行的生起，這是行的壞滅。
Such are (mental) processes, such is the origination of (mental) processes, such is the passing away of (mental) processes.

v. *Iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo'ti.*

這是識，這是識的生起，這是識的壞滅。』
Such is consciousness, such is the origination of consciousness, such is the passing away of consciousness."

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata-bahiddhā vā dhammesu dhammānupassī

viharati. Samudaya dhammānupassī vā dhammesu viharati, vāya-dhammānupassī vā dhammesu viharati, samudaya-vāya-dhammānupassī vā dhammesu viharati.

如此，他安住於觀照內在的法爲法、安住於觀照外在的法爲法或安住於觀照內在與外在的法爲法。他安住於觀照法的生起現象、安住於觀照法的壞滅現象或安住於觀照法的生起與壞滅現象。

Thus he dwells contemplating (the nature of) things in (various) things in regard to himself, or, he dwells contemplating (the nature of) things in (various) things in regard to others, or, he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others, or, he dwells contemplating the nature of origination in things, or, he dwells contemplating the nature of dissolution in things, or, he dwells contemplating the nature of origination and dissolution in things.

'Atthi dhammā'ti vā pan'assa sati paccupaṭṭhitā hoti yāva-d-eva nāṇa-mattāya patissati mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

或者他建立起『有法』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比庫，這就是比庫依五取蘊而安住於觀法爲法的方法。

Or else mindfulness that "there is Dhamma (in various) things" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating (the nature of) things in (various) things, in the five constituent groups (of mind and matter) that provide fuel for attachment.

Pañcupādānakkhandha Pabbāṇaṃ niṭṭhitaṃ.

五取蘊節完畢。

The Section on the Five Constituent Groups is Finished.

3. Āyatana Pabba

十二處節

The Section on the Twelve Sense-Spheres

Puna ca param̃, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattika-bāhiresu āyatanesu. Kathañ·ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattika-bāhiresu āyatanesu?

再者，諸比庫，比庫依六內處與六外處而安住於觀法爲法。諸比庫，比庫如何依六內處與六外處而安住於觀法爲法呢？

Moreover, bhikkhus, a bhikkhu dwells contemplating (the nature of) things in (various) things, in the six internal and external sense-spheres. And how, bhikkhus, does a bhikkhu dwell contemplating (the nature of) things in (various) things, in the six internal and external sense-spheres?

i-ii. Idha, bhikkhave, bhikkhu cakkhuñ·ca pajānāti, rūpe ca pajānāti, yañ·ca tadubhayam̃ paṭicca uppajjati saññojanam̃ tañ·ca pajānāti. Yathā ca anuppannassa saññojanassa uppādo hoti tañ·ca pajānāti. Yathā ca uppannassa saññojanassa pahānam̃ hoti tañ·ca pajānāti. Yathā ca pahīnassa saññojanassa āyatim̃ anuppādo hoti tañ·ca pajānāti.

在此，諸比庫，比庫了知眼根，了知色塵及了知依靠此二者而生起的結，了知尚未生起的結如何生起，了知已經生起的結如何被滅除，了知已經被滅除的結如何不會再於未來生起。

Here, bhikkhus, a bhikkhu knows the eye, and he knows forms; and the fetter that arises dependent on the pair of them that also he knows. How there is an arising of a fetter that has not arisen that he knows; and how there is an abandonment of a fetter that has arisen that also he knows; and how there is a non-arising of an abandoned fetter again in the future that also he knows.

iii-iv. Sotañ-ca pajānāti, sadde ca pajānāti, yañ-ca tadubhayaṃ paṭicca uppajjati saññojanaṃ tañ-ca pajānāti. Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti. Yathā ca uppannassa saññojanassa pahānaṃ hoti tañ-ca pajānāti. Yathā ca pahīnassa saññojanassa āyatiraṃ anuppādo hoti tañ-ca pajānāti.

他了知耳根，了知聲塵及了知依靠此二者而生起的結，了知尚未生起的結如何生起，了知已經生起的結如何被滅除，了知已經被滅除的結如何不會再於未來生起。

He knows the ear, and he knows sounds, and the fetter that arises dependent on the pair of them that also he knows. How there is an arising of a fetter that has not arisen that he knows; and how there is an abandonment of a fetter that has arisen that also he knows; and how there is a non-arising of an abandoned fetter again in the future that also he knows.

v-vi. Ghānañ-ca pajānāti, gandhe ca pajānāti, yañ-ca tadubhayaṃ paṭicca uppajjati saññojanaṃ tañ-ca pajānāti. Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti. Yathā ca uppannassa saññojanassa pahānaṃ hoti tañ-ca pajānāti. Yathā ca pahīnassa saññojanassa āyatiraṃ anuppādo hoti tañ-ca pajānāti.

他了知鼻根，了知香塵及了知依靠此二者而生起的結，了知尚未生起的結如何生起，了知已經生起的結如何被滅除，了知已經被滅除的結如何不會再於未來生起。

He knows the nose, and he knows smells, and the fetter that arises dependent on the pair of them that also he knows. How there is an arising of a fetter that has not arisen that he knows; and how there is an abandonment of a fetter that has arisen that also he knows; and how there is a non-arising of an abandoned fetter again in the future that also he knows.

vii-viii. Jivhañ-ca pajānāti, rase ca pajānāti, yañ-ca tadubhayaṃ paṭicca uppajjati saññojanaṃ tañ-ca

pajānāti. Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti. Yathā ca uppannassa saññojanassa pahānaṃ hoti tañ-ca pajānāti. Yathā ca pahīnassa saññojanassa āyatim anuppādo hoti tañ-ca pajānāti.

他了知舌根，了知味塵及了知依靠此二者而生起的結，了知尚未生起的結如何生起，了知已經生起的結如何被滅除，了知已經被滅除的結如何不會再於未來生起。

He knows the tongue, and he knows tastes, and the fetter that arises dependent on the pair of them that also he knows. How there is an arising of a fetter that has not arisen that he knows; and how there is an abandonment of a fetter that has arisen that also he knows; and how there is a non-arising of an abandoned fetter again in the future that also he knows.

ix-x. Kāyañ-ca pajānāti, phoṭṭhabbe ca pajānāti, yañ-ca tadubhayaṃ paṭicca uppajjati saññojanaṃ tañ-ca pajānāti. Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti. Yathā ca uppannassa saññojanassa pahānaṃ hoti tañ-ca pajānāti. Yathā ca pahīnassa saññojanassa āyatim anuppādo hoti tañ-ca pajānāti.

他了知身根，了知觸塵及了知依靠此二者而生起的結，了知尚未生起的結如何生起，了知已經生起的結如何被滅除，了知已經被滅除的結如何不會再於未來生起。

He knows the body, and he knows tangibles, and the fetter that arises dependent on the pair of them that also he knows. How there is an arising of a fetter that has not arisen that he knows; and how there is an abandonment of a fetter that has arisen that also he knows; and how there is a non-arising of an abandoned fetter again in the future that also he knows.

xi-xii. Manañ-ca pajānāti, dhamme ca pajānāti, yañ-ca tadubhayaṃ paṭicca uppajjati saññojanaṃ tañ-ca pajānāti. Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti. Yathā ca uppannassa saññojanassa

pahānaṃ hoti tañ-ca pajānāti. Yathā ca pahīnassa saññojanassa āyatim anuppādo hoti tañ-ca pajānāti.

他了知意根，了知法塵及了知依靠此二者而生起的結，了知尙未生起的結如何生起，了知已經生起的結如何被滅除，了知已經被滅除的結如何不會再於未來生起。

He knows the mind, and he knows thoughts, and the fetter that arises dependent on the pair of them that also he knows. How there is an arising of a fetter that has not arisen that he knows; and how there is an abandonment of a fetter that has arisen that also he knows; and how there is a non-arising of an abandoned fetter again in the future that also he knows.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata-bahiddhā vā dhammesu dhammānupassī viharati, samudaya-dhammānupassī vā dhammesu viharati, vaya-dhammānupassī vā dhammesu viharati, samudaya-vaya-dhammānupassī vā dhammesu viharati.

如此，他安住於觀照內在的法爲法、安住於觀照外在的法爲法或安住於觀照內在與外在的法爲法。他安住於觀照法的生起現象、安住於觀照法的壞滅現象或安住於觀照法的生起與壞滅現象。

Thus he dwells contemplating (the nature of) things in (various) things in regard to himself, or, he dwells contemplating (the nature of) things in (various) things in regard to others, or, he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others, or, he dwells contemplating the nature of origination in things, or, he dwells contemplating the nature of dissolution in things, or, he dwells contemplating the nature of origination and dissolution in things.

‘Atthi dhammā’ti vā pan’assa sati paccupaṭṭhitā hoti, yāva-d-eva nāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattika-bāhiresu āyatanesu.

或者他建立起『有法』的正念只爲了更高的智慧與正念。他獨立地

安住，不執著世間的任何事物。諸比庫，這就是比庫依六內處與六外處而安住於觀法爲法的方法。

Or else mindfulness that "there is Dhamma (in various) things" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating (the nature of) things in (various) things, in the six internal and external sense-spheres.

Āyatana Pabbam nitthitam.

十二處節完畢。

The Section on the Twelve Sense-Spheres is Finished.

4. Bojjhaṅga Pabba

七覺支節

The Section about the Seven Factors of Awakening

Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu. Kathañ-ca, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu?

再者，諸比庫，比庫依七覺支而安住於觀法爲法。諸比庫，比庫如何依七覺支而安住於觀法爲法呢？

Moreover, bhikkhus, a bhikkhu dwells contemplating things in the Dhamma, in the seven factors of Awakening. And how, bhikkhus, does a bhikkhu dwell contemplating (the nature of) things in (various) things, in the seven factors of Awakening?

i. Idha, bhikkhave, bhikkhu santam vā ajjhataṃ sati-sambojjhaṅgaṃ 'atthi me ajjhataṃ sati-sambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhataṃ sati-sambojjhaṅgaṃ 'natthi me ajjhataṃ sati-sambojjhaṅgo'ti pajānāti. Yathā ca anuppannassa sati-sambojjhaṅgassa uppādo hoti tañ-ca pajānāti, yathā ca uppannassa

sati-sambojjhaṅgassa bhāvanāya pāripūrī hoti tañ-ca pajānāti.

在此，諸比庫，念覺支存在比庫內心時，他了知：『念覺支存在我內心。』念覺支不存在他內心時，他了知：『念覺支不存在我內心。』他了知尚未生起的念覺支如何在他內心生起，他了知如何培育及圓滿已經生起的念覺支。

Here, bhikkhus, a bhikkhu having the Mindfulness factor of Complete Awakening in himself knows "I have the Mindfulness factor of Complete Awakening in myself"; or, not having the Mindfulness factor of Complete Awakening in himself he knows "I do not have the Mindfulness factor of Complete Awakening in myself". How there is an arising of the Mindfulness factor of Complete Awakening that has not arisen that he knows; and how to develop the Mindfulness factor of Complete Awakening that has arisen (until) it comes to fulfilment that also he knows.

ii. Santam vā ajjhataṃ dhamma-vicaya-sambojjhaṅgaṃ 'atthi me ajjhataṃ dhamma-vicaya-sambojjhaṅgo'ti pajānāti, asantam vā ajjhataṃ dhamma-vicaya-sambojjhaṅgaṃ 'natthi me ajjhataṃ dhamma-vicaya-sambojjhaṅgo'ti pajānāti. Yathā ca anuppannassa dhamma-vicaya-sambojjhaṅgassa uppādo hoti tañ-ca pajānāti. Yathā ca uppannassa dhamma-vicaya-sambojjhaṅgassa bhāvanāya pāripūrī hoti tañ-ca pajānāti.

擇法覺支存在他內心時，他了知：『擇法覺支存在我內心。』擇法覺支不存在他內心時，他了知：『擇法覺支不存在我內心。』他了知尚未生起的擇法覺支如何在他內心生起，他了知如何培育及圓滿已經生起的擇法覺支。

Having the investigation of the Dhamma factor of Complete Awakening in himself he knows "I have the investigation of the Dhamma factor of Complete Awakening in myself"; or, not having the investigation of the Dhamma factor of Complete Awakening in himself he knows "I do not have the investigation of the Dhamma factor of Complete Awakening in myself". How there is an arising of the investigation of the Dhamma

factor of Complete Awakening that has not arisen that he knows; and how to develop the investigation of the Dhamma factor of Complete Awakening that has arisen (until) it comes to fulfilment that also he knows.

iii. Santam vā ajjhataṃ viriya-sambojjhaṅgaṃ 'atthi me ajjhataṃ viriya-sambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhataṃ viriya-sambojjhaṅgaṃ 'natthi me ajjhataṃ viriya-sambojjhaṅgo'ti pajānāti. Yathā ca anuppannassa viriya-sambojjhaṅgassa uppādo hoti tañ-ca pajānāti. Yathā ca uppannassa viriya-sambojjhaṅgassa bhāvanāya pāripūrī hoti tañ-ca pajānāti.

精進覺支存在他內心時，他了知：『精進覺支存在我內心。』精進覺支不存在他內心時，他了知：『精進覺支不存在我內心。』他了知尚未生起的精進覺支如何在他內心生起，他了知如何培育及圓滿已經生起的精進覺支。

Having the Energy factor of Complete Awakening in himself he knows "I have the Energy factor of Complete Awakening in myself"; or, not having the Energy factor of Complete Awakening in himself he knows "I do not have the Energy factor of Complete Awakening in myself". How there is an arising of the Energy factor of Complete Awakening that has not arisen that he knows; and how to develop the Energy factor of Complete Awakening that has arisen (until) it comes to fulfilment that also he knows.

iv. Santam vā ajjhataṃ pīti-sambojjhaṅgaṃ 'atthi me ajjhataṃ pīti-sambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhataṃ pīti-sambojjhaṅgaṃ 'natthi me ajjhataṃ pīti-sambojjhaṅgo'ti pajānāti. Yathā ca anuppannassa pīti-sambojjhaṅgassa uppādo hoti tañ-ca pajānāti. Yathā ca uppannassa pīti-sambojjhaṅgassa bhāvanāya pāripūrī hoti tañ-ca pajānāti.

喜覺支存在他內心時，他了知：『喜覺支存在我內心。』喜覺支不存在他內心時，他了知：『喜覺支不存在我內心。』他了知尚未生起的

喜覺支如何在他內心生起，他了知如何培育及圓滿已經生起的喜覺支。

Having the Joyful-interest factor of Complete Awakening in himself he knows "I have the Joyful-interest factor of Complete Awakening in myself"; or, not having the Joyful-interest factor of Complete Awakening in himself he knows "I do not have the Joyful-interest factor of Complete Awakening in myself". How there is an arising of the Joyful-interest factor of Complete Awakening that has not arisen that he knows; and how to develop the Joyful-interest factor of Complete Awakening that has arisen (until) it comes to fulfilment that also he knows.

v. Santam vā ajjhattam passaddhi-sambojjhaṅgam 'atthi me ajjhattam passaddhi-sambojjhaṅgo'ti pajānāti, asantam vā ajjhattam passaddhi-sambojjhaṅgam 'natthi me ajjhattam passaddhi-sambojjhaṅgo'ti pajānāti. Yathā ca anuppannassa passaddhi-sambojjhaṅgassa uppādo hoti tañ-ca pajānāti. Yathā ca uppannassa passaddhi-sambojjhaṅgassa bhāvanāya pāripūrī hoti tañ-ca pajānāti.

輕安覺支存在他內心時，他了知：『輕安覺支存在我內心。』輕安覺支不存在他內心時，他了知：『輕安覺支不存在我內心。』他了知尚未生起的輕安覺支如何在他內心生起，他了知如何培育及圓滿已經生起的輕安覺支。

Having the Calmness factor of Complete Awakening in himself he knows "I have the Calmness factor of Complete Awakening in myself"; or, not having the Calmness factor of Complete Awakening in himself he knows "I do not have the Calmness factor of Complete Awakening in myself". How there is an arising of the Calmness factor of Complete Awakening that has not arisen that he knows; and how to develop the Calmness factor of Complete Awakening that has arisen (until) it comes to fulfilment that also he knows.

vi. Santam vā ajjhattam samādhi-sambojjhaṅgam 'atthi me ajjhattam samādhi-sambojjhaṅgo'ti pajānāti,

asantam vā ajjhattam samādhī-sambojjhaṅgam ‘natthi me ajjhattam samādhī-sambojjhaṅgo’ti pajānāti. Yathā ca anuppannassa samādhī-sambojjhagassa uppādo hoti tañ-ca pajānāti. Yathāca uppannassa samādhī-sambojjhaṅgassa bhāvanāya pāripūrī hoti tañ-ca pajānāti.

定覺支存在他內心時，他了知：『定覺支存在我內心。』定覺支不存在他內心時，他了知：『定覺支不存在我內心。』他了知尚未生起的定覺支如何在他內心生起，他了知如何培育及圓滿已經生起的定覺支。

Having the Concentration factor of Complete Awakening in himself he knows "I have the Concentration factor of Complete Awakening in myself"; or, not having the Concentration factor of Complete Awakening in himself he knows "I do not have the Concentration factor of Complete Awakening in myself". How there is an arising of the Concentration factor of Complete Awakening that has not arisen that he knows; and how to develop the Concentration factor of Complete Awakening that has arisen (until) it comes to fulfilment that also he knows.

vii. Santam vā ajjhattam upekkhā-sambojjhaṅgam ‘atthi me ajjhattam upekkhā-sambojjhaṅgo’ti pajānāti, asantam vā ajjhattam upekkhā-sambojjhaṅgam ‘natthi me ajjhattam upekkhā-sambojjhaṅgo’ti pajānāti. Yathā ca anuppannassa upekkhā-sambojjhaṅgassa uppādo hoti tañ-ca pajānāti. Yathā ca uppannassa upekkhā-sambojjhaṅgassa bhāvanāya pāripūrī hoti tañ-ca pajānāti.

捨覺支存在他內心時，他了知：『捨覺支存在我內心。』捨覺支不存在他內心時，他了知：『捨覺支不存在我內心。』他了知尚未生起的捨覺支如何在他內心生起，他了知如何培育及圓滿已經生起的捨覺支。

Having the Equanimity factor of Complete Awakening in himself he knows "I have the Equanimity factor of Complete Awakening in myself";

or, not having the Equanimity factor of Complete Awakening in himself he knows "I do not have the Equanimity factor of Complete Awakening in myself". How there is an arising of the Equanimity factor of Complete Awakening that has not arisen that he knows; and how to develop the Equanimity factor of Complete Awakening that has arisen (until) it comes to fulfilment that also he knows.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati,
bahiddhā vā dhammesu dhammānupassī viharati,
ajjhata-bahiddhā vā dhammesu dhammānupassī
viharati, samudaya-dhammānupassī vā dhammesu
viharati, vaya-dhammānupassī vā dhammesu viharati,
samudaya-vaya-dhammānupassī vā dhammesu viharati.

如此，他安住於觀照內在的法爲法、安住於觀照外在的法爲法或安住於觀照內在與外在的法爲法。他安住於觀照法的生起現象、安住於觀照法的壞滅現象或安住於觀照法的生起與壞滅現象。

Thus he dwells contemplating (the nature of) things in (various) things in regard to himself, or, he dwells contemplating (the nature of) things in (various) things in regard to others, or, he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others, or, he dwells contemplating the nature of origination in things, or, he dwells contemplating the nature of dissolution in things, or, he dwells contemplating the nature of origination and dissolution in things.

‘Atthi dhammā’ti vā pan’assa sati paccupaṭṭhitā hoti,
yāva-d-eva nāṇa-mattāya patissati-mattāya, anissito ca
viharati na ca kiñci loke upādiyati. Evaṃ kho,
bhikkhave, bhikkhu dhammesu dhammānupassī viharati
sattasu sambojjhaṅgesu.

或者他建立起『有法』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比庫，這就是比庫依七覺支而安住於觀法爲法的方法。

Or else mindfulness that "there is Dhamma (in various) things" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells

independent, and without being attached to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating (the nature of) things in (various) things, in the seven Factors of Awakening.

Bojjhaṅga Pabbam niṭṭhitam.

七覺支節完畢。

The Section about the Seven Factors of Awakening is Finished.

5. Ariya-Sacca Pabba

四聖諦節

The Section about the Four Noble Truths

Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariya-saccesu. Kathañ-ca, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariya-saccesu?

再者，諸比庫，比庫依四聖諦而安住於觀法爲法。諸比庫，比庫如何依四聖諦而安住於觀法爲法呢？

Moreover, bhikkhus, a bhikkhu dwells contemplating (the nature of) things in (various) things, in the Four Noble Truths. And how, bhikkhus, does a bhikkhu dwell contemplating (the nature of) things in (various) things, in the Four Noble Truths?

Idha, bhikkhave, bhikkhu ‘idam dukkhan’ti yathā-bhūtam pajānāti, ‘ayam dukkha-samudayo’ti yathā-bhūtam pajānāti, ‘ayam dukkha-nirodho’ti yathā-bhūtam pajānāti, ‘ayam dukkha-nirodha-gāminī paṭipadā’ti yathā-bhūtam pajānāti.

在此，諸比庫，比庫如實地了知：『這是苦。』如實地了知：『這是苦的原因。』如實地了知：『這是苦的息滅。』如實地了知：『這是導致苦息滅的修行方法。』

Here, bhikkhus, a bhikkhu knows as it really is “this is Suffering”; he knows as it really is “this is the Origination of Suffering”; he knows as

it really is "this is the Cessation of Suffering"; he knows as it really is "this is the Practice Leading to the Cessation of Suffering."

i. Dukkha-Sacca

苦諦

The Truth of Suffering

Katamañ-ca, bhikkhave, dukkhañ ariya-saccañ? Jāti'pi dukkhā, jarā'pi dukkhā, maraṇam'pi dukkhañ, soka-parideva-dukkha-domanassupāyāsā'pi dukkhā, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam'p'icchañ na labhati tam'pi dukkhañ, sañkhittena pañc'upādānakkhandhā dukkhā.

諸比庫，何謂苦聖諦？生是苦；老是苦；死是苦；愁、悲、苦、憂、惱是苦；怨憎會是苦；愛別離是苦；求不得是苦。簡而言之，五取蘊是苦。

Now what, bhikkhus, is the Noble Truth of Suffering? Birth is suffering, also old age is suffering, also death is suffering, also grief, lamentation, pain, sorrow, and despair, is suffering, also being joined to what is not liked is suffering, also being parted from is liked is suffering, also not to obtain that which one longs for is suffering in brief, the five constituent groups (of mind and body) that provide fuel for attachment are suffering.

a. Katamā ca, bhikkhave, jāti? Yā tesam tesam sattānañ tamhi tamhi satta-nikāye jāti sañjāti okkanti abhinibbanti khandhānañ pātu-bhāvo āyatanānañ paṭilābho, ayañ vuccati, bhikkhave, jāti.

諸比庫，什麼是生呢？無論是任何眾生，在任何眾生的群體，都有誕生、產生、出現、生起、諸蘊的顯現、諸處的獲得，諸比庫，那稱為生。

Now what, bhikkhus, is birth? For the various beings in the various classes of beings (there is) birth, being born, appearing, turning up; the

manifestation of the constituent groups (of mind and body), the acquisition of the sense spheres: this, bhikkhus, is called birth.

b. Katamā ca, bhikkhave, jarā? Yā tesam tesam sattānam tamhi tamhi satta-nikāye jarā jīraṇatā khaṇḍiccam pāliccam valittacatā āyuno samhāni indriyānam paripāko, ayaṃ vuccati, bhikkhave, jarā.

諸比庫，什麼是老呢？無論是任何眾生，在任何眾生的群體，都有衰老、老朽、牙齒損壞、頭髮蒼白、皮膚變皺、壽命損減、諸根老熟，諸比庫，那稱為老。

Now what, bhikkhus, is old age? For the various beings in the various classes of beings there is old age, agedness, broken teeth, greying hair, and wrinkled skin; the dwindling away of the life span, the decay of the sense faculties: this, bhikkhus, is called old age.

c. Katamañ-ca, bhikkhave, maraṇam? Yaṃ tesam tesam sattānam tamhā tamhā satta-nikāyā cuti cavanatā bhedo antaradhānam maccu-maraṇam kāla-kiriya khandhānam bhedo kaḷebarassa nikkhepo jīvitindriyass'upacchedo, idaṃ vuccati, bhikkhave, maraṇam.

諸比庫，什麼是死呢？無論是任何眾生，在任何眾生的群體，都有死亡、逝世、解體、消失、命終、諸蘊的分離、身體的捨棄、命根的毀壞，諸比庫，那稱為死。

Now what, bhikkhus, is death? For the various beings in the various classes of beings there is a fall, a falling away, a breaking up, a disappearance, a dying, a death, a making of time; the break up of the constituent groups (of mind and body), the throwing off of the body; the cutting off of the life faculty: this, bhikkhus, is called death.

d. Katamo ca, bhikkhave, soko? Yo kho, bhikkhave, añña-tarañña-tarena byasanena samannāgatassa añña-tarañña-tarena dukkha-dhammena phutthassa soko socanā socitattam anto soko anto parisoko, ayaṃ vuccati, bhikkhave, soko.

諸比庫，什麼是愁呢？任何時候，由於任何的不幸，任何人遭遇到令人苦惱的法而有憂愁、悲傷、苦惱、內在的哀傷、內在的悲痛，諸比庫，那稱為愁。

Now what, bhikkhus, is grief? For he who has, bhikkhus, some sort of misfortune or other, who is touched by some sort of painful thing or another, there is grief, grieving, the state of grieving, inner grief, great inner grief: this, bhikkhus, is called grief.

Katamo ca, bhikkhave, paridevo? Yo kho, bhikkhave, añña-tarañña-tarena byasanena samannāgatassa añña-tarañña-tarena dukkha-dhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattam paridevitattam, ayam vuccati, bhikkhave, paridevo.

諸比庫，什麼是悲呢？任何時候，由於任何的不幸，任何人遭遇到令人苦惱的法而有痛哭、悲泣、大聲悲嘆、高聲哀呼，諸比庫，那稱為悲。

Now what, bhikkhus, is lamentation? For he who has, bhikkhus, some sort of misfortune or other, who is touched by some sort of painful thing or another, there are laments, great laments, lamenting, great lamenting, the state of lamenting, the state of great lamentation: this, bhikkhus, is called lamentation.

Katamañ-ca, bhikkhave, dukkham? Yam kho, bhikkhave, kāyikaṃ dukkham kāyikaṃ asātaṃ kāya-samphassajam dukkham asātam vedayitam, idam vuccati, bhikkhave, dukkham.

諸比庫，什麼是苦呢？任何身體的痛苦感受、身體的不愉快感受或由於身體接觸而產生的痛苦或不愉快感受，諸比庫，那稱為苦。

Now what, bhikkhus, is pain? That, bhikkhus, which is bodily pain, bodily disagreeableness, pain born of contact with the body, disagreeable feeling: this, bhikkhus, is called pain.

Katamañ-ca, bhikkhave, domanassam? Yam kho, bhikkhave, cetasikaṃ dukkham cetasikaṃ asātam mano-samphassajam dukkham asātam vedayitam, idam

vuccati, bhikkhave, domanassaṃ.

諸比庫，什麼是憂呢？任何心理的痛苦感受、心理的不愉快感受或由於心理接觸而產生的痛苦或不愉快感受，諸比庫，那稱為憂。

Now what, bhikkhus, is sorrow? That, bhikkhus, which is mental pain, mental disagreeableness, pain born of contact with the mind, disagreeable feeling: this, bhikkhus, is called sorrow.

Katamo ca, bhikkhave, upāyāso? Yo kho, bhikkhave, añña-tarañña-tarena byasanena samannāgatassa añña-tarañña-tarena dukkha-dhammena phutthassa āyāso upāyāso āyāsittattam upāyāsittattam, ayaṃ vuccati, bhikkhave, upāyāso.

諸比庫，什麼是惱呢？任何時候，由於任何的不幸，任何人遭遇到令人苦惱的法而有憂惱、大憂惱，以及由於憂惱、大憂惱而感受到的苦痛，諸比庫，那稱為惱。

Now what, bhikkhus, is despair? For he who has, bhikkhus, some sort of misfortune or other, who is touched by some sort of painful thing or another, there is desponding, despairing, the state of despondency, the state of despair: this, bhikkhus, is called despair.

e. Katamo ca, bhikkhave, appiyehi sampayogo dukkho? Idha yassa te honti aniṭṭhā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā pan'assa te honti anatta-kāmā ahita-kāmā aphāsuka-kāmā ayogakkhema-kāmā, yā tehi saddhiṃ saṅgati samāgamo samodhānam missī-bhāvo, ayaṃ vuccati, bhikkhave, appiyehi sampayogo dukkho.

諸比庫，什麼是怨憎會苦呢？在這裡，任何人有了不想要的、討厭的、不愉快的色塵、聲塵、香塵、味塵、觸塵或法塵，或者任何人遭遇到心懷惡意者、心懷傷害意者、心懷擾亂意者、心懷危害意者，與這些人會合、交往、聯絡、結合，諸比庫，那稱為怨憎會苦。

And what, bhikkhus, is the suffering from being joined to what is not liked? Here, for that one who has unwanted, unlovely, unpleasant forms, sounds, smells, tastes, tangibles, and thoughts; or, for that one who has those who do not desire his welfare, who do not desire his benefit, who

do not desire his comfort, who do not desire his security - (and then) having meetings, assembly, connection, and intercourse with them: this, bhikkhus, is called the suffering from being joined to what is not liked.

f. Katamo ca, bhikkhave, piyehi vippayogo dukkho? Idha yassa te honti iṭṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā pan'assa te honti attha-kāmā hita-kāmā phāsuka-kāmā yogakkhema-kāmā mātā vā pitā vā bhātā vā bhagini vā jeṭṭhā vā kaniṭṭhā vā mittā vā amaccā vā nāti sālohitā vā, yā tehi saddhirī asaṅgati asamāgamo asamodhānaṃ amissī-bhāvo, ayaṃ vuccati, bhikkhave, piyehi vippayogo dukkho.

諸比庫，什麼是愛別離苦呢？在這裡，任何人有想要的、喜愛的、愉快的色塵、聲塵、香塵、味塵、觸塵或法塵，或者任何人遇到心懷善意者、心懷好意者、心懷安慰意者、心懷安穩意者、母親、父親、兄弟、姊妹、朋友、同事或血親，然後喪失了與這些人的會合、交往、聯絡、結合，諸比庫，那稱為愛別離苦。

And what, bhikkhus, is the suffering from being parted from what is liked? Here, for that one who has wanted, lovely, pleasant forms, sounds, smells, tastes, tangibles, and thoughts; or, for that one who has those who do desire his welfare, who do desire his benefit, who do desire his comfort, who do desire his security - mothers, or fathers, or brothers, or sisters, or friends, or companions, or blood relatives-(and then) not having meetings, assembly, connection, and intercourse with them: this, bhikkhus, is called the suffering from being parted from what is liked.

g. Katamañ-ca, bhikkhave, yaṃ p'icchaṃ na labhati tam'pi dukkhaṃ? Jāti-dhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati: aho vata mayaṃ na jāti-dhammā assāma, na ca vata no jāti āgaccheyyā ti. Na kho pan'etaṃ icchāya pattabbaṃ. Idam'pi yaṃ p'icchaṃ na labhati tam'pi dukkhaṃ.

諸比庫，什麼是求不得苦呢？諸比庫，會遭受生的眾生內心生起這

樣的願望：『希望我不要遭受生，希望我不要投生！』然而此事無法借著願望而達成，這就是求不得苦。

Now what, bhikkhus, is the suffering from not obtaining what one longs for? To those beings subject to birth, bhikkhus, a longing like this arises: "Oh, might we not be subject to birth, may birth not come to us!" But that cannot be attained merely by longing for it: this is the suffering from not obtaining what one longs for.

Jarā-dhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati: aho vata mayaṃ na jarā-dhammā assāma, na ca vata no jarā āgaccheyyā ti, na kho pan'etaṃ icchāya pattabbaṃ. Idam'pi yam'p'icchaṃ na labhati tam'pi dukkhaṃ.

諸比庫，會遭受老的眾生內心生起這樣的願望：『希望我不要遭受老，希望我不要變老！』然而此事無法借著願望而達成，這就是求不得苦。

To those beings subject to old age, bhikkhus, a longing like this arises: "Oh, might we not be subject to old age, may old age not come to us!" But that cannot be attained merely by longing for it: this is the suffering from not obtaining what one longs for.

Vyādhī-dhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati: aho vata mayaṃ na vyādhī-dhammā assāma. Na ca vata no vyādhī āgaccheyyāti, na kho pan'etaṃ icchāya pattabbaṃ. Idam'pi yam'p'icchaṃ na labhati tam'pi dukkhaṃ.

諸比庫，會遭受病的眾生內心生起這樣的願望：『希望我不要遭受病，希望我不要生病！』然而此事無法借著願望而達成，這就是求不得苦。

To those beings subject to sickness, bhikkhus, a longing like this arises: "Oh, might we not be subject to sickness, may sickness not come to us!" But that cannot be attained merely by longing for it: this is the suffering from not obtaining what one longs for.

Maraṇa-dhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā

uppajjati: aho vata mayaṃ na maraṇa-dhammā assāma,
na ca vata no maraṇaṃ āgaccheyyāti, na kho paṇ'etaṃ
icchāya pattabbaṃ. Idam'pi yam'p'icchaṃ na labhati
tam'pi dukkhaṃ.

諸比庫，會遭受死的眾生內心生起這樣的願望：『希望我不要遭受死，希望我不要死亡！』然而此事無法借著願望而達成，這就是求不得苦。

To those beings subject to death, bhikkhus, a longing like this arises: "Oh, might we not be subject to death, may death not come to us!" But that cannot be attained merely by longing for it: this is the suffering from not obtaining what one longs for.

Soka-parideva-dukkha-domanassa-upāyāsadhammānaṃ,
bhikkhave, sattānaṃ evaṃ icchā uppajjati: aho vata
mayaṃ na soka-parideva-dukkha-domanassa-
upāyāsadhammā assāma, na ca vata no soka-parideva-
dukkha-domanassa-upāyāsā āgaccheyyāti, na kho
paṇ'etaṃ icchāya pattabbaṃ. Idam'pi yam'p'icchaṃ na
labhati tam'pi dukkhaṃ.

諸比庫，會遭受愁、悲、苦、憂、惱的眾生內心生起這樣的願望：『希望我不要遭受愁、悲、苦、憂、惱，希望我沒有愁、悲、苦、憂、惱！』然而此事無法借著願望而達成，這就是求不得苦。

To those beings subject to grief, lamentation, pain, sorrow, and despair, bhikkhus, a longing like this arises: "Oh, might we not be subject to grief, lamentation, pain, sorrow, and despair, may grief, lamentation, pain, sorrow, and despair, not come to us!" But that cannot be attained merely by longing for it: this is the suffering from not obtaining what one longs for.

h. Katame ca, bhikkhave, saṅkhittena pañc'upādānakkhandhā
dukkha? Seyyathīdaṃ rūpūpādānakkhandho,
vedanūpādānakkhandho, saññūpādānakkhandho,
saṅkhārūpādānakkhandho, viññānūpādānakkhandho,
ime vuccanti, bhikkhave, saṅkhittena

pañc'upādānakkhandhā dukkha.

諸比庫，『簡而言之，五取蘊是苦』是指什麼呢？它們是：色取蘊、受取蘊、想取蘊、行取蘊、識取蘊。簡而言之，這五取蘊是苦。

Now what, bhikkhus, in brief, are the five constituent groups (of mind and body) that provide fuel for attachment which are suffering? They are as follows: the form constituent that is fuel for attachment the feelings constituent that is fuel for attachment the perceptions constituent that is fuel for attachment the (mental) processes constituent that is fuel for attachment the consciousness constituent that is fuel for attachment. These, bhikkhus, are called, in brief, the five constituent groups (of mind and body) that provide fuel for attachment which are suffering.

Idaṃ vuccati, bhikkhave, dukkhaṃ ariya-saccaṃ.

諸比庫，這稱為苦聖諦。

This, bhikkhus, is called the Noble Truth of Suffering.

ii. Samudaya-Sacca

集諦

The Truth of Origination

Katamañ-ca, bhikkhave, dukkha-samudayaṃ ariya-saccaṃ? Yāyaṃ taṇhā ponobhavikā nandi-rāga-sahagatā tatra tatrābhinandinī, seyyathīdaṃ: kāma-taṇhā bhava-taṇhā vibhava-taṇhā. Sā kho pan'esā, bhikkhave, taṇhā kattha uppajjamānā uppajjati, kattha nivisamānā nivisati? Yaṃ loke piya-rūpaṃ sāta-rūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

諸比庫，何謂苦集聖諦？造成投生的是愛欲，它伴隨著喜與貪同時生起，四處追求愛樂，也就是：欲愛、有愛、非有愛。諸比庫，愛欲在那裡生起，在那裡建立呢？在世間有可愛與可喜之物的任何地方，愛欲就在那裡生起，在那裡建立。

And what, bhikkhus, is the Noble Truth of the Origination of Suffering? It is that craving which leads to the continuation of existence, which is

connected with enjoyment and passion, greatly enjoying this and that, as follows: craving in regard to sense pleasures craving in regard to the continuation of existence craving in regard to the discontinuation of existence. Now where, bhikkhus, does that craving when it is arising arise? When settling where does it settle? In the world there is that which is likeable and pleasing-here this craving when it is arising arises, here when settling it settles.

Kiñ-ca loke piya-rūpaṃ sāta-rūpaṃ? Cakkhurū loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Sotaṃ loke piya-rūpaṃ sāta-rūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Ghānaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Jivhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Kāyo loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Mano loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

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，愛欲就在這裡生起與建立。在世間耳根是可愛與可喜的，愛欲就在這裡生起與建立。在世間鼻根是可愛與可喜的，愛欲就在這裡生起與建立。在世間舌根是可愛與可喜的，愛欲就在這裡生起與建立。在世間身根是可愛與可喜的，愛欲就在這裡生起與建立。在世間意根是可愛與可喜的，愛欲就在這裡生起與建立。

And in the world what is likeable and pleasing? In the world the eye is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world the ear is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world the nose is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world the tongue is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world the body is likeable and

pleasing-here this craving when it is arising arises, here when settling it settles. In the world the mind is likeable and pleasing-here this craving when it is arising arises, here when settling it settles.

Rūpā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Saddā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, etth'a nivisaṃmānā nivisati. Gandhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Rasā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Phoṭṭhabbā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Dhammā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

在世間色塵是可愛與可喜的，愛欲就在這裡生起與建立。在世間聲塵是可愛與可喜的，愛欲就在這裡生起與建立。在世間香塵是可愛與可喜的，愛欲就在這裡生起與建立。在世間味塵是可愛與可喜的，愛欲就在這裡生起與建立。在世間觸塵是可愛與可喜的，愛欲就在這裡生起與建立。在世間法塵是可愛與可喜的，愛欲就在這裡生起與建立。

In the world forms are likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world sounds are likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world smells are likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world tastes are likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world tangibles are likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world thoughts are likeable and pleasing-here this craving when it is arising arises, here when settling it settles.

Cakkhu-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā

taṇhā uppajjamānā uppajji, ettha nivisaṃānā nivisati.
Sota-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā
taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.
Ghāna-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā
taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.
Jivhā-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā
taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.
Kāya-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā
taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.
Mano-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā
taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

在世間眼識是可愛與可喜的，愛欲就在這裡生起與建立。在世間耳識是可愛與可喜的，愛欲就在這裡生起與建立。在世間鼻識是可愛與可喜的，愛欲就在這裡生起與建立。在世間舌識是可愛與可喜的，愛欲就在這裡生起與建立。在世間身識是可愛與可喜的，愛欲就在這裡生起與建立。在世間意識是可愛與可喜的，愛欲就在這裡生起與建立。

In the world eye-consciousness is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world ear-consciousness is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world nose-consciousness is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world tongue-consciousness is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world body-consciousness is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world mind-consciousness is likeable and pleasing-here this craving when it is arising arises, here when settling it settles.

Cakkhu-samphasso loke piya-rūpaṃ sāta-rūpaṃ,
etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā
nivisati. Sota-samphasso loke piya-rūpaṃ sāta-rūpaṃ,
etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā

nivisati. Ghāna-samphasso loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Jivhā-samphasso loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Kāya-samphasso loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Mano-samphasso loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

在世間眼觸是可愛與可喜的，愛欲就在這裡生起與建立。在世間耳觸是可愛與可喜的，愛欲就在這裡生起與建立。在世間鼻觸是可愛與可喜的，愛欲就在這裡生起與建立。在世間舌觸是可愛與可喜的，愛欲就在這裡生起與建立。在世間身觸是可愛與可喜的，愛欲就在這裡生起與建立。在世間意觸是可愛與可喜的，愛欲就在這裡生起與建立。

In the world eye-contact is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world ear-contact is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world nose-contact is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world tongue-contact is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world body-contact is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world mind-contact is likeable and pleasing-here this craving when it is arising arises, here when settling it settles.

Cakkhu-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sota-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Ghāna-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Jivhā-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Kāya-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Mano-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

在世間眼觸生受是可愛與可喜的，愛欲就在這裡生起與建立。在世間耳觸生受是可愛與可喜的，愛欲就在這裡生起與建立。在世間鼻觸生受是可愛與可喜的，愛欲就在這裡生起與建立。在世間舌觸生受是可愛與可喜的，愛欲就在這裡生起與建立。在世間身觸生受是可愛與可喜的，愛欲就在這裡生起與建立。在世間意觸生受是可愛與可喜的，愛欲就在這裡生起與建立。

In the world feeling born of eye-contact is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world feeling born of ear-contact is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world feeling born of nose-contact is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world feeling born of tongue-contact is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world feeling born of body-contact is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world feeling born of mind-contact is likeable and pleasing-here this craving when it is arising arises, here when settling it settles.

Rūpa-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Sadda-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Gandha-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Rasa-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Phoṭṭhabba-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Dhamma-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

在世間色想是可愛與可喜的，愛欲就在這裡生起與建立。在世間聲想是可愛與可喜的，愛欲就在這裡生起與建立。在世間香想是可愛與可喜的，愛欲就在這裡生起與建立。在世間味想是可愛與可喜的，愛欲就在這裡生起與建立。在世間觸想是可愛與可喜的，愛欲就在這裡生起與建立。在世間法想是可愛與可喜的，愛欲就在這裡生起與建立。

In the world perception of forms is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world perception of sounds is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world perception of smells is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world perception of tastes is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world perception of tangibles is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world perception of thoughts is likeable and pleasing-here this craving when it is arising arises, here when settling it settles.

Rūpa-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Sadda-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Gandha-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Rasa-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Phoṭṭhabba-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Dhamma-sañcetanā loke

piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

在世間色思是可愛與可喜的，愛欲就在這裡生起與建立。在世間聲思是可愛與可喜的，愛欲就在這裡生起與建立。在世間香思是可愛與可喜的，愛欲就在這裡生起與建立。在世間味思是可愛與可喜的，愛欲就在這裡生起與建立。在世間觸思是可愛與可喜的，愛欲就在這裡生起與建立。在世間法思是可愛與可喜的，愛欲就在這裡生起與建立。

In the world intention in regard to forms is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world intention in regard to sounds is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world intention in regard to smells is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world intention in regard to tastes is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world intention in regard to tangibles is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world intention in regard to thoughts is likeable and pleasing-here this craving when it is arising arises, here when settling it settles.

Rūpa-taṇhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.
Sadda-taṇhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.
Gandha-taṇhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.
Rasa-taṇhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati. Ettha nivisaṃānā nivisati.
Phoṭṭhabba-taṇhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.
Dhamma-taṇhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

在世間色愛是可愛與可喜的，愛欲就在這裡生起與建立。在世間聲

愛是可愛與可喜的，愛欲就在這裡生起與建立。在世間香愛是可愛與可喜的，愛欲就在這裡生起與建立。在世間味愛是可愛與可喜的，愛欲就在這裡生起與建立。在世間觸愛是可愛與可喜的，愛欲就在這裡生起與建立。在世間法愛是可愛與可喜的，愛欲就在這裡生起與建立。

In the world craving for forms is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world craving for sounds is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world craving for smells is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world craving for tastes is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world craving for tangibles is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world craving for thoughts is likeable and pleasing-here this craving when it is arising arises, here when settling it settles.

Rūpa-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Sadda-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Gandha-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Rasa-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Phoṭṭhabba-vitakko loke piya-rūpaṃ sāta-rūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Dhamma-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

在世間色尋是可愛與可喜的，愛欲就在這裡生起與建立。在世間聲尋是可愛與可喜的，愛欲就在這裡生起與建立。在世間香尋是可愛與可喜的，愛欲就在這裡生起與建立。在世間味尋是可愛與可喜的，愛欲就在這裡生起與建立。在世間觸尋是可愛與可喜的，愛欲就在這裡生起與建立。在世間法尋是可愛與可喜的，愛欲就在這裡生起

與建立。

In the world thinking about forms is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world thinking about sounds is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world thinking about smells is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world thinking about tastes is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world tangibles about forms is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world thinking about thoughts is likeable and pleasing-here this craving when it is arising arises, here when settling it settles.

Rūpa-vicāro loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā
uppajjamānā uppajjati, ettha nīvisamānā nīvisati.
Sadda-vicāro loke piya-rūpaṃ sāta-rūpaṃ etth'esā taṇhā
uppajjamānā uppajjati, ettha nīvisamānā nīvisati.
Gandha-vicāro loke piya-rūpaṃ sāta-rūpaṃ, etth'esā
taṇhā uppajjamānā uppajjati, ettha nīvisamānā nīvisati.
Rasa-vicāro loke piya-rūpaṃ sāta-rūpaṃ etth'esā taṇhā
uppajjamānā uppajjati, ettha nīvisamānā nīvisati.
Phoṭṭhabba-vicāro loke piya-rūpaṃ sāta-rūpaṃ, etth'esā
taṇhā uppajjamānā uppajjati, ettha nīvisamānā nīvisati.
Dhamma-vicāro loke piya-rūpaṃ sāta-rūpaṃ, etth'esā
taṇhā uppajjamānā uppajjati, ettha nīvisamānā nīvisati.

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。

In the world an examination of forms is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world an examination of sounds is likeable and pleasing-here this

craving when it is arising arises, here when settling it settles. In the world an examination of smells is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world an examination of tastes is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world an examination of tangibles is likeable and pleasing-here this craving when it is arising arises, here when settling it settles. In the world an examination of thoughts is likeable and pleasing-here this craving when it is arising arises, here when settling it settles.

Idaṃ vuccati, bhikkhave, dukkha-samudayaṃ ariya-saccaṃ.

諸比庫，這稱為苦集聖諦。

This, bhikkhus, is called the Noble Truth of the Origination of Suffering.

iii. Nirodha-Sacca

滅諦

The Truth of Cessation

Katamañ-ca, bhikkhave, dukkha-nirodhaṃ ariya-saccaṃ?
Yo tassā yeva taṇhāya asesā-virāga-nirodho cāgo
paṭinissaggo mutti anālayo. Sā kho pan'esā, bhikkhave,
taṇhā kattha pahīyamānā pahīyati, kattha nirujjhamānā
nirujjhati? Yaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā
taṇhā pahīyamānā pahīyati, ettha nirujjhamānā
nirujjhati.

諸比庫，何謂苦滅聖諦？那就是此愛欲的完全消逝無餘、捨離與棄除，從愛欲解脫、不執著。然而，諸比庫，如何捨棄愛欲，滅除愛欲呢？在世間有可愛與可喜之物的任何地方，就在那裡捨棄愛欲、滅除愛欲。

And what, bhikkhus, is the Noble Truth of the Cessation of Suffering? It is the complete fading away and cessation without remainder of that craving - liberation, letting go, release, and non-adherence. Now where, bhikkhus, is that craving when it is being abandoned (actually) abandoned? Where ceasing does it cease? In the world there is that

which is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Kiñ-ca loke piya-rūpaṃ sāta-rūpaṃ? Cakkhuraṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Ghānaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Jivhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Kāyo loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Mano loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

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，就在這裡捨棄愛欲、滅除愛欲。在世間耳根是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間鼻根是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間舌根是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間身根是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間意根是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。
And in the world what is likeable and pleasing? In the world the eye is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world the ear is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world the nose is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world the tongue is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world the body is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In this world the mind is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Saddā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rasā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabbā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Dhammā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

在世間色塵是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間聲塵是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間香塵是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間味塵是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間觸塵是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間法塵是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。

In this world forms are likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In this world sounds are likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world smells are likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world tastes are likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world tangibles are likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world thoughts are likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Cakkhu-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sota-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā

taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
Ghāna-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā
taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
Jivhā-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā
taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
Kāya-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā
taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
Mano-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā
taṇhā pahīyamānā pahīyati, ettha nirujjhamānā
nirujjhati.

在世間眼識是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間耳識是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間鼻識是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間舌識是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間身識是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間意識是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。

In the world eye-consciousness is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world ear-consciousness is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world nose-consciousness is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world tongue-consciousness is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world body-consciousness is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world mind-consciousness is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Cakkhu-samphasso loke piya-rūpaṃ sāta-rūpaṃ,
etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā
nirujjhati. Sota-samphasso loke piya-rūpaṃ sāta-rūpaṃ,
etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā

nirujjhati. Ghāna-samphasso loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Jivhā-samphasso loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Kāya-samphasso loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Mano-samphasso loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

在世間眼觸是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間耳觸是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間鼻觸是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間舌觸是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間身觸是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間意觸是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。

In the world eye-contact is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world ear-contact is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world nose-contact is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world tongue-contact is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world body-contact is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world mind-contact is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Cakkhu-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sota-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Ghāna-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā

pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Jivhā-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Kāya-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati. Ettha nirujjhamānā nirujjhati. Mano-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati. Ettha nirujjhamānā nirujjhati.

在世間眼觸生受是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。
在世間耳觸生受是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。
在世間鼻觸生受是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。
在世間舌觸生受是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。
在世間身觸生受是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。
在世間意觸生受是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。

In the world feeling born of eye-contact is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world feeling born of ear-contact is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world feeling born of nose-contact is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world feeling born of tongue-contact is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world feeling born of body-contact is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world feeling born of mind-contact is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpa-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sadda-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandha-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā

taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
 Rasa-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā
 pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
 Phoṭṭhabba-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā
 taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
 Dhamma-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā
 taṇhā pahīyamānā pahīyati, ettha nirujjhamānā
 nirujjhati.

在世間色想是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間聲想是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間香想是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間味想是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間觸想是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間法想是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。

In the world perception of forms is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world perception of sounds is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world perception of smells is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world perception of tastes is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world perception of tangibles is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world perception of thoughts is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpa-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā
 taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
 Sadda-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā
 taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
 Gandha-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā
 taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rasa-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabba-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Dhamma-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

在世間色思是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間聲思是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間香思是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間味思是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間觸思是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間法思是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。

In the world intention in regard to forms is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world intention in regard to sounds is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world intention in regard to smells is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world intention in regard to tastes is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world intention in regard to tangibles is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world intention in regard to thoughts is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpa-taṇhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sadda-taṇhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandha-taṇhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rasa-taṇhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabba-taṇhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Dhamma-taṇhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

在世間色愛是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間聲愛是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間香愛是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間味愛是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間觸愛是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間法愛是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。

In the world craving for forms is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world craving for sounds is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world craving for smells is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world craving for tastes is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world craving for tangibles is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world craving for thoughts is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpa-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sadda-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandha-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rasa-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā

taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabba-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Dhamma-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

在世間色尋是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間聲尋是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間香尋是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間味尋是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間觸尋是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間法尋是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。

In the world thinking about forms is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world thinking about sounds is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world thinking about smells is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world thinking about tastes is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world thinking about tangibles is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world thinking about thoughts is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpa-vicāro loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sadda-vicāro loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandha-vicāro loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rasa-vicāro loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Phoṭṭhabba-vicāro loke piya-rūpaṃ sāta-rūpaṃ, etth'esā
 taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
 Dhamma-vicāro loke piya-rūpaṃ sāta-rūpaṃ, etth'esā
 taṇhā pahīyamānā pahīyati, ettha nirujjhamānā
 nirujjhati.

在世間色伺是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間聲伺是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間香伺是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間味伺是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間觸伺是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。在世間法伺是可愛與可喜的，就在這裡捨棄愛欲、滅除愛欲。

In the world an examination of forms is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world an examination of sounds is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world an examination of smells is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world an examination of tastes is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world an examination of tangibles is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases. In the world an examination of thoughts is likeable and pleasing-here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Idaṃ vuccati, bhikkhave, dukkha-nirodhaṃ ariya-saccaṃ.

諸比庫，這稱為苦滅聖諦。

This, bhikkhus, is called the Noble Truth of the Cessation of Suffering.

iv. Magga-Sacca

道諦

The Truth of the Path

Katamañ-ca ca, bhikkhave, dukkha-nirodha-gāminī

paṭipadā ariya-saccam? Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdam: sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi.

諸比庫，何謂導致苦滅的道聖諦？那就是八聖道分，即正見、正思惟、正語、正業、正命、正精進、正念、正定。

Now what, bhikkhus, is the Noble Truth of the Practice Leading to the Cessation of Suffering? It is this noble path with eight factors, as follows: right view, right thought, right speech, right action, right livelihood, right endeavour, right mindfulness, right concentration.

a. Katamā ca, bhikkhave, sammā-diṭṭhi? Yam kho, bhikkhave, dukkhe nāṇam dukkha-samudaye nāṇam dukkha-nirodhe nāṇam dukkha-nirodha-gāminiyā paṭipadāya nāṇam, ayam vuccati, bhikkhave, sammā-diṭṭhi.

諸比庫，什麼是正見呢？諸比庫，正見就是了知苦的智慧、了知苦因的智慧、了知苦滅的智慧、了知導致苦滅之道的智慧。諸比庫，這稱為正見。

Now what, bhikkhus, is right view? That, bhikkhus, which is knowledge about suffering, knowledge about the origination of suffering, knowledge about the cessation of suffering, knowledge about the practice leading to the cessation of suffering. This, bhikkhus, is called right view.

b. Katamo ca, bhikkhave, sammā-saṅkappo? Nekkhamma-saṅkappo avyāpāda-saṅkappo avihimsā-saṅkappo, ayam vuccati, bhikkhave, sammā-saṅkappo.

諸比庫，什麼是正思惟呢？出離思惟、無瞋思惟、無害思惟，諸比庫，這稱為正思惟。

Now what, bhikkhus, is right thought? The thought of renunciation, the thought of good-will, the thought of non-violence. This, bhikkhus, is called right thought.

c. Katamā ca, bhikkhave, sammā-vācā? Musā-vādā

veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, ayaṃ vuccati, bhikkhave, sammā-vācā.

諸比庫，什麼是正語呢？不妄語、不兩舌、不惡口、不綺語，諸比庫，這稱為正語。

Now what, bhikkhus, is right speech? Refraining from false speech, refraining from malicious speech, refraining from rough speech, refraining from frivolous talk. This, bhikkhus, is called right speech.

d. Katamo ca, bhikkhave, sammā-kammanto? Paṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesu micchācārā veramaṇī, ayaṃ vuccati, bhikkhave, sammā-kammanto.

諸比庫，什麼是正業呢？不殺生、不偷盜、不邪淫，諸比庫，這稱為正業。

Now what, bhikkhus, is right action? Refraining from killing living creatures, refraining from taking what has not been given, refraining from wrong conduct in regard to sexually. This, bhikkhus, is called right action.

e. Katamo ca, bhikkhave, sammā-ājīvo? Idha, bhikkhave, ariya-sāvako micchā-ājīvaṃ pahāya sammā-ājīvena jīvikam kappeti, ayaṃ vuccati, bhikkhave, sammā-ājīvo.

諸比庫，什麼是正命呢？在此，諸比庫，聖弟子捨離邪命而以正當的方法謀生，諸比庫，這稱為正命。

Now what, bhikkhus, is right livelihood? Here, bhikkhus, a noble disciple, having abandoned a wrong way of livelihood, makes his living by a right way of livelihood. This, bhikkhus, is called right livelihood.

f. Katamo ca, bhikkhave, sammā-vāyāmo? Idha, bhikkhave, bhikkhu anuppanānam pāpakānam akusalānam dhammānam anuppādāya chandaṃ janeti vāyamati viriyam ārabhati cittaṃ paggaṇhāti padahati,

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā asamosāya bhiyyo-bhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, ayaṃ vuccati, bhikkhave, sammā-vāyāmo.

諸比庫，什麼是正精進呢？在此，諸比庫，比庫生起意願、勤奮、激發精進、策勵自心、努力避免尚未生起的邪惡不善法生起。他生起意願、勤奮、激發精進、策勵自心、努力降伏已經生起的邪惡不善法。他生起意願、勤奮、激發精進、策勵自心、努力促使尚未生起的善法生起。他生起意願、勤奮、激發精進、策勵自心、努力使已經生起的善法持續、不衰退、增長、廣大、成就圓滿。諸比庫，這稱為正精進。

Now what, bhikkhus, is right endeavour? Here, bhikkhus, a bhikkhu generates desire for the non-arising of bad and unwholesome things that have not yet arisen, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort. Regarding bad and unwholesome things that have already arisen he generates desire for their abandonment, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort. He generates desire for the arising of wholesome things that have not yet arisen, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort. Regarding wholesome things that have arisen-he generates desire for their endurance, persistence, multiplication, extension, development, and fulfilment, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort. This, bhikkhus, is called right endeavour.

g. Katamā ca, bhikkhave, sammā-sati? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ, vedanāsu

vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ, ayaṃ vuccati, bhikkhave, sammā-sati.

諸比庫，什麼是正念呢？在此，諸比庫，比庫以熱誠、正知、正念安住於觀身為身，去除對世間的貪欲及憂惱。他以熱誠、正知、正念安住於觀受為受，去除對世間的貪欲及憂惱。他以熱誠、正知、正念安住於觀心為心，去除對世間的貪欲及憂惱。他以熱誠、正知、正念安住於觀法為法，去除對世間的貪欲及憂惱。諸比庫，這稱為正念。

Now what, bhikkhus, is right mindfulness? Here, bhikkhus, a bhikkhu dwells contemplating (the nature of) the body in the body, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world. He dwells contemplating (the nature of) feelings in feelings, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world. He dwells contemplating (the nature of) the mind in the mind, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world. He dwells contemplating (the nature of) things in (various) things, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world. This, bhikkhus, is called right mindfulness.

h. Katamo ca, bhikkhave, sammā-samādhī? Idha, bhikkhave, bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pīti-sukhaṃ paṭhamajjhānaṃ upasampajja viharati; vitakka-vicāraṇaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodi-bhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pīti-sukhaṃ dutiyajjhānaṃ upasampajja viharati; pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno sukhaṃ-ca kāyena paṭisaṃvedeti, yaṅ-taṃ ariyā

ācikkanti, “upekkhako satimā sukha-vihārī”ti, tatiyajjhānaṃ upasampajja viharati; sukhasa ca pahānā dukkhasa ca pahānā pubbe’va somanassa-domanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhā-sati-pārisuddhiṃ catutthajjhānaṃ upasampajja viharati, ayaṃ vuccati, bhikkhave, sammā-samādhī.

諸比庫，什麼是正定呢？在此，諸比庫，比庫遠離愛欲，遠離不善法，進入並安住於具有尋、伺及由遠離而生之喜、樂的初禪。平息了尋、伺之後，借著獲得內在的清淨與一心，他進入並安住於沒有尋、伺，但具有由定而生之喜、樂的第二禪。捨離了喜之後，他保持捨心，具備正念與正知，如此他以身感受快樂，正如聖者們所說的：『此快樂是安住於捨心與正念者所感受的。』他進入並安住於第三禪。由於捨離了苦與樂及先前減除了喜與憂，他進入並安住於超越苦樂及由捨與正念淨化的第四禪。諸比庫，這稱為正定。

Now what, bhikkhus, is right concentration? Here, bhikkhus, a bhikkhu, quite secluded from sense desires, secluded from unwholesome things, having applied thought, sustained thought, and the happiness and joyful-interest born of seclusion, dwells having attained the first absorption. With the ending of applied thought, and sustained thought, with internal clarity, and one-pointedness of mind, being without applied thought, without sustained thought, having the happiness and joyful-interest born of concentration, he dwells having attained the second absorption. With the fading away of joyful-interest he dwells equanimous, mindful, fully aware, experiencing happiness through the body, about which the Noble Ones declare: “He dwells pleasantly, mindfully, and equanimous,” he dwells having attained the third absorption. Having abandoned pleasure, abandoned pain, and with the previous passing away of mental happiness and sorrow, without pain, without pleasure, and with complete purity of mindfulness owing to equanimity, he dwells having attained the fourth absorption. This, bhikkhus, is called right concentration.

Idaṃ vuccati, bhikkhave, dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ.

諸比庫，這稱為導致苦滅的道聖諦。

This, bhikkhus, is called the Noble Truth of the Practice Leading to the Cessation of Suffering.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati,
bahiddhā vā dhammesu dhammānupassī viharati,
ajjhata bahiddhā vā dhammesu dhammānupassī viharati,
samudaya-dhammānupassī vā dhammesu viharati,
vaya-dhammānupassī vā dhammesu viharati,
samudaya-vaya-dhammānupassī vā dhammesu viharati.

如此，他安住於觀照內在的法爲法、安住於觀照外在的法爲法或安住於觀照內在與外在的法爲法。他安住於觀照法的生起現象、安住於觀照法的壞滅現象或安住於觀照法的生起與壞滅現象。

Thus he dwells contemplating (the nature of) things in (various) things in regard to himself, or, he dwells contemplating (the nature of) things in (various) things in regard to others, or, he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others, or, he dwells contemplating the nature of origination in things, or, he dwells contemplating the nature of dissolution in things, or, he dwells contemplating the nature of origination and dissolution in things.

‘Atthi dhammā’tī vā pan’assa sati paccupaṭṭhitā hoti
yāva-d-eva nāṇa-mattāya patissati-mattāya, anissito ca
viharati na ca kiñci loke upādiyati, Evaṃ kho,
bhikkhave, bhikkhu dhammesu dhammānupassī viharati
catūsu ariya-saccesu.

或者他建立起『有法』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比庫，這就是比庫依四聖諦而安住於觀法爲法的方法。

Or else mindfulness that "there is Dhamma (in various) things" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world. In this way, bhikkhus, a bhikkhu dwells contemplating (the nature of) things in (various) things, in the Four Noble Truths.

Ariya-Sacca Pabbam̐ nitthitam̐.

四聖諦節完畢。

The Section about the Four Noble Truths is Finished.

Dhammānupassanā nitthitā.

法念處完畢。

Contemplation of (the Nature of) Things is Finished.

The Advantages of Developing Attention to Mindfulness

修行念處的成果

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya satta-vassāni, tassa dvinnam̐ phalānam̐ aññataram̐ phalam̐ pāṭikaṅkham̐ diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

諸比庫，如此修行四念處七年的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Whoever, bhikkhus, should develop these four ways of attending to mindfulness in this way for seven years for him, out of two results, a particular result is to be expected: final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, satta vassāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni, tassa dvinnam̐ phalānam̐ aññataram̐ phalam̐ pāṭikaṅkham̐, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說七年，諸比庫，如此修行四念處六年的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Let alone seven years, bhikkhus, whoever should develop these four ways of attending to mindfulness in this way for six years for him, out of two results, a particular result is to be expected final knowledge in this

very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, cha vassāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya pañca vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說六年，諸比庫，如此修行四念處五年的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Let alone six years, bhikkhus, whoever should develop these four ways of attending to mindfulness in this way for five years for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, pañca vassāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cattāri vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說五年，諸比庫，如此修行四念處四年的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Let alone five years, bhikkhus, whoever should develop these four ways of attending to mindfulness in this way for four years for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, cattāri vassāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya tīṇi vassāni, tassa dvinnam phalānam aññataram phalam

pāṭikaṅkharā, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說四年，諸比庫，如此修行四念處三年的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Let alone four years, bhikkhus, whoever should develop these four ways of attending to mindfulness in this way for three years for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, tīṇi vassāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya dve vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkharā, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說三年，諸比庫，如此修行四念處兩年的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Let alone three years, bhikkhus, whoever should develop these four ways of attending to mindfulness in this way for two years for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, dve vassāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya ekaṃ vassam, tassa dvinnam phalānam aññataram phalam pāṭikaṅkharā, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說兩年，諸比庫，如此修行四念處一年的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Let alone two years, bhikkhus, whoever should develop these four ways of attending to mindfulness in this way for one year for him, out of two

results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhatu, bhikkhave, ekaṃ vassaṃ, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsaṇi, tassa dvinnaṃ phalaṇaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說一年，諸比庫，如此修行四念處七個月的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Let alone one year, bhikkhus, whoever should develop these four ways of attending to mindfulness in this way for seven months for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, satta māsaṇi, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsaṇi, tassa dvinnaṃ phalaṇaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說七個月，諸比庫，如此修行四念處六個月的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Let alone seven months, bhikkhus, whoever should develop these four ways of attending to mindfulness in this way for six months for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, cha māsaṇi, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya pañca māsaṇi, tassa dvinnaṃ phalaṇaṃ aññataraṃ phalaṃ

pāṭikaṅkhaṃ, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說六個月，諸比庫，如此修行四念處五個月的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Let alone six months, bhikkhus, whoever should develop these four ways of attending to mindfulness in this way for five months or him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, pañca māsāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cattāri māsāni, tassa dvinnam phalanam aññataram phalam pāṭikaṅkhaṃ, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說五個月，諸比庫，如此修行四念處四個月的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Let alone five months, bhikkhus, whoever should develop these four ways of attending to mindfulness in this way for four months for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, cattāri māsāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya tīṇi māsāni, tassa dvinnam phalanam aññataram phalam pāṭikaṅkhaṃ, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說四個月，諸比庫，如此修行四念處三個月的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Let alone four months, bhikkhus, whoever should develop these four ways of attending to mindfulness in this way for three months for him,

out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, tīṇi māsāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya dve māsāni, tassa dvinnam phalanam aññataram phalam pāṭikaṅkham, diṭṭhe’va dhamme aññā, sati vā upādisese anāgāmitā.

不用說三個月，諸比庫，如此修行四念處兩個月的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Let alone three months, bhikkhus, whoever should develop these four ways of attending to mindfulness in this way for two months for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, dve māsāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya ekam māsam, tassa dvinnam phalanam aññataram phalam pāṭikaṅkham, diṭṭhe’va dhamme aññā, sati vā upādisese anāgāmitā.

不用說兩個月，諸比庫，如此修行四念處一個月的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Let alone two months, bhikkhus, whoever should develop these four ways of attending to mindfulness in this way for one month for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhatu, bhikkhave, māso, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya adḍhamāsam, tassa dvinnam phalanam aññataram phalam pāṭikaṅkham,

diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說一個月，諸比庫，如此修行四念處半個月的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Let alone a month, bhikkhus, whoever should develop these four ways of attending to mindfulness in this way for half a month for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhatu, bhikkhave, aḍḍhamāso, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evarū bhāveyya sattāharū, tassa dvinnarū phalānarū aññatararū phalarū paṭikaṅkharū, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā'ti.

不用說半個月，諸比庫，如此修行四念處七天的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Let alone half a month, bhikkhus, whoever should develop these four ways of attending to mindfulness in this way for seven days for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Ekāyano ayaṃ, bhikkhave, maggo sattānarū visuddhiyā soka-pariddavānarū samatikkamāya dukkha-domanassānarū atthaṅ-gamāya ñāyassa adhigamāya nibbānassa sacchi-kiriyaṃ yad-idam: cattāro satipaṭṭhānā'ti iti yan-tarū vuttarū idam-etarū paṭicca vuttan'ti.

這就是爲什麼說：『諸比庫，這是使眾生清淨、超越憂愁與悲傷、滅除痛苦與憂惱、成就正道與現證涅槃的單一道路，那就是四念處。』

This is a one-way path, bhikkhus, for the purification of beings, for the overcoming of grief and lamentation, for the extinction of pain and sorrow, for attaining the right way, for the direct realisation of Nibbāna, that is to say, the four ways of attending to mindfulness. Thus whatever was said, it is for this reason it was said."

Idam-avoca Bhagavā, attamanā te bhikkhū Bhagavato
bhāsitaṃ abhinandun`ti.

世尊如此開示之後，諸比丘對世尊的話感到愉悅與歡喜。

The Blessed One said this, and those bhikkhus were uplifted and greatly rejoiced in what was said by the Blessed One.

The Advantages of Developing Attention to Mindfulness is Finished.
修行念處的成果完畢。

Mahā-Satipatṭhāna Suttaṃ niṭṭhitaṃ.

大念處經完畢。

The Long Discourse about Attention to Mindfulness is Finished.

Etena sacca-vajjena — dukkhā vūpasamentu me [te].

借著這真實的話語，願我 [你] 平息痛苦。

By this speaking of truth, may I [you] relieve from suffering.

Etena sacca-vajjena — bhayā vūpasamentu me [te].

借著這真實的話語，願我 [你] 平息恐懼。

By this speaking of truth, may I [you] relieve from fear.

Etena sacca-vajjena — rogā vūpasamentu me [te].

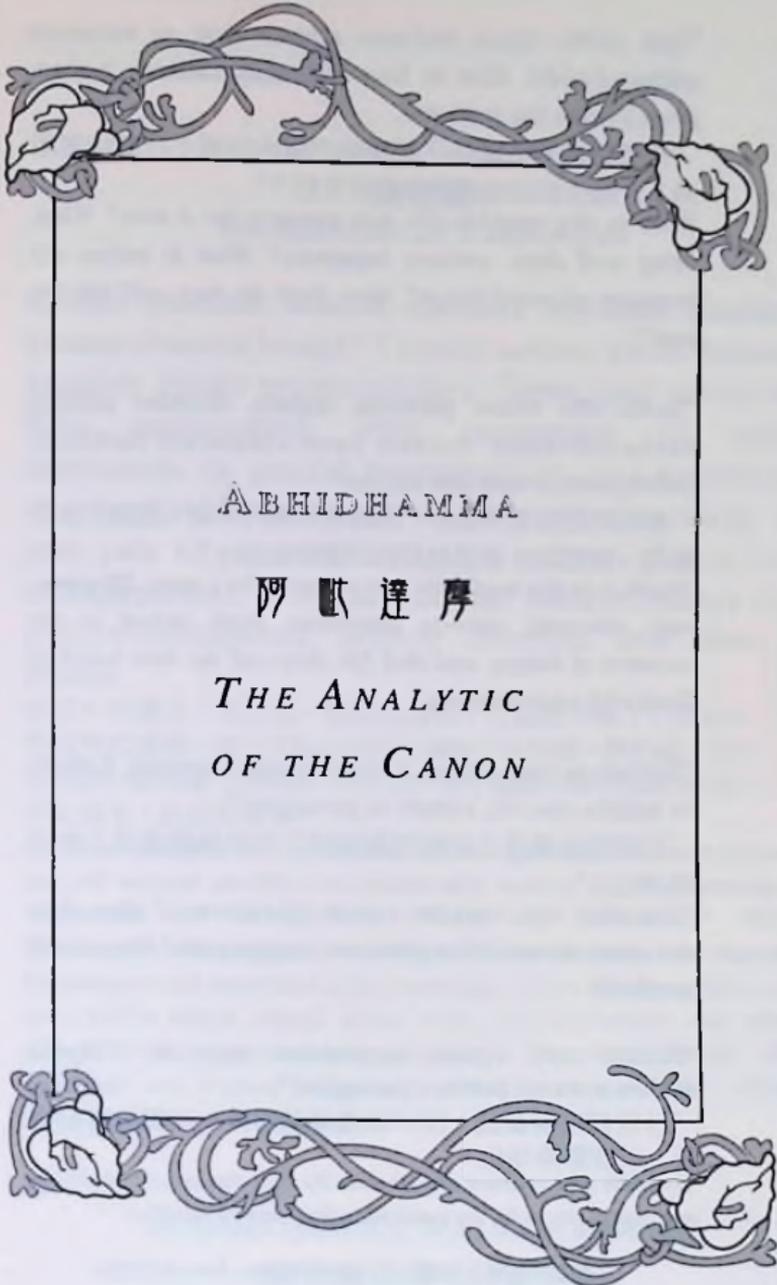
借著這真實的話語，願我 [你] 平息疾病。

By this speaking of truth, may I [you] relieve from illness.

Etena sacca-vajjena — hotu me [te] jaya-maṅgalaṃ.

借著這真實的話語，願我 [你] 得到吉祥勝利。

By this speaking of truth, may there be the blessings of triumph for me [you].

A decorative border of stylized, intertwined floral and vine motifs surrounds the central text. The design is symmetrical and features large, detailed flowers at the corners and along the bottom edge, connected by flowing, leafy vines.

ABHIDHAMMA

阿毘達磨

*THE ANALYTIC
OF THE CANON*

“Kiṃ sūḍha vittaṃ purisassa seṭṭhaṃ, kiṃ su suciṇṇaṃ sukham-āvahāti. Kiṃ su have sādutaraṃ rasānaṃ, kathaṃ jīvaṃ jīvitam-āhu seṭṭhaṃ”.

“什麼財富對人最好？什麼善行導向快樂？什麼味更甜美？什麼生活是他們說的最好生活？”

What in this world is the best property for a man? What, being well done, conveys happiness? What is indeed the sweetest of sweet things? How lived do they call life the best?’

“Saddh’idha vittaṃ purisassa seṭṭhaṃ, dhammo suciṇṇo sukham-āvahāti. Saccam have sādutaraṃ rasānaṃ, paññā-jīvaṃ jīvitam-āhu seṭṭhaṃ”.

“信仰的財富對人最好。法的善行導向快樂。真諦之味更甜美。智慧的生活是他們說的最好生活。”

‘Faith is in this world the best property for a man; Dhamma, well observed, conveys happiness; truth indeed is the sweetest of things; and that life they call the best which is lived with understanding.’

“Kathaṃ su tarati oghaṃ, kathaṃ su tarati aṇṇavaṃ; Kathaṃ su dukkha-macceti, kathaṃ su parisujjhati”.

“如何度脫暴流？如何度脫海洋？如何解脫痛苦？如何得淨化？”

‘How does one cross the stream (of existence)? How does one cross the sea? How does one conquer pain? How is one purified?’

“Saddhā tarati oghaṃ, appamādena aṇṇavaṃ. Viriyena dukkha-macceti, paññāya parisujjhati”.

“以信仰度脫暴流。以不放逸度脫海洋。以精進解脫痛苦。以智慧得淨化。”

‘By faith one crosses the stream, by zeal the sea, by exertion one conquers pain, by understanding one is purified.’

DHAMMA-SAṄGAṆĪ

法集論

ENUMERATION OF PHENOMENA

Kusalā dhammā, akusalā dhammā, abyākatā dhammā, katame dhammā kusalā? Yasmim samaye kāmā-vacaram, kusalam cittam uppannam hoti. Somanassa sahataram nāṇa sampayuttam, rūpā rammaṇam vā, saddā rammaṇam vā, gandhā rammaṇam vā, rasā rammaṇam vā, phoṭṭhabbā rammaṇam vā, dhammā rammaṇam vā, yaṁ yaṁ vā panārabba, tasmim samaye, phasso hoti, avikkhepo hoti, ye vā pana tasmim samaye, aññepi aṭṭhi paṭicca-samuppannā, arūpino dhammā, ime dhammā kusalā.

善法、不善法、無記法，哪個是善法？在甚麼時候？它存在於欲界悅俱智相應善心裡，它與任何的所緣如：色所緣、聲所緣、香所緣、味所緣、觸所緣、法所緣一起生起。除了觸與平靜其餘的法是色法，彼此緣生，此法是善法。

All good qualities are wholesome, all bad qualities are unwholesome, and all natural qualities are kammically natural (neither kammically wholesome nor unwholesome). Which are wholesome? When? Wholesome consciousness pertaining to the sense-sphere accompanied by pleasure and associated with knowledge, arises with any object such as a visible object, sound, odour, taste, body-impression and mental object. Sense-impression and calmness in that time, besides other Dhammas are physical phenomena depending on each other arising, and these Dhammas are wholesome.

DHAMMA-SAṄGAṆĪ MĀTIKĀ (Tika-Mātikā)

法集論論母 (三之論母)

THE MATRIX OF THE DHAMMA-SAṄGAṆĪ

Kusalā dhammā, akusalā dhammā, abyākatā dhammā.

善法、不善法、無記法。

Phenomena which are wholesome, unwholesome, indeterminate.

Sukhāya vedanāya sampayuttā dhammā, dukkhāya vedanāya sampayuttā dhammā, adukkham-asukhāya vedanāya sampayuttā dhammā.

樂受相應法、苦受相應法、不苦不樂相應法。

Phenomena associated with pleasant feeling, associated with unpleasant feeling, associated with neither pleasant nor unpleasant feeling.

Vipākā dhammā, vipāka-dhamma-dhammā, neva vipāka na-vipāka-dhamma-dhammā.

異熟法、異熟法法、非異熟非異熟法法。

Phenomena which are (kamma) resultants, subject to resultant phenomena, neither resultant phenomena nor subject to resultant phenomena.

Upādinn'upādāniyā dhammā, anupādinn'upādāniyā dhammā, anupādinnān'upādāniyā dhammā.

已取順取法、不已取順取法、不已取不順取法。

Phenomena kammically acquired and subject to clinging, not kammically acquired but subject to clinging, neither kammically acquired nor subject to clinging.

Saṅkiliṭṭha saṅkilesikā dhammā, asaṅkiliṭṭha saṅkilesikā dhammā, asaṅkiliṭṭha saṅkilesikā dhammā.

已雜染順雜染法、不已雜染順雜染法、不已雜染不順雜染法。

Phenomena which are defiled and subject to defilements, undefiled but subject to defilements, neither defiled nor subject to defilements.

Savitakka-savicārā dhammā, avitakka-vicāra-mattā dhammā, avitakkā-vicārā dhammā.

有尋有伺法、無尋唯伺法、無尋無伺法。

Phenomena with thought conception and discursiveness, without

thought conception but with discursiveness, with neither thought conception nor discursiveness.

Pīti-saha-gatā dhammā, sukha-saha-gatā dhammā,
upekkhā-saha-gatā dhammā.

喜俱行法、樂俱行法、捨俱行法。

Phenomena which are accompanied by joy, accompanied by happiness, accompanied by equanimity.

Dassanena pahātabbā dhammā, bhāvanāya pahātabbā
dhammā, neva-dassanena na bhāvanāya pahātabbā
dhammā.

見所斷法、修所斷法、非見非修所斷法。

Phenomena to be abandoned by insight, to be abandoned by (mental) development, to be abandoned neither by insight nor by (mental) development.

Dassanena pahātabba hetukā dhammā, bhāvanāya
pahātabba hetukā dhammā, neva dassanena na
bhāvanāya pahātabba hetukā dhammā.

見所斷因法、修所斷因法、非見非修所因斷法。

Phenomena having roots to be abandoned by insight, having roots to be abandoned by (mental) development, having roots to be abandoned neither by insight nor by (mental) development.

Ācaya-gāmino dhammā, apacaya-gāmino dhammā,
nevā caya-gāmino nā pacaya-gāmino dhammā.

流轉法、還滅法、非流轉非還滅法。

Phenomena leading to accumulation (of kamma), leading to decrease (of kamma), leading neither to accumulation nor to decrease (of kamma).

Sekkhā dhammā, asekkhā dhammā, neva sekkhā nā
sekkhā dhammā.

有學法、無學法、非有學非無學法。

Phenomena of one in the (noble) training, of one who has completed the (noble) training, of one neither in the (noble) training nor of one who has completed the (noble) training.

Parittā dhammā, mahagatā dhammā, appamāṇā dhammā.

小法、大法、無量法。

Phenomena which are limited, exalted, immeasurable.

Paritt'ārammaṇā dhammā, mahagat'ārammaṇā dhammā, appamāṇ'ārammaṇā dhammā.

小所緣法、大所緣法、無量所緣法。

Phenomena having limited objects, having exalted objects, having immeasurable objects.

Hīnā dhammā, majjhimā dhammā, paṇītā dhammā.

劣法、中法、勝法。

Phenomena which are inferior, medium, superior.

Micchatt'aniyatā dhammā, sammatt'aniyatā dhammā, aniyatā dhammā.

邪定法、正定法、不定法。

Phenomena with certain wrong (result), with certain right (result), with uncertainty (as to result).

Magg'ārammaṇā dhammā, magga hetukā dhammā, magg'ādhipatino dhammā.

道所緣法、道因法、道增上法。

Phenomena with the Path as objects, with the Path as root, with the Path as predominate factor.

Uppannā dhammā, anuppannā dhammā, uppādinō dhammā.

已生法、未生法、當生法。

Phenomena which have arisen, which have not arisen, which are bound

to arise.

Atītā dhammā, anāgatā dhammā, paccuppannā dhammā.

過去法、未來法、現在法。

Phenomena which are past, future, present.

Atīt'ārammaṇā dhammā, anāgat'ārammaṇā dhammā,
paccuppann'ārammaṇā dhammā.

過去所緣法、未來所緣法、現在所緣法。

Phenomena with a past object, with a future object, with a present object.

Ajjhattā dhammā, bahiddhā dhammā, ajjhata-bahiddhā
dhammā.

內法、外法、內外法。

Phenomena which are internal, external internal and external.

Ajjhatt'ārammaṇā dhammā, bahiddh'ārammaṇā
dhammā, ajjhata-bahiddh'ārammaṇā dhammā.

內所緣法、外所緣法、內外所緣法。

Phenomena with internal objects, with external objects, with internal and external objects.

Sanidassana-sappaṭighā dhammā, anidassana-sappaṭighā
dhammā, anidassan'appaṭighā dhammā.

有見有對法、無見有對法、無見無對法。

Phenomena which manifest and reactive, non-manifest and reactive, non-manifest and non-reactive.

VIBHAṄGA

分別論

THE BOOK OF TREATIES

Pañcakkhandhā: rūpakkhando, vedanākkhandho,

saññākhandho, saṅkhārakkhandho, viññāṇakkhandho.

五蘊：色蘊、受蘊、想蘊、行蘊、識蘊。

The five aggregate are: The aggregate of material quality, the aggregate of feeling, the aggregate of perception, the aggregate of mental concomitants, the aggregate of consciousness.

Tattha katamo rūpakhandho? Yaṅkiñci rūpaṃ atītānāgata-paccuppannaṃ, ajjhataṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre vā santike vā, tadekajjhaṃ abhisaññūhitvā, abhisāṅkhipitvā; ayaṃ vuccati rūpakhandho.

甚麼是色蘊？色蘊即是：過去色、未來色、現在色、內色、外色、粗色、細色、劣色、勝色、遠色、近色，這些稱為色蘊。

There in what is the aggregate of material quality? Whatever material quality is past, future or present, internal or external, gross or subtle, inferior or superior, distant or proximate, (taking) these together collectively and briefly, this is called the aggregate of material quality.

DHĀTU-KATHĀ

界論

DISCUSSION WITH REFERENCE TO ELEMENTS

Saṅgaho asaṅgaho: saṅgahitena asaṅgahitaṃ, asaṅgahitena saṅgahitaṃ, saṅgahitena saṅgahitaṃ, asaṅgahitena asaṅgahitaṃ, sampayogo, vippayogo, sampayuttana vippayuttaṃ, vippayuttana sampayuttaṃ, asaṅgahitaṃ.

包括與不包括：包括與不包括，不包括與包括，包括與包括，不包括與不包括，相應與不相應，不相應與相應，不相應與不相應，包括相應與不相應，包括與不包括相應，不包括相應與不相應，包括與不包括不相應。

The inclusion and non-inclusion: included and unincluded; unincluded and included; included and included; unincluded and unincluded; the

association and dissociation; dissociated and associated; dissociated and dissociated; associated with, and dissociated from the included; included and unincluded in the association; associated with, and dissociated from, the unincluded; included and unincluded in the dissociated.

PUGGALA-PAÑÑATTI

人施設論

DESCRIPTION OF INDIVIDUALS

Cha paññattiyo: khandha-paññatti, āyatana-paññatti, dhātu-paññatti, sacca-paññatti, indriya-paññatti, puggala-paññatti.

六施設：蘊施設、處施設、界施設、諦施設、根施設、人施設。

The six convention, VIZ, the convention of corporal aggregate, the convention of sense-organs, the convention of elements, the convention of truths, the convention of faculties, the convention of individuals.

Kittāvata puggalānaṃ puggala-paññatti? Samaya-vimutto, asamaya-vimutto, kuppa-dhammo, akuppa-dhammo, parihāna-dhammo, aparihāna-dhammo, cetan'ābhabbo, anurakkhan'ābhabbo, puthujjano, gotrabhū, bhayūparato, abhayūparato, bhabbā-gamano, abhabbā-gamano, niyato, aniyato, paṭipannako, phaleṭṭhito, arahā, arahattāya paṭipanno.

甚麼樣的範圍是人的施設呢？時解脫者、無時解脫者、動法者、不動法者、退法者、不退法者、思不當者、護不當者、凡夫、種性者、畏止者（怖畏止息者）、無畏止者、能行者、不能行者、決定者、不決定者、行者、阿羅漢、阿羅漢行者。

In what ways are there convention of individuals? One who is emancipated in season. One who is emancipated out of season. One of perturbable nature. One of imperturbable nature. One liable to fall away. One not liable to fall away. One competent it will. One competent

in watchfulness. An average man. One become of the family of Ariyas. One restrained through fear. One unrestrained through fear. One capable of arriving. On incapable of arriving. One with determined destiny. One with undetermined destiny. The path-attainer. One established in fruition. One who is an Arahant. One who is striving for realization of Arahantship.

KATHĀ-VATTHU

論事

POINTS OF CONTROVERSY

Puggalo upalabbhati: sacchikattha paramatthenāti?

(Heretic) : Can there be found any personality in the real, absolute sense?

Āmantā.

(Thera) : Yes.

Yo sacchikattho paramattho, tato so puggalo upalabbhati, sacchikattha paramatthenāti?

(Heretic) : Can the personality be found in the real, absolute sense, in the same way as a real, absolute fact is found?

Na, hevaṃ vattabbe, ājānāhi niggahaṃ.

(Thera) : No, that cannot be said.

Hañci puggalo upalabbhati, sacchikattha paramatthena?

Tena vata re vattabbe. Yo sacchikattho paramattho, tato so puggalo upalabbhati.

(Heretic) : If the personality can be found in the real and absolved sense, then you should also say that the personality can be found in the real, absolute sense, in the same way as a real absolute fact is found.

Sacchikattha paramatthenāti micchā.

(Thera) : Thus, you are wrong in affirming the first whilst denying the second.

YAMAKA

雙論

THE BOOK OF PAIRS

Ye keci kusalā dhammā, sabbe te kusala-mūlā. Ye vā pana kusala-mūlā, sabbe te dhammā kusalā. Ye keci kusalā dhammā, sabbe te kusala-mūlena eka-mūlā. Ye vā pana kusala-mūlena eka-mūlā, sabbe te dhammā kusalā.

有些法是善法，它們是一切善之根。但是一切善之根是善法。一切善法擁有一個相同的善之根。此外，此法彼此之間是善根是一切善法。

Some phenomena (dhamma) are wholesome; they are wholesome roots. But all wholesome roots are wholesome phenomena. All wholesome phenomena (in the same state of consciousness) have one and the same wholesome root. Besides, those phenomena which have each other as wholesome roots are all wholesome phenomena.

VIPASSANĀ-BHŪMI

內觀階段

THE STAGE OF INSIGHT

Pañcakkhandhā: rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.

五蘊：色蘊、受蘊、想蘊、行蘊、識蘊。

The five aggregate are: the aggregate of material quality, the aggregate of feeling, the aggregate of perception, the aggregate of mental concomitants, the aggregate of consciousness.

Dvā-das'āyatanāni: Cakkhu'āyatanam, rūp'āyatanam; sot'āyatanam, sadd'āyatanam; ghān'āyatanam, gandh'āyatanam; jivh'āyatanam, ras'āyatanam;

kay'āyatanam, phoṭṭhabb'āyatanam; man'āyatanam, dhamm'āyatanam.

十二處：眼處、色處；耳處、聲處；鼻處、香處；舌處、味處；身處、觸處；意處、法處。

The twelve spheres: the eye-sphere, the form-sphere, the ear-sphere, the sound-sphere, the nose-sphere, the smell-sphere the tongue-sphere, the taste-sphere, the body-sphere, the touch-sphere, the mind-sphere, the dhammas-sphere.

Aṭṭhārasa dhātuyo: cakkhu-dhātu, rūpa-dhātu, cakkhu-viññāṇa-dhātu; sota-dhātu, sadda-dhātu, sota-viññāṇa-dhātu; ghāna-dhātu, gandha-dhātu, ghāna-viññāṇa-dhātu; jivhā-dhātu, rasa-dhātu, jivhā-viññāṇa-dhātu; kāya-dhātu, phoṭṭabba-dhātu, kāya-viññāṇa-dhātu; mano-dhātu, dhamma-dhātu, mano-viññāṇa-dhātu.

十八界：眼界、色界、眼識界；耳界、聲界、耳識界；鼻界、香界、鼻識界；舌界、味界、舌識界；身界、觸界、身識界；意界、法界、意識界。

The eighteen elements: the eye-element, form-element, eye-consciousness-element the ear-element, sound-element, ear-consciousness-element the nose-element, smell-element, nose-consciousness-element the tongue-element, taste-element, tongue-consciousness-element the body-element, touch-element, body-consciousness element the mind-element, dhamma-element, mind consciousness element.

Bā-vīsati'indriyāni: Cakkhu'ndriyam, sot'indriyam, ghān'indriyam, jivh'indriyam, kāy'indriyam, man'indriyam, itth'indriyam, puris'indriyam, jīvit'indriyam, sukh'indriyam, dukkh'indriyam, somanass'indriyam, domanass'indriyam, upekkh'indriyam, saddh'indriyam, viriy'indriyam, sat'indriyam, samādh'indriyam, paññ'indriyam, anaññātāñ-ñassāmīti'indriyam, aññ'indriyam, aññātāv'indriyam.

二十二根：眼根、耳根、鼻根、舌根、身根、意根、女根、男根、

命根、樂根、苦根、喜根、憂根、捨根、信根、精進根、念根、定根、慧根、未知當知根、已知根、具知根。

The twenty-two faculties : the eye-faculty, ear-faculty, nose-faculty, tongue-faculty, body-faculty, mind-faculty, feminine-faculty, masculine-faculty, life-faculty, bodily-pleasure-faculty, bodily-pain-faculty, mental-pleasure-faculty, mental-pain-faculty, equanimity-faculty, confidence-faculty, effort-faculty, mindfulness-faculty, collectedness-faculty, wisdom-faculty, I am knowing the unknown-faculty, knowing-faculty, one who has fully known-faculty.

Cattāri ariya-saccāni: dukkhaṃ ariya-saccaṃ, dukkha-samudayo ariya-saccaṃ, dukka-nirodho ariya-saccaṃ, dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ.

四聖諦：苦諦、集諦、滅諦、道諦。

The four noble truths: the Noble Truth of Suffering, the Noble Truth of the causes of Suffering, the Noble Truth of the Cessation of Suffering, the Noble Truth of the Practice Path to the Cessation of Suffering.

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

此有故彼有，此生故彼生：

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

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

無明緣行；行緣識；識緣名色；名色緣六處；六處緣觸；觸緣受；

受緣受；愛緣取；取緣有；有緣生；生緣老、死、愁、悲、苦、憂、惱。如是一切苦蘊的集起。

Dependent on ignorance, conceptions (arise); dependent on conceptions consciousness (arises); dependent on consciousness mentality and materiality (arise); dependent on mentality and materiality the six (internal sense) bases (arise); dependent on the six (internal sense-) bases contact (occurs); dependent on contact feeling (arises); dependent on feeling craving (arises); dependent on craving attachment (arises); dependent on attachment (there arises a new) existence; dependent on (a new) existence (re)birth (takes place); dependent on (re)birth old age, death, sorrow, lamentation, pain, unhappiness and despair come to be. Thus is the arising of this whole mass of dukkha.

Yadā have pātubhavanti dhammā; ātāpino jhāyato brāhmaṇassa; athassa kaṅkhā vapayanti sabbā; yato pajānāti sahetudhammaṃ.

對於熱誠禪修的婆羅門當諸法明顯呈現時那麼一切疑惑都會消失因爲他了知諸法的因緣。

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.

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

此無故彼無，此滅故彼滅：

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

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. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

無明滅則行滅；行滅則識滅；識滅則名色滅；名色滅則六處滅；六處滅則觸滅；觸滅則受滅；受滅則愛滅；愛滅則取滅；取滅則有滅；有滅則生滅；生滅則老、死、愁、悲、苦、憂及惱則滅。如是一切苦蘊的熄滅。

With the reminderless dispassion and cessation of ignorance, conceptions cease; with the cessation of conceptions, 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 (the possibility of re)birth, old age, death, sorrow, lamentation, pain, unhappiness and despair cease. Thus there is the cessation of this whole mass of dukkha.

Yadā have pātubhavanti dhammā; ātāpino jhāyato brāhmaṇassa; athassa kaṅkhā vapayanti sabbā; yato khayam paccayānam avedi.

對於熱誠禪修的婆羅門當諸法明顯呈現時那麼一切疑惑都會消失因為他體證滅盡它們的因緣。

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.

Iti imasmim sati idaṃ hoti, imass'uppādā idaṃ uppajjati, imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yad-idaṃ:-

此有故彼有，此生故彼生；此無故彼無，此滅故彼滅。

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:

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

無明緣行；行緣識；識緣名色；名色緣六處；六處緣觸；觸緣受；受緣愛；愛緣取；取緣有；有緣生；生緣老、死、愁、悲、苦、憂、惱。如是一切苦蘊的集起。

Dependent on ignorance, conceptions (arise); dependent on conceptions consciousness (arises); dependent on consciousness mentality and materiality (arise); dependent on mentality and materiality the six (internal sense) bases (arise); dependent on the six (internal sense-) bases contact (occurs); dependent on contact feeling (arises); dependent on feeling craving (arises); dependent on craving attachment (arises); dependent on attachment (there arises a new) existence; dependent on (a new) existence (re)birth (takes place); dependent on (re)birth old age, death, sorrow, lamentation, pain, unhappiness and despair come to be. Thus is the arising of this whole mass of dukkha.

Avijjāya tv-eva asesa-virāga-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. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

完全離欲無明滅則行滅；行滅則識滅；識滅則名色滅；名色滅則六

處滅；六處滅則觸滅；觸滅則受滅；受滅則愛滅；愛滅則取滅；取滅則有滅；有滅則生滅；生滅則老、死、愁、悲、苦、憂及惱則滅。如是一切苦蘊的熄滅。

With the reminderless dispassion and cessation of ignorance, conceptions cease; with the cessation of conceptions, 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 (the possibility of re)birth, old age, death, sorrow, lamentation, pain, unhappiness and despair cease. Thus there is the cessation of this whole mass of dukkha.

“Yadā have pātubhavanti dhammā, ātāpino jhāyato brāhmaṇassa; Vidhūpayam tiṭṭhati māra-senam, suriyo’va obhāsayaṃ-antalikkhan”ti.

對於熱誠禪修的婆羅門當諸法明顯呈現時他擊敗魔軍而穩立猶如太陽照亮天空。

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).

PATTHĀNA

發趣論 (二十四緣)

THE BOOK OF ORIGINATION

1. Hetu-Paccayo 因緣 Root Condition

Just like the roots of a tree assist in the growth and development of the trunk and its branches, so are the six Hetu conditions.

2. Ārammaṇa-Paccayo 所緣緣 Object Condition

Just like the handicap persons need the support and assistance of canes or strung rope line, so are the six sense conditions.

3. Adhipati-Paccayo 增上緣 *Predominance Condition*

Adhipati condition resembles that of a country govern by a powerful universal monarch.

4. Anantara-Paccayo 無間緣 *Proximity Condition*

Anantara condition resembles that of immediate succession to the throne by a crown prince upon the death of a universal monarch.

5. Samanantara-Paccayo 相續緣 *Contiguity Condition*

Samanantara condition resembles that of the immediate succession to the throne by a crown price upon the renunciation of a universal monarch.

6. Sahajāta-Paccayo 俱生緣 *Conascence Condition*

Just like there is light as soon as the oil lamp was lit, so are the six Sahajāta conditions.

7. Aññamañña-Paccayo 相互緣 *Mutuality Condition*

Just like the three sticks support and depend on one another to stay in the upright position, so are the three Aññamañña conditions.

8. Nissaya-Paccayo 依止緣 *Dependence Condition*

Dependence by way of Nissaya condition is similar to the trees which depend on the earth as their base support.

9. Upanissaya-Paccayo 親依止緣 *Strong-Dependence Condition*

Upanissaya condition resembles that of the trees which have to depend on the rain for their growth.

10. Purejāta-Paccayo 前生緣 *Prenascence Condition*

Purejāta condition resembles that of the benefits of the pre-existence of the sun and the moon when the world begins.

11. Pacchājāta-Paccayo 後生緣 *Postnascence Condition*
Pacchājāta condition resembles that of the post-existence phenomena supporting the life continuum of a young vulture longing for food.
12. Āsevana-Paccayo 重複緣 *Repetition Condition*
Āsevana condition resembles that of constant repetitive application of perfume.
13. Kamma-Paccayo 業緣 *Kamma Condition*
Kamma condition resembles that of the growth of trees being dependent on the type and quality of seeds sown.
14. Vipāka-Paccayo 果報緣 *Resultant Condition*
The state of peace and tranquility that resulted from shade and gentle breeze resembles that of Vipāka condition.
15. Āhāra-Paccayo 食緣 *Nutriment Condition*
Āhāra condition is similar to the cross bracings that uphold and support the deteriorating old house.
16. Indriya-Paccayo 根緣 *Faculty Condition*
Indriya condition resembles that of exercising control over a country by the council of ministers appointed by the king.
17. Jhāna-Paccayo 禪那緣 *Jhāna Condition*
Jhāna condition is similar to a very clear and distinct view achieved by looking from a tree located on the mountain top.
18. Magga-Paccayo 道緣 *Path Condition*
Magga condition resembles that of a raft which enables one to get to the desired destination.
19. Sampayutta-Paccayo 相應緣 *Association Condition*
Sampayutta condition resembles that of the four ingredients of sweet things combined by way of association or coalescing.

20. *Vippayutta-Paccayo* 不相應緣 *Dissociation Condition*
Vippayutta condition resembles that of the co-existent dissociation of combining six flavours.

21. *Atthi-Paccayo* 有緣 *Presence Condition*
Atthi condition resembles that of Mt. Meru lending support.

22. *Natthi-Paccayo* 無有緣 *Absence Condition*
Natthi condition resembles the darkness that resulted as soon as the oil lamps flame was put off.

23. *Vigata-Paccayo* 離去緣 *Disappearance Condition*
Vigata condition resembles that of the setting sun giving way to the rising moon.

24. *Avigata-Paccayo'ti* 不離去緣 *Non-Disappearance Condition*
Avigata condition resembles that of the ocean which permits fishes to enjoy freely and without any restriction.

1. *Hetu-Paccaya* 因緣 *Root Condition*

Hetu-paccayo'ti: Hetū hetu sampayuttakānaṃ dhammānaṃ, taṃ samuṭṭhānānañca rūpānaṃ, hetu paccayena paccayo.

The roots are related to the states which are associated with roots, and the matter produced thereby, by root condition.

2. *Ārammaṇa-Paccaya* 所緣緣 *Object Condition*

Ārammaṇa-paccayo'ti: Rūpā yatanāṃ, cakkhu viññāṇa dhātuyā, taṃ sampayuttakānañca dhammānaṃ, ārammaṇa paccayena paccayo.

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

Saddā yatanam, sota viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, ārammaṇa paccayena paccayo.

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

Gandhā yatanam, ghāna viññāṇa dhātuyā, tam sampayuttakānañca dhammanam, ārammaṇa paccayena paccayo.

Odour-base is related to nose-consciousness element and its associated states by object condition.

Rasā yatanam, jivhā viññāṇa dhātuyā, tam sampayuttakānañca dhammanam, ārammaṇa paccayena paccayo.

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

Phoṭṭhabbā yatanam, kāya viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, ārammaṇa paccayena paccayo.

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

Rūpā yatanam, saddā yatanam, gandhā yatanam, rasā yatanam, phoṭṭhabbā yatanam, mano dhātuyā, tam sampayuttakānañca dhammānam, ārammaṇa paccayena paccayo.

Visible object-base, sound-base, odour-base, taste-base, tangible object-base is related to mind-element and its associated states by object condition.

Sabbe dhammā mano viññāṇa dhātuyā, taṃ sampayuttakānaṅca dhammānaṃ, ārammaṇa paccayena paccayo.

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

Yaṃ yaṃ dhammaṃ ārabha, ye ye dhammā uppajjanti, citta cetasikā dhammā, te te dhammā, tesāṃ tesāṃ dhammānaṃ, ārammaṇa paccayena paccayo.

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

3. Adhipati-Paccaya

增上緣 *Predominance Condition*

Adhipati-paccayo'ti: Chandādhipati chanda, sampayuttakānaṃ dhammānaṃ, taṃ samuṭṭhānānaṅca rūpānaṃ, adhipati paccayena paccayo.

Predominant desire is related to the states associated with desire, and the matter produced thereby, by predominance condition.

Vīriyādhipati vīriya, sampayuttakānaṃ dhammānaṃ, taṃ samuṭṭhānānaṅca rūpānaṃ, adhipati paccayena paccayo.

Predominant effort is related to the states associated with effort, and the matter produced thereby, by predominance condition.

Cittādhipati citta, sampayuttakānaṃ dhammānaṃ, taṃ samuṭṭhānānaṅca rūpānaṃ, adhipati paccayena paccayo.

Predominant consciousness is related to the states associated with consciousness, and the matter produced thereby, by predominance condition.

Vīmaṃsādhīpati vīmaṃsa, sampayuttakānaṃ dhammānaṃ, taṃ samutthānānaṃ rūpānaṃ, adhipati paccayena paccayo.

Predominant investigating-wisdom is related to the states associated with investigating-wisdom, and the matter produced thereby, by predominance condition.

Yaṃ yaṃ dhammaṃ garuṃ katvā, ye ye dhammā uppajjanti, citta cetasikā dhammā, te te dhammā tesāṃ dhammānaṃ, adhipati paccayena paccayo.

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

4. Anantara-Paccaya

無間緣 Proximity Condition

Anantara-paccayo'ti: Cakkhu viññāṇa dhātu, taṃ sampayuttakā ca, dhammā mano dhātuyā, taṃ sampayuttakānaṃ dhammānaṃ, anantara paccayena paccayo.

Eye-consciousness element and its associated states are related to mind-element and its associated states by proximity condition.

Mano dhātu, taṃ sampayuttakā ca, dhammā mano viññāṇa dhātuyā, taṃ sampayuttakānaṃ dhammānaṃ, anantara paccayena paccayo.

Mind-element and its associated states are related to mind-consciousness element and its associated states by proximity condition.

Sota viññāṇa dhātu, taṃ sampayuttakā ca, dhammā mano dhātuyā, taṃ sampayuttakānaṃ dhammānaṃ, anantara paccayena paccayo.

Ear-consciousness element and its associated states are related to mind-element and its associated states by proximity condition.

Mano dhātu, taṃ sampayuttakā ca, dhammā mano viññāṇa dhātuyā, taṃ sampayuttakānañca dhammānaṃ, anantara paccayena paccayo.

Mind-element and its associated states are related to mind-consciousness element and its associated states by proximity condition.

Ghāna viññāṇa dhātu, taṃ sampayuttakā ca, dhammā mano dhātuyā, taṃ sampayuttakānañca dhammānaṃ, anantara paccayena paccayo.

Nose-consciousness element and its associated states are related to mind-element and its associated states by proximity condition.

Mano dhātu, taṃ sampayuttakā ca, dhammā mano viññāṇa dhātuyā, taṃ sampayuttakānañca dhammānaṃ, anantara paccayena paccayo.

Mind-element and its associated states are related to mind-consciousness element and its associated states by proximity condition.

Jivhā viññāṇa dhātu, taṃ sampayuttakā ca, dhammāmano dhātuyā, taṃ sampayuttakānañca dhammānaṃ, anantara paccayena paccayo.

Tongue-consciousness element and its associated states are related to mind-element and its associated states by proximity condition.

Mano dhātu, taṃ sampayuttakā ca, dhammāmano viññāṇa dhātuyā, taṃ sampayuttakānañca dhammānaṃ, anantara paccayena paccayo.

Mind-element and its associated states are related to mind-consciousness element and its associated states by proximity

condition.

Kāya viññāṇa dhātu, taṃ sampayuttakā ca, dhammā mano dhātuyā, taṃ sampayuttakānañca dhammānaṃ, anantara paccayena paccayo.

Body-consciousness element and its associated states are related to mind-element and its associated states by proximity condition.

Mano dhātu, taṃ sampayuttakā ca, dhammā mano viññāṇa dhātuyā, taṃ sampayuttakānañca dhammānaṃ, anantara paccayena paccayo.

Mind-element and its associated states are related to mind-consciousness element and its associated states by proximity condition.

Purimā purimā kusalā dhammā, pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ, anantara paccayena paccayo.

Preceding faultless states are related to subsequent faultless states by proximity condition.

Purimā purimā kusalā dhammā, pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ, anantara paccayena paccayo.

Preceding faultless states are related to subsequent indeterminate states by proximity condition.

Purimā purimā akusalā dhammā, pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ, anantara paccayena paccayo.

Preceding faulty states are related to subsequent faulty states by proximity condition.

Purimā purimā akusalā dhammā, pacchimānaṃ

pacchimānaṃ abyākatānaṃ dhammānaṃ, anantara paccayena paccayo.

Preceding faulty states are related to subsequent indeterminate states by proximity condition.

Purimā purimā abyākatā dhammā, pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ, anantara paccayena paccayo.

Preceding indeterminate states are related to subsequent indeterminate states by proximity condition.

Purimā purimā abyākatā dhammā, pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ, anantara paccayena paccayo.

Preceding indeterminate states are related to subsequent faultless states by proximity condition.

Purimā purimā abyākatā dhammā, pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ, anantara paccayena paccayo.

Preceding indeterminate states are related to subsequent faulty states by proximity condition.

Yesaṃ yesaṃ dhammānaṃ anantarā, ye ye dhammā uppajjanti, citta cetasikā dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ, anantara paccayena paccayo.

In proximity to these states, the (other) states, consciousness and mental factors, arise; those (former) states are related to those (latter) states by proximity condition.

5. Samanantara-Paccaya

相續緣 *Contiguity Condition*

Samanantara-paccayo'ti: Cakkhu viññāṇa dhātu, taṃ

sampayuttakā ca, dhammā mano dhātuyā, taṃ sampayuttakānañca dhammānaṃ, samanantara paccayena paccayo.

Eye-consciousness element and its associated states are related to mind-element and its associated states by contiguity condition.

Mano dhātu, taṃ sampayuttakā ca, dhammā mano viññāṇa dhātuyā, taṃ sampayuttakānañca dhammānaṃ, samanantara paccayena paccayo.

Mind-element and its associated states are related to mind-consciousness element and its associated states by contiguity condition.

Sota viññāṇa dhātu, taṃ sampayuttakā ca, dhammā mano dhātuyā, taṃ sampayuttakānañca dhammānaṃ, samanantara paccayena paccayo.

Ear-consciousness element and its associated states are related to mind-element and its associated states by contiguity condition.

Mano dhātu, taṃ sampayuttakā ca, dhammā mano viññāṇa dhātuyā, taṃ sampayuttakānañca dhammānaṃ, samanantara paccayena paccayo.

Mind-element and its associated states are related to mind-consciousness element and its associated states by contiguity condition.

Ghāna viññāṇa dhātu, taṃ sampayuttakā ca, dhammā mano dhātuyā, taṃ sampayuttakānañca dhammānaṃ, samanantara paccayena paccayo.

Nose-consciousness element and its associated states are related to mind-element and its associated states by contiguity condition.

Mano dhātu, taṃ sampayuttakā ca, dhammā mano viññāṇa dhātuyā, taṃ sampayuttakānañca dhammānaṃ,

samanantara paccayena paccayo.

Mind-element and its associated states are related to mind-consciousness element and its associated states by contiguity condition.

Jivhā viññāṇa dhātu, taṃ sampayuttakā ca, dhammā mano dhātuyā, taṃ sampayuttakānañca dhammānaṃ, samanantara paccayena paccayo.

Tongue-consciousness element and its associated states are related to mind-element and its associated states by contiguity condition.

Mano dhātu, taṃ sampayuttakā ca, dhammā mano viññāṇa dhātuyā, taṃ sampayuttakānañca dhammānaṃ, samanantara paccayena paccayo.

Mind-element and its associated states are related to mind-consciousness element and its associated states by contiguity condition.

Kāya viññāṇa dhātu, taṃ sampayuttakā ca, dhammā mano dhātuyā, taṃ sampayuttakānañca dhammānaṃ, samanantara paccayena paccayo.

Body-consciousness element and its associated states are related to mind-element and its associated states by contiguity condition.

Mano dhātu, taṃ sampayuttakā ca, dhammā mano viññāṇa dhātuyā, taṃ sampayuttakānañca dhammānaṃ, samanantara paccayena paccayo.

Mind-element and its associated states are related to mind-consciousness element and its associated states by contiguity condition.

Purimā purimā kusalā dhammā, pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ, samanantara paccayena paccayo.

Preceding faultless states are related to subsequent faultless states by contiguity condition.

Purimā purimā kusalā dhammā, pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ, samanantara paccayena paccayo.

Preceding faultless states are related to subsequent indeterminate states by contiguity condition.

Purimā purimā akusalā dhammā, pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ, samanantara paccayena paccayo.

Preceding faulty states are related to subsequent faulty states by contiguity condition.

Purimā purimā akusalā dhammā, pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ, samanantara paccayena paccayo.

Preceding faulty states are related to subsequent indeterminate states by contiguity condition.

Purimā purimā abyākatā dhammā, pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ, samanantara paccayena paccayo.

Preceding indeterminate states are related to subsequent indeterminate states by contiguity condition.

Purimā purimā abyākatā dhammā, pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ, samanantara paccayena paccayo.

Preceding indeterminate states are related to subsequent faultless states by contiguity condition.

Purimā purimā abyākatā dhammā, pacchimānaṃ

pacchimānaṃ akusalānaṃ dhammānaṃ, samanantara paccayena paccayo.

Preceding indeterminate states are related to subsequent faulty states by contiguity condition.

Yesaṃ yesaṃ dhammānaṃ samanantarā, ye ye dhammā uppajjanti, citta cetasikā dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ, samanantara paccayena paccayo.

In contiguity to these states, the (other) states, consciousness and mental factors, arise; those (former) states are related to those (latter) states by contiguity condition.

6. Sahajāta-Paccaya

俱生緣 *Conascence Condition*

Sahajāta-paccayo'ti: Cattāro khandhā arūpino aññamaññaṃ, sahajāta paccayena paccayo.

The four immaterial (i.e. mental) aggregates are mutually related to one another by conascence condition.

Cattāro mahā bhūtā aññamaññaṃ, sahajāta paccayena paccayo.

The four great primaries are mutually related to one another by conascence condition.

Okkantikkhaṇe nāma rūpaṃ aññamaññaṃ, sahajāta paccayena paccayo.

At the moment of conception, mentality and materiality are mutually related to one another by conascence condition.

Citta cetasikā dhammā, citta samuṭṭhānānaṃ rūpānaṃ, sahajāta paccayena paccayo.

States, consciousness and mental factors, are related to mind-produced matter by conascence condition.

Mahā bhūtā upādāya rūpānaṃ, sahaajāta paccayena paccayo.

The great primaries are related to derived matter by conscience condition.

Rūpino dhammā, arūpīnaṃ dhammānaṃ kiñcikāle, sahaajāta paccayena paccayo kiñcikāle na, sahaajāta paccayena paccayo.

The material states are sometimes related to the immaterial states by conscience condition and are sometimes not related by conscience condition.

7. Aññamañña-Paccaya

相互緣 *Mutuality Condition*

Aññamañña-paccayo'ti: Cattāro khandhā arūpino, aññamañña paccayena paccayo.

The four immaterial aggregates are related to one another by mutuality condition.

Cattāro mahā bhūtā, aññamañña paccayena paccayo.

The four great primaries are related to one another by mutuality condition.

Okkantikkhaṇe nāma rūpaṃ, aññamañña paccayena paccayo.

At the moment of conception, mentality and materiality are related to one another by mutuality condition.

8. Nissaya-Paccaya

依止緣 *Dependence Condition*

Nissaya-paccayo'ti: Cattāro khandhā arūpino aññamaññaṃ, nissaya paccayena paccayo.

The four immaterial aggregates are mutually related to one another by dependence condition.

Cattāro mahā bhūtā aññamaññāṃ, nissaya paccayena paccayo.

The four great primaries are mutually related to one another by dependence condition.

Okkantikkhaṇe nāma rūpaṃ aññamaññāṃ, nissaya paccayena paccayo.

At the moment of conception, mentality and materiality are mutually related to one another by dependence condition.

Citta cetasikā dhammā, citta samuṭṭhānānaṃ rūpānaṃ, nissaya paccayena paccayo.

States, consciousness and mental factors, are related to mind-produced matter by dependence condition.

Mahā bhūtā upādāya rūpānaṃ, nissaya paccayena paccayo.

The great primaries are related to derived matter by dependence condition.

Cakkhā yatanāṃ, cakkhu viññāṇa dhātuyā, taṃ sampayuttakānaṃca dhammānaṃ, nissaya paccayena paccayo.

Eye-base is related to eye-consciousness element and its associated states by dependence condition.

Sotā yatanāṃ, sota viññāṇa dhātuyā, taṃ sampayuttakānaṃca dhammānaṃ, nissaya paccayena paccayo.

Ear-base is related to ear-consciousness element and its associated states by dependence condition.

Ghānā yatanam, ghāna viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, nissaya paccayena paccayo.

Nose-base is related to nose-consciousness element and its associated states by dependence condition.

Jivhā yatanam, jivhā viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, nissaya paccayena paccayo.

Tongue-base is related to tongue-consciousness element and its associated states by dependence condition.

Kāyā yatanam, kāya viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, nissaya paccayena paccayo.

Body-base is related to body-consciousness element and its associated states by dependence condition.

Yaṁ rūpam nissāya, mano dhātu ca, mano viññāṇa dhātu ca, vattanti tam rūpam, mano dhātuyā ca, mano viññāṇa dhātuyā ca, tam sampayuttakānañca dhammānam, nissaya paccayena paccayo.

Depending on this matter (i.e. heart-base), mind-element and mind-consciousness element arise; that matter is related to mind-element and mind-consciousness element and their associated states by dependence condition.

9. Upanissaya-Paccaya

親依止緣 *Strong-Dependence Condition*

Upanissaya-paccayo'ti: Purimā purimā kusalā dhammā, pacchimānam pacchimānam kusalānam dhammānam, upanissaya paccayena paccayo.

Preceding faultless states are related to subsequent faultless states by strong-dependence condition.

Purimā purimā kusalā dhammā, pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ kesañci, upanissaya paccayena paccayo.

Preceding faultless states are related to some subsequent faulty states by strong-dependence condition.

Purimā purimā kusalā dhammā, pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ, upanissaya paccayena paccayo.

Preceding faultless states are related to subsequent indeterminate states by strong-dependence condition.

Purimā purimā akusalā dhammā, pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ, upanissaya paccayena paccayo.

Preceding faulty states are related to subsequent faulty states by strong-dependence condition.

Purimā purimā akusalā dhammā, pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ kesañci, upanissaya paccayena paccayo.

Preceding faulty states are related to some subsequent faultless states by strong-dependence condition.

Purimā purimā akusalā dhammā, pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ, upanissaya paccayena paccayo.

Preceding faulty states are related to subsequent indeterminate states by strong-dependence condition.

Purimā purimā abyākatā dhammā, pacchimānaṃ

pacchimānaṃ abyākatānaṃ dhammānaṃ, upanissaya paccayena paccayo.

Preceding indeterminate states are related to subsequent indeterminate states by strong-dependence condition.

Purimā purimā abyākatā dhammā, pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ, upanissaya paccayena paccayo.

Preceding indeterminate states are related subsequent faultless states by strong-dependence condition.

Purimā purimā abyākatā dhammā, pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ, upanissaya paccayena paccayo.

Preceding indeterminate states are related to subsequent faulty states by strong-dependence condition.

Utu bhojanam'pi, upanissaya paccayena paccayo.

Also, weather and food are related by strong-dependence condition.

Puggalo'pi, upanissaya paccayena paccayo.

A person is related by strong-dependence condition.

Senāsanam'pi, upanissaya paccayena paccayo.

A lodging-place is related by strong-dependence condition.

10. Purejāta-Paccaya 前生緣 Prenascence Condition

Purejāta-paccayo'ti: Cakkhā yatanam, cakkhu viññāṇa dhātuyā, taṃ sampayuttakānaṃca dhammānaṃ, purejāta paccayena paccayo.

Eye-base is related to eye-consciousness element and its associated states by prenascence condition.

Sotā yatanam, sota viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, purejāta paccayena paccayo.

Ear-base is related to ear-consciousness element and its associated states by pre-nascence condition.

Ghānā yatanam, ghāna viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, purejāta paccayena paccayo.

Nose-base is related to nose-consciousness element and its associated states by pre-nascence condition.

Jivhā yatanam, jivhā viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, purejāta paccayena paccayo.

Tongue-base is related to tongue-consciousness element and its associated states by pre-nascence condition.

Kāyā yatanam, kāya viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, purejāta paccayena paccayo.

Body-base is related to body-consciousness element and its associated states by pre-nascence condition.

Rūpā yatanam, cakkhu viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, purejāta paccayena paccayo.

Visible object-base is related to eye-consciousness element and its associated states by pre-nascence condition.

Saddā yatanam, sota viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, purejāta paccayena paccayo.

Sound-base is related to ear-consciousness element and its associated states by pre-nascence condition.

Gandhā yatanam, ghāna viññāṇa dhātuyā, tam sampayuttakānaṅca dhammānam, purejāta paccayena paccayo.

Odour-base is related to nose-consciousness element and its associated states by pre-nascence condition.

Rasā yatanam, jivhā viññāṇa dhātuyā, tam sampayuttakānaṅca dhammānam, purejāta paccayena paccayo.

Taste-base is related to tongue-consciousness element and its associated states by pre-nascence condition.

Phoṭṭhabbā yatanam, kāya viññāṇa dhātuyā, tam sampayuttakānaṅca dhammānam, purejāta paccayena paccayo.

Tangible object-base is related to body-consciousness element and its associated states by pre-nascence condition.

Rūpā yatanam, saddā yatanam, gandhā yatanam, rasā yatanam, phoṭṭhabbā yatanam, mano dhātuyā, tam sampayuttakānaṅca dhammānam, purejāta paccayena paccayo.

Visible object-base, sound-base, odour-base, taste-base, tangible object-base is related to mind-element and its associated states by pre-nascence condition.

Yam rūpam nissāya, mano dhātu ca, mano viññāṇa dhātu ca vattanti, tam rūpam mano dhātuyā, tam sampayuttakānaṅca dhammānam, purejāta paccayena paccayo.

Depending on this matter, mind-element and mind consciousness

element arise; that matter is related to mind-element and its associated states by pre-nascence condition.

Mano viññāṇa dhātuyā, taṃ sampayuttakānañca dhammānaṃ, kiñcikāle purejāta paccayena paccayo; kiñcikāle na purejāta paccayena paccayo.

It is sometimes related to mind-consciousness element and its associated states by pre-nascence condition. It is sometimes not related by pre-nascence condition.

11. Pacchājāta-Paccaya

後生緣 *Postnascence Condition*

Pacchājāta-paccayo'ti: Pacchājātā citta cetasikā dhammā, purejātassa imassa kāyassa, pacchājāta paccayena paccayo.

The states, postnascent consciousness and mental factors, are related to this prenascent body by postnascence condition.

12. Āsevana-Paccaya

重複緣 *Repetition Condition*

Āsevana-paccayo'ti: Purimā purimā kusalā dhammā, pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ, āsevana paccayena paccayo.

Preceding faultless states are related to subsequent faultless states by repetition condition.

Purimā purimā akusalā dhammā, pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ, āsevana paccayena paccayo.

Preceding faulty states are related to subsequent faulty states by repetition condition.

Purimā purimā kiriyā-byākatā dhammā. pacchimānaṃ pacchimānaṃ kiriyā-byākatānaṃ dhammānaṃ, āsevana paccayena paccayo.

Preceding functional indeterminate states are related to subsequent functional indeterminate states by repetition condition.

13. Kamma-Paccaya

業緣 *Kamma Condition*

Kamma-paccayo'ti: Kusalā kusalaṃ kammaṃ, vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ, kamma paccayena paccayo.

Faultless and faulty kamma is related to resultant aggregates and kamma-produced matter by kamma condition.

Cetanā sampayuttakānaṃ dhammānaṃ, taṃ samuṭṭhānānaṃ ca rūpānaṃ, kamma paccayena paccayo.

Volition is related to its associated states, and the matter produced thereby, by kamma condition.

14. Vipāka-Paccaya

果報緣 *Resultant Condition*

Vipāka-paccayo'ti: Vipākā cattāro khandhā arūpino aññamaññaṃ, vipāka paccayena paccayo.

The four immaterial resultant aggregates are mutually related to one another by resultant condition.

15. Āhāra-Paccaya

食緣 *Nutriment Condition*

Āhāra-paccayo'ti: Kabaḷīkāro āhāro imassa kāyassa, āhāra paccayena paccayo.

Edible food is related to this body by nutriment condition.

Arūpino āhārā sampayuttakānaṃ dhammānaṃ, taṃ samuṭṭhānānaṃ rūpānaṃ, āhāra paccayena paccayo.

The immaterial nutriment is related to their associated states, and the matter produced thereby, by nutriment condition.

16. Indriya-Paccaya

根緣 *Faculty Condition*

Indriya-paccayo'ti: Cakkhundriyaṃ, cakkhu viññāṇa dhātuyā, taṃ sampayuttakānaṃ dhammānaṃ, indriya paccayena paccayo.

Eye-faculty is related to eye-consciousness element and its associated states by faculty condition.

Sotindriyaṃ, sota viññāṇa dhātuyā, taṃ sampayuttakānaṃ dhammānaṃ, indriya paccayena paccayo.

Ear-faculty is related to ear-consciousness element and its associated states by faculty condition.

Ghānindriyaṃ, ghāna viññāṇa dhātuyā, taṃ sampayuttakānaṃ dhammānaṃ, indriya paccayena paccayo.

Nose-faculty is related to nose-consciousness element and its associated states by faculty condition.

Jivhindriyaṃ, jivhā viññāṇa dhātuyā, taṃ sampayuttakānaṃ dhammānaṃ, indriya paccayena paccayo.

Tongue-faculty is related to tongue-consciousness element and its associated states by faculty condition.

Kāyindriyaṃ, kāya viññāṇa dhātuyā, taṃ sampayuttakānaṃ dhammānaṃ, indriya paccayena

paccayo.

Body-faculty is related to body-consciousness element and its associated states by faculty condition.

Rūpa jīvitindriyaṃ kaṭattā rūpānaṃ, indriya paccayena paccayo.

Physical life-faculty is related to kamma produced matter by faculty condition.

Arūpino indriyā sampayuttakānaṃ dhammānaṃ, taṃ samuṭṭhānānaṃ rūpānaṃ, indriya paccayena paccayo.

The immaterial faculties are related to their associated states, and the matter produced thereby, by faculty condition.

17. Jhāna-Paccaya

禪那緣 *Jhāna Condition*

Jhāna-paccayo'ti: Jhānaṅgāni jhāna sampayuttakānaṃ dhammānaṃ, taṃ samuṭṭhānānaṃ rūpānaṃ, jhāna paccayena paccayo.

The jhāna factors are related to their associated states, and the matter produced thereby, by jhāna condition.

18. Magga-Paccaya

道緣 *Path Condition*

Magga-paccayo'ti: Maggaṅgāni magga sampayuttakānaṃ dhammānaṃ, taṃ samuṭṭhānānaṃ rūpānaṃ, magga paccayena paccayo.

The path factors are related to their associated states, and the matter produced thereby, by path condition.

19. Sampayutta-Paccaya

相應緣 *Association Condition*

Sampayutta-paccayo'ti: Cattāro khandhā arūpino aññamaññaṃ, sampayutta paccayena paccayo.

The four immaterial aggregates are mutually related to one another by associated condition.

20. Vippayutta-Paccaya

不相應緣 *Dissociation Condition*

Vippayutta-paccayo'ti: Rūpino dhammā arūpīnaṃ dhammānaṃ, vippayutta paccayena paccayo.

The material states are related to the immaterial states by dissociation condition.

Arūpino dhammā, rūpīnaṃ dhammānaṃ, vippayutta paccayena paccayo.

The immaterial states are related to the material states by dissociation condition.

21. Atthi-Paccaya

有緣 *Presence Condition*

Atthi-paccayo'ti: Cattāro khandhā arūpino aññamaññaṃ, atthi paccayena paccayo.

The four immaterial aggregates are mutually related to one another by presence condition.

Cattāro mahā bhūtā aññamaññaṃ, atthi paccayena paccayo.

The four great primaries are mutually related to one another by presence condition.

Okkantikkhaṇe nāma rūpaṃ aññamaññaṃ, atthi paccayena paccayo.

At the moment of conception, mentality and material are mutually

related to one another by presence condition.

Citta cetasikā dhammā, citta samuṭṭhānānaṃ rūpānaṃ, atthi paccayena paccayo.

States, consciousness and mental factors, are related to mind-produced matter by presence condition.

Mahā bhūtā upādāya rūpānaṃ, atthi paccayena paccayo.

The great primaries are related to derived matter by presence condition.

Cakkhā yatanāṃ, cakkhu viññāṇa dhātuyā, taṃ sampayuttakānaṃca dhammānaṃ, atthi paccayena paccayo.

Eye-base is related to eye-consciousness element and its associated states by presence condition.

Sotā yatanāṃ, sota viññāṇa dhātuyā, taṃ sampayuttakānaṃca dhammānaṃ, atthi paccayena paccayo.

Ear-base is related to ear-consciousness element and its associated states by presence condition.

Ghānā yatanāṃ, ghāna viññāṇa dhātuyā, taṃ sampayuttakānaṃca dhammānaṃ, atthi paccayena paccayo.

Nose-base is related to nose-consciousness element and its associated states by presence condition.

Jivhā yatanāṃ, jivhā viññāṇa dhātuyā, taṃ sampayuttakānaṃca dhammānaṃ, atthi paccayena paccayo.

Tongue-base is related to tongue-consciousness element and its associated states by presence condition.

Kāyā yatanam, kāya viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, atthi paccayena paccayo.

Body-base is related to body-consciousness element and its associated states by presence condition.

Rūpā yatanam, cakkhu viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, atthi paccayena paccayo.

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

Saddā yatanam, sota viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, atthi paccayena paccayo.

Sound-base is related to ear-consciousness element and its associated states by presence condition.

Gandhā yatanam, ghāna viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, atthi paccayena paccayo.

Odour-base is related to nose-consciousness element and its associated states by presence condition.

Rasā yatanam, jivhā viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, atthi paccayena paccayo.

Taste-base is related to tongue-consciousness element and its associated states by presence condition.

Phoṭṭhabbā yatanam, kāya viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, atthi paccayena paccayo.

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

Rūpā yatanam, saddā yatanam, gandhā yatanam, rasā yatanam, phoṭṭhabbā yatanam, mano dhātuyā, tam sampayuttakānañca dhammānam, atthi paccayena paccayo.

Visible object-base, sound-base, odour-base, taste-base, tangible object-base is related to mind-element and its associated states by presence condition.

Yam rūpam nissāya, mano dhātu ca, mano viññāṇa dhātuyā ca vattanti, tam rūpam mano dhātuyā ca, mano viññāṇa dhātuyā ca, tam sampayuttakānañca dhammānam, atthi paccayena paccayo.

Depending on this matter, mind-element and mind-consciousness element arise; that matter is related to mind-element and mind-consciousness element and their associated states by presence condition.

22. Natthi-Paccaya

無有緣 *Absence Condition*

Natthi-paccayo'ti: Sammanantara niruddhā, citta cetasikā dhammā paṭuppannānam, citta cetasikānam dhammānam, natthi paccayena paccayo.

States, consciousness and mental factors, which have just ceased in contiguity, are related to the present states, consciousness and mental factors, by absence condition.

23. Vigata-Paccaya

離去緣 *Disappearance Condition*

Vigata-paccayo'ti: Samanantara vigatā, citta cetasikā

dhammā paṭuppannānaṃ, citta cetasikānaṃ
dhammānaṃ, vigata paccayena paccayo.

States, consciousness and mental factors, which have just disappeared in contiguity, are related to the present states, consciousness and mental factors, by disappearance condition.

24. Avigata-Paccaya

不離去緣 Non-Disappearance Condition

Avigata-paccayo'ti: Cattāro khandhā arūpino
aññamaññaṃ, avigata paccayena paccayo.

The four immaterial aggregates are mutually related to one another by non-disappearance condition.

Cattāro mahā bhūtā aññamaññaṃ, avigata paccayena
paccayo,

The four great primaries are mutually related to one another by non-disappearance condition.

Okkantikkhaṇe nāma rūpaṃ aññamaññaṃ, avigata
paccayena paccayo.

At the moment of conception, mentality and materiality are mutually related to one another by non-disappearance condition.

Citta cetasikā dhammā, citta samuṭṭhānānaṃ rūpānaṃ,
avigata paccayena paccayo.

States, consciousness and mental factors, are related to mind-produced matter by non-disappearance condition.

Mahā bhūtā upādāya rūpānaṃ, avigata paccayena
paccayo.

The great primaries are related to derived matter by non-disappearance condition.

Cakkhā yatanam, cakkhu viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, avigata paccayena paccayo.

Eye-base is related to eye-consciousness element and its associated states by non-disappearance condition.

Sotā yatanam, sota viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, avigata paccayena paccayo.

Ear-base is related to ear-consciousness element and its associated states by non-disappearance condition.

Ghānā yatanam, ghāna viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, avigata paccayena paccayo.

Nose-base is related to nose-consciousness element and its associated states by non-disappearance condition.

Jivhā yatanam, jivhā viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, avigata paccayena paccayo.

Tongue-base is related to tongue-consciousness element and its associated states by non-disappearance condition.

Kāyā yatanam, kāya viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, avigata paccayena paccayo.

Body-base is related to body-consciousness element and its associated states by non-disappearance condition.

Rūpā yatanam, cakkhu viññāṇa dhātuyā, tam sampayuttakānañca dhammānam, avigata paccayena paccayo.

Visible object-base is related to eye-consciousness element and its associated states by non-disappearance condition.

Saddā yatanam, sota viññāṇa dhātuyā, taṃ sampayuttakānaṅca dhammānam, avigata paccayena paccayo.

Sound-base is related to ear-consciousness element and its associated states by non-disappearance condition.

Gandhā yatanam, ghāna viññāṇa dhātuyā, taṃ sampayuttakānaṅca dhammānam, avigata paccayena paccayo.

Odour-base is related to nose-consciousness element and its associated states by non-disappearance condition.

Rasā yatanam, jivhā viññāṇa dhātuyā, taṃ sampayuttakānaṅca dhammānam, avigata paccayena paccayo.

Taste-base is related to tongue-consciousness element and its associated states by non-disappearance condition.

Phoṭṭhabbā yatanam, kāya viññāṇa dhātuyā, taṃ sampayuttakānaṅca dhammānam, avigata paccayena paccayo.

Tangible object-base is related to body-consciousness element and its associated states by non-disappearance condition.

Rūpā yatanam, saddā yatanam, gandhā yatanam, rasā yatanam, phoṭṭhabbā yatanam, mano dhātuyā, taṃ sampayuttakānaṅca dhammānam, avigata paccayena paccayo.

Visible object-base, sound-base, odour-base, taste-base, tangible object-base is related to mind-element and its associated states by non-disappearance condition.

Yaṃ rūpaṃ nissāya, mano dhātu ca, mano viññāṇa dhātu ca vattanti, taṃ rūpaṃ mano dhātuyā ca, mano viññāṇa dhātuyā ca, taṃ sampayuttakānañca dhammānaṃ, avigata paccayena paccayo'ti.

Depending on this matter, mind-element and mind-consciousness element arise; that matter is related to mind-element and mind-consciousness element and their associated states by non-disappearance condition.

Patthāna niṭṭhitam.

發趣論（二十四緣）完畢。

Here ends the Book of Origination.

When in contact with pleasure or pain in village or forest, one should blame neither oneself nor others. Contacts make contact dependent on a sense of acquisition. Where there's no sense of acquisition, contacts would make contact with what?

(Khuddaka Nikāya, Udāna, Sakkara Sutta)

How blissful it is, for one who has nothing who has mastered the Dhamma, is learned. See how they suffer, those who have something, people bound in body with people.

(Khuddaka Nikāya, Udāna, Upāsaka Sutta)

In whom they're defeated — the thorn of sensuality, insult, assault, and imprisonment: like a mountain, he stands unperturbed, undisturbed by pleasures or pains : a monk.

(Khuddaka Nikāya, Udāna, Yasoja Sutta)

Appamādo amata-padaṃ — pamādo maccuno padaṃ,

Appamattā na mīyanti — ye pamattā yathā matā.

無逸不死道，放逸趣死路。

無逸者不死，放逸者如屍。

Earnestness is the path of immortality (Nibbāna), thoughtlessness the path of death. Those who are in earnest do not die, those who are thoughtless are as if dead already.

Etaraṃ visesato ñatvā — appamādamhi paṇḍitā,

Appamāde pamodanti — ariyānaṃ gocare ratā.

智者深知此，所行不放逸。

不放逸得樂，喜悅於聖境。

Those who are advanced in earnestness, having understood this clearly, delight in earnestness, and rejoice in the knowledge of the Ariyas (the elect).

Appamāda-rato bhikkhu — pamāde bhaya-dassivā,

Samyojanam aṇuṃ thūlaṃ — daharaṃ aggīva gacchati.

樂不放逸比丘，或者懼見放逸，

猶如猛火炎炎，燒去大結•小結。

A bhikkhu (mendicant) who delights in earnestness, who looks with fear on thoughtlessness, moves about like fire, burning all his fetters, small or large.

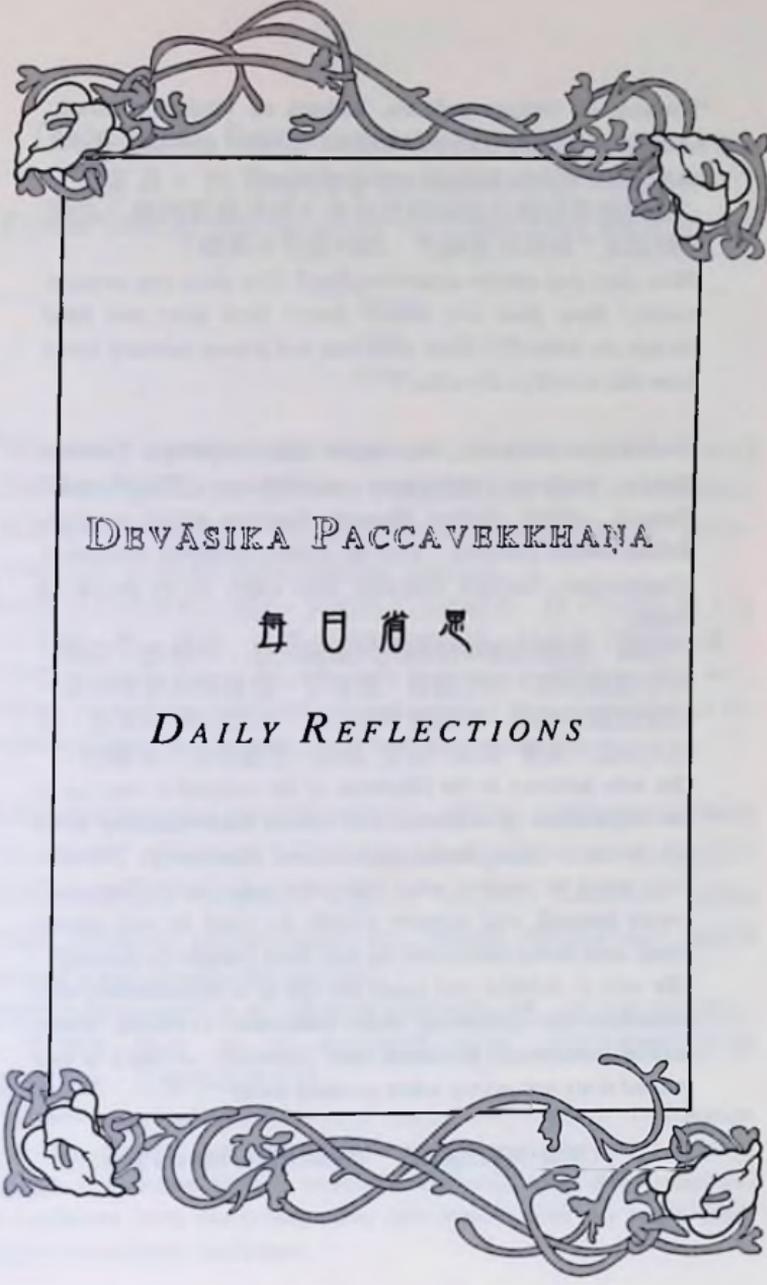
Appamāda-rato bhikkhu — pamāde bhaya-dassivā,

Abhabbo parihānāya — nibbānass'eva santike.

樂不放逸比丘，或者懼見放逸，

彼已鄰近涅槃，必定不易墮落。

A bhikkhu (mendicant) who delights in reflection, who looks with fear on thoughtlessness, cannot fall away (from his perfect state) — he is close upon Nibbāna.

A decorative border of stylized, intertwined floral and vine motifs surrounds the central text. The border is composed of a top and bottom section, each featuring a central floral element with trailing, leafy vines extending outwards.

DEVASIKA PACCAVEKKHAṆA

每日省思

DAILY REFLECTIONS

“Kathaṃ su labhate paññaṃ, kathaṃ su vindate dhaṇaṃ;
Kathaṃ su kittiṃ pappoti, kathaṃ mittāni ganthati. Asmā
lokā paraṃ lokāṃ, kathaṃ pecca na socati”.

“如何獲得智慧？如何得到財富？如何贏得稱譽？如何
系結朋友？從此世至他世，如何過世不憂愁？”

*'How does one obtain understanding? How does one acquire
wealth? How does one obtain fame? How does one bind
friends (to himself)? How does one not grieve passing away
from this world to the other?'*

“Saddahāno arahataṃ, dhammaṃ nibbāna-pattiyā; Sussūsā
labhate paññaṃ, appamatto vicakkhaṇo. “Patirūpakārī
dhuravā, uṭṭhātā vindate dhaṇaṃ; Saccena kittiṃ pappoti,
dadaṃ mittāni ganthati. “Yass’ete caturo dhammā, saddhassa
gharamesino; Saccam dhammo dhiti cāgo, sa ve pecca na
socati.

“信賴、聆聽能證得涅槃的阿羅漢之法；不放逸、明察，
則可獲得智慧。所作適當、負責任，勤奮者能得到財富。
真實能贏得稱譽。樂施者系結朋友。有信仰的居家者，若
有此四法：真實、如法、堅定、施捨，他過世就不會憂愁。”

*'He who believes in the Dhamma of the venerable ones as to
the acquisition of Nibbāna, will obtain understanding from
his desire to hear, being zealous and discerning. 'He who
does what is proper, who takes the yoke (upon him and)
exerts himself, will acquire wealth, by truth he will obtain
fame, and being charitable he will bind friends (to himself).'
'He who is faithful and leads the life of a householder, and
possesses the following four Dhammas (virtues), truth,
justice (dhamma), firmness, and liberality, — such a one
indeed does not grieve when passing away.'*

TĀNKHANIKA PACCAVEKKHAṆA (Majjhima Nikāya. i.10)

(資具) 取用時的省思 (中部·第10經·一切漏經)

REFLECTION AT THE MOMENT OF USING (THE REQUISITES)

Cīvara

袈裟

Robe

Paṭisaṅkhā yoniso cīvaram paṭisevāmi, yāva-d·eva
sītassa paṭighātāya, uṇhassa paṭighātāya, ḍamsa-makasa-
vātātpa-siriṃsapa-samphassānam paṭighātāya, yāva-
d·eva hiri-kopīna-paṭicchādan'attham.

我如理省思所穿著之袈裟，只是爲了防禦寒冷，爲了防禦炎熱，爲了防禦虻、蚊、風吹、日曬、爬蟲類的觸惱，只是爲了遮蔽羞處。
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.

Yathā-paccayam pavattamānam dhātu-mattam·ev'etaṃ
yad·idaṃ cīvaram. Tad-upabhuñjako ca puggalo
dhātu-mattako nissatto nijjīvo suñño. Sabbāni pana
imāni cīvarāni ajigucchanīyāni, imaṃ pūtikāyam patvā
ativiya jigucchanīyāni jāyanti.

此袈裟及穿著袈裟的人都只是種種元素的組合體，都依靠諸因而存在，非有情、無命、空。這一切袈裟還不可厭，但是在接觸這不淨的身體之後，它變得非常可厭。

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/soul). All of these robes are not loathsome (yet), but having come into contact with this putrid body become exceedingly loathsome.

Piṇḍapāta

鉢食

Alms-food

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi, n'eva davāya na madāya na maṇḍanāya na vibhūsanāya, yāva-d-eva imassa kāyassa ṭhitiyā yāpanāya vihimśūparatiyā brahma-cariyā-nuggahāya, iti purāṇañ-ca vedanaṃ paṭihaṅkhāmi, navañ-ca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cā'ti.

我如理省思所食用的食物，不為嬉戲，不為驕慢，不為裝飾，不為莊嚴，只是為了此身住立存續，為了停止傷害，為了資助梵行，如此我將消除舊受，並使新受不生，我將維持生命、無過且安住。

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 practice the holy life, thing "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."

Yathā-paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ yad-idaṃ piṇḍapāto. Tad-upabhuñjako ca puggalo dhātu-mattako nissatto nijjīvo suñño. Sabbo paṇāyaṃ piṇḍapāto ajjucchanīyo, imaṃ pūti-kāyaṃ patvā ativiya jīucchanīyo jāyanti.

此鉢食及食用的人都只是種種元素的組合體，都依靠諸因而存在，非有情、無命、空。這一切鉢食還不可厭，但是在接觸這不淨的身體之後，它變得非常可厭。

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/soul). All of this alms-food is not loathsome (yet), but having come into contact with this putrid body becomes exceedingly loathsome.

Senāsana

住所

Dwelling

Paṭisaṅkhā yoniso senāsanam paṭisevāmi, yāva-d-eva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍamsa-makasa-vātātapa-sirimsapa-samphassānam paṭighātāya, yāva-d-eva utu-parissaya-vinodanam paṭisallān'ārām'attham.

我如理省思所使用的坐臥處，只是爲了防禦寒冷，爲了防禦炎熱，爲了防禦虻、蚊、風吹、日曬、爬蟲類的觸惱，只是爲了免除季候的危險，而好獨處（禪修）之樂。

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.

Yathā-paccayam pavattamānam dhātu-mattam-ev'etam yad-idam senāsanam. Tad-upabhuñjako ca puggalo dhātu-mattako nissatto nijjīvo suñño. Sabbāni pana imāni sen'āsanāni ajjucchanīyāni, imam pūti-kāyam patvā ativiya jiggucchanīyāni jāyanti.

此住所及使用的人都只是種種元素的組合體，都依靠諸因而存在，非有情、無命、空。這一切住所還不可厭，但是在接觸這不淨的身體之後，它變得非常可厭。

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/soul). All these lodgings are not loathsome (yet), but having come into contact with this putrid body become exceedingly loathsome.

Gilāna-Paccaya

病藥

Medicine for Treating Illness

Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāraṃ paṭisevāmi, yāva-d-eva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya, abyāpajjha-paramatāyā'ti.

我如理省思所使用的病者所需之醫藥資具，只是為了防禦已生起的病苦之受，為了儘量沒有身苦。

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.

Yathā-paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ yad·idaṃ gilāna-paccaya-bhesajja-parikkhāro. Tad'upabhuñjako ca puggalo dhātu-mattako nissatto nijjīvo suñño. Sabbo pañāyaṃ gilāna-paccaya-bhesajja-parikkhāro ajigucchaniyo, imaṃ pūti-kāyaṃ patvā ativiya jigucchaniyāni jāyanti.

此藥物及食用的人都只是種種元素的組合體，都依靠諸因而存在，非有情、無命、空。這一切藥物還不可厭，但是在接觸這不淨的身體之後，它變得非常可厭。

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/soul). 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.

PATIKŪLA-MANASIKĀRA (Digha Nikāya. 22)

不淨想（觀）（長部·第 22 經·大念處經）

CONTEMPLATION ON REPULSIVENESS

Imam·eva kāyaṃ uddham pāda-talā, adho kesa-matthakā, taca-pariyantaṃ, pūraṃ nānappakāraṣsa asucino paccavekkhati:

思惟這個身體，從腳掌思惟上來及從頭髮思惟下去，這個身體由皮膚所包裹，並且充滿許多不淨之物：

In regard to this very body - from the sole of the feet upwards, from the hair of the head down, bounded by the skin, and full of manifold impurities - reflects (thus):

‘Atthi imasmim kāye: kesā, lomā, nakhā, dantā, taco, māmsaṃ, nahāru, aṭṭhi, aṭṭhi-miñjā, vakkaraṃ, hadayaṃ, yakanāṃ, kilomakāṃ, piḥakāṃ, papphāsaṃ, antaṃ, anta-guṇaṃ, udariyaṃ, karīsaṃ, pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo, assu, vasā, kheḷo, siṅghānikā, lasikā, muttan’ti.’

『在這個身體當中有：頭髮、身毛、指甲、牙齒、皮膚、肌肉、筋腱、骨骼、骨髓、腎臟、心臟、肝臟、肋膜、脾臟、肺臟、腸、腸間膜、胃中物、糞便、膽汁、痰、膿、血、汗、脂肪、淚液、油脂、唾液、鼻涕、關節滑液、尿液。』

“*There are in this body: hairs of the head, body hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidney, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, spit, mucus, synovial fluid, urine.*”

ABHIṆHA PACCAVEKKHAṆA (Aṅguttara Nikāya. III.71f)

應常省思 (增支部·第3集·第71經)

SUBJECTS FOR FREQUENT REFLECTION

Jarā-dhammo’ mhi jaraṃ anattō;

衰老是自然的法則，我並不能夠超越衰老；

I am subject to aging. Aging is unavoidable.

Byādhi-dhammo’ mhi byādhiṃ anattō;

病苦是自然的法則，我並不能夠超越病苦；

I am subject to illness. Illness is unavoidable.

Maraṇa-dhammo’ mhi maraṇaṃ anattō;

死亡是自然的法則，我並不能夠超越死亡；

I am subject to death. Death is unavoidable.

Sabbehi me piyehi, manāpehi, nana-bhāvo, vinā-bhāvo.
我所擁有的一切，不論是喜歡的或珍惜的，最後將會與我背離或分散的。

I will grow different, separate from all that is dear and appealing to me.

Kammassako'mhi, kamma-dāyādo, kamma-yoni, kamma-bandhu, kamma-paṭisaraṇo.

我是業的主人，我是業的繼承人，我因自己的業而生，我是自己業的親族，我以自己的業為依皈。

I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions.

Yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā,
不論我造的是何種的業，善的或惡的，

Whatever I do, for good or for evil,

Tassa dāyādo bhavissāmi, evaṃ amhehi abhiṇṇaṃ
paccavekkhitabbaṃ.

我必將去承擔，這是肯定的，我們應當天天地如此思維及反省。

To that will I fall heir, we should often reflect on this.

BHĀRĀ (Samyutta Nikāya. III.26)

負擔 (相應部·第3相應·第26經)

THE BURDEN

Bhārā have pañcakkhandhā! Bhāra-hāro ca puggalo;

“五蘊是難以背負的啊！”人們背著這極重的東西，

The five aggregates are truly a burden, and the individual is what carries the burden.

Bhār'ādanam dukkham loke, bhāra-nikkhe-panam
sukham;

背起這麼重的東西是世間的苦；把它放下或捨去是安樂，

To take up the burden is to suffer in the world. To throw off the burden

is bliss.

Nikkhipitvā garuṃ bhāraṃ, aññaṃ bhāraṃ anādiya;
諸位聖者已將這重東西放下，捨掉也不再抓取其它重東西上來，
Having thrown off the heavy burden, and not taking on another,

Samūlaṃ taṇhaṃ abbuḷha, nicchāto parinibbuto'ti.
他已將欲望連根拔除，完全了結與熄滅欲望。
One pulls out craving, root and all free from desire, totally unbound.

SARAṆA-GAMANA (Khuddhaka Nikāya; Dhammapada 188-92)

歸依（庇護所）（小部：法句經·第 182-92 偈）

THE REFUGE

Bahuṃ ve saraṇaṃ yanti, pabbatāni vanāni ca; ārama
rukkha cetyāni, manussā bhaya-tajjitā.
諸人恐怖故，去皈依山嶽，或依於森林，園苑、樹、支提。
*Many are those who go for refuge to mountains, forests, parks, trees,
and shrines, people threatened with danger.*

N'etaṃ kho saraṇaṃ khemaṃ, n'etaṃ saraṇa-
muttamaṃ; n'etaṃ saraṇam-āgamma, sabba dukkhā
pamuccati.
此非安穩依，此非最上依，如是皈依者，不離一切苦。
*That is not the secure refuge, that is not the highest refuge, that is not
the refuge, having gone to which, one gains release from all suffering.*

Yo ca Buddhaṃ ca Dhammaṃ ca Saṅghaṃ ca saraṇaṃ
gato; cattāri ariya-saccāni, sammappaññāya passati.
若人皈依佛，皈依法及僧，由於正智慧，得見四聖諦。
*But a person who, having gone to the Buddha, Dhamma, and Saṅgha for
refuge, sees the four Noble Truths with right discernment.*

Dukkhaṃ dukkha-samuppādaṃ, dukkhassa ca atikkamaṃ; ariyañ-c'aṭṭhaṅgikaṃ maggaṃ, dukkhūpasama-gāmināṃ.

苦與苦之因，以及苦之滅，並八支聖道，能令苦寂滅。

Stress, the cause of stress, the transcending of stress, and the Noble Eightfold Path, the way to the stilling of stress.

Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇa-muttamaṃ, etaṃ saraṇa-māgama, sabba dukkhā pamuccati'ti.

此皈依安穩，此皈依無上，如是皈依者，解脫一切苦。

That is the secure refuge, that is the highest refuge, that is the refuge, having gone to which, one gains release from all suffering.

ARIYA-DHANA (Anguttara Nikāya. III.54)

聖者之寶 (增支部·第3集·第54經)

THE NOBLE ONES WEALTH

Yassa saddhā Tathāgate, acalā supatiṭṭhitā;

誰人對如來的信念是虔誠的，不動搖的，

One whose conviction in the Tathāgata, is unshakable, well-established;

Sīlañca yassa kalyāṇaṃ, ariya-kantaṃ pasaṃsitaṃ.

善持戒者，是聖者所喜歡讚歎的。

Whose virtue is admirable, praised, cherished by the Noble Ones.

Saṅghe pasādo yassatthi, uju-bhūtañca dassanaṃ;

誰人對僧團虔誠恭敬，並具有正確見解者，

Who has faith in the Saṅgha, straight-forwardness, vision;

Adaliddoti taṃ āhu, amoghantassa jīvitāṃ.

智者皆說此人不會窮困，他的一生必定是幸福（充實）的。

"He is not poor," they say. His life has not been in vain.

Tasmā saddhañca sīlañca, pasādaṃ dhamma dassanaṃ;
anuyuñjetha medhāvī, saraṃ buddhāna sāsanaṃ'ti.

因此，當憶念到佛陀的教誨時，智者應時常建立虔誠的信念、戒、虔誠的恭敬心以及善法的見解。

So conviction and virtue, faith, and Dhamma-vision, should be cultivated by the wise, remembering the Buddhas' teachings.

TI-LAKKHAṆA & MARAṆA-SATI

三相（三法印）與死隨念

THE THREE CHARACTERISTICS & RECOLLECTION OF DEATH

Sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe
dhammā anatta.

一切因緣和合法無常，一切因緣和合法是苦，一切法無我。

All processes are inconstant; all processes are stressful; all phenomena are not-self.

Adhvaṃ jīvitam, dhvaṃ maraṇam.

生命不是永恆的，死亡卻是肯定的。

Uncertain is life, certain is death.

Avassaṃ mayā maritabbaṃ, maraṇa-pariyosānaṃ me
jīvitam.¹

我將會死，那是一定的，生命的終結即是死亡。

Without a shadow of doubt I must die. My life has death for its goal.

Jīvitam me aniyataṃ, maraṇam me niyataṃ.

生命是無常的，不能保持不變的，死亡才是不變的。

Life is indeed precarious, but sure, indeed, is death!

Vata; ayaṃ kayo, aciraṃ, apeta viññāṇo, chuḍḍo,

¹ 出處《增支部·III.54》(A.III.54)。

adhissati paṭhavim, kaliṅgaram iva, nirattham.²

實在的啊！這個身體，不能長久維持下去的，一旦沒有了識，即被拋棄了，將置於地上，就像朽木一般，沒有任何的用處了。

Soon, alas! This body upon this earth must lie, looked down upon, of mind bereft. Even as a useless, putrid log!

Aniccā vata-saṅkhārā, uppādava ya dhammino;

一切因緣和合法無常（諸行無常），生起了滅去是它的法性（是生滅法）；

Inconstant are compounded things. Their nature: to arise and pass away.

Uppajjitvā nirujjhanti, tesam ūpasamo sukho.³

生起了必將消失（生滅滅已），當一切的行完全止息，寂滅必定現前（寂滅現前）。

They disband as they are arising. Their total stilling is bliss.

TI-LAKKHAṆA

三法印

THE THREE CHARACTERISTICS

“Sabbe saṅkhārā aniccā” ti, yadā paññāya passati;

「一切行無常」，以慧觀照時，

All processes are inconstant, when one sees this with discernment;

Atha nibbindati dukkhe, esa maggo visuddhiyā.

得厭離於苦，此乃清淨道。

One grows disenchanted with stress—this is the path to purity.

“Sabbe saṅkhārā dukkhā” ti, yadā paññāya passati;

「一切行是苦」，以慧觀照時，

² 出處《法句經義釋書·III.170》（Dhp.A.III.170）。

³ 出處《長部·II.157：相應部·I.6》（D.II.157; S.I.6）。

All processes are stressful, when one sees this with discernment;

Atha nibbindati dukkhe, esa maggo visuddhiyā.

得厭離於苦，此乃清淨道。

One grows disenchanted with stress—this is the path to purity.

“Sabbe dhammā anattā” ti yadā paññāya passati;

「一切法無我」，以慧觀照時，

All phenomena are not-self, when one sees this with discernment;

Atha nibbindati dukkhe, esa maggo visuddhiyā.⁴

得厭離於苦，此乃清淨道。

One grows disenchanted with stress—this is the path to purity.

Appakā te manussesu, ye janā pāragāmino;

於此人群中，達彼岸者少。

Few are the human beings who go to the further shore;

Athāyaṃ itarā pajā, tīrameva nudhāvati.

其餘諸人等，徘徊於此岸。

These others simply scurry around on this shore.

Ye ca kho samma dakkhāte, dhamme dhammā-nuvattino;

善能說法者，及依正法行，

But those who practice the Dhamma, in line with the well-taught Dhamma;

Te janā pāramessanti, maccu dheyyaṃ suduttaraṃ.

彼能達彼岸，度難度魔境。

They will cross over death's realm, so hard to transcend.

Kaṇhaṃ dhammaṃ vipphāya, sukkaṃ bhāvetha
paṇḍito;

⁴ 出處《法句經·第 277-279 偈》(Dhammapada 277-279)。

應捨棄黑法，智者修白法，

Abandoning dark practices, the wise person should develop the bright;

Okā anokamā-gamma, viveke yattha dūramam.

從家來無家，喜獨處不易。

Having gone from home to no-home, in seclusion, so hard to relish.

Tatrā-bhirati-miccheyya, hitvā kāme akiñcano;

當求是法樂，捨欲無所有，

There he should wish for delight, having discarded sensuality—he who has nothing;

Pariyo-dapeyya attānam, citta-klesehi paṇḍito'ti.⁵

智者須清淨，自心諸垢穢。

He should cleanse himself, the wise one, of mental defilement.

TĀYANA (Saṃyutta Nikāya. I.49f)

保護 (相應部·第1相應·第49經)

THE PROTECTION

Chindasotaṃ parakkamma kāme panūda brāhmaṇa.

梵行者呀，努力勤奮地切斷欲流，擯棄那感官的欲樂吧！

Having striven, brahmin, cut the stream. Expel sensual passions.

Nappahāya muni kāme nekattam'upapajjati.

若聖人不能擯棄那感官的欲樂，則無法達到心一境性。

Without abandoning sensual passions a sage encounters no oneness of mind.

Kayirā ce kayirā-thenaṃ daḷhamenaṃ parakkame;

應當竭盡所能，精進不懈地完成一切所該完成的事務，

If something's to be done, then work at it firmly;

⁵ 出處《法句經·第85-89偈》(Dhp.85-89)。

Sithilo hi paribbājo bhiyyo ākirate rajam̄.

出家者一旦放逸，必將導致欲念的增長。

For a slack going-forth kicks up all the more dust.

Akatar̄m dukkatar̄m seyyo pacchā-tappati dukkatar̄m;

不造惡業是最好的，因為造了過後必將帶來熱惱與煩憂；

It's better to leave a misdeed undone. A misdeed burns you afterward:

Katañca sukatar̄m seyyo yam̄ katvā nānu-tappati.

積極行善是最好的，因為造了善業必將帶來清涼與安樂。

Better that a good deed be done that, when you've done it, you don't regret.

Kuso yathā duggahito hattha-mevā-nukantati;

就好像茅草的葉子，必將割傷那不懂握持之人的手，

Just as sharp-bladed grass, if wrongly held, wounds the very holds it —

Sāmaññam dupparā-matṭham̄ nirayā-yūpakadḍhati.

同樣的，假如沙門不好好的修行，也勢將墮入地獄之中。

The contemplative life, if wrongly grasped, drags you down to hell.

Yañ kiñci sithilar̄m kammam̄ sañkiliṭṭhañca yam̄ vatar̄m;

放逸且懈怠，行為不清淨，

Any slack act, or defiled observance;

Saṅkassaram̄ brahma-cariyam̄ na tar̄m hoti mahapphalan'ti.

梵行生懷疑，無法獲大果。

Or fraudulent life of chastity bears no great fruit.

BHADDEKARATTA (Majjhima Nikāya, III.131)

賢善一夜 (中部·第 131 經)

AN AUSPICIOUS NIGHT

Atītaṃ nānvāgameyya nappaṭikaṅkhe anāgataṃ;

Yad-atītaṃ pahīnaṃ-taṃ appattaṅ-ca anāgataṃ.

不該回首過去亦別暇思未來，過去已逝將來未至。

One should neither follow the past nor have expectations for the future; what is past has gone and the future not yet reached.

Paccuppannaṅ-ca yo dhammaṃ tattha tattha vipassati;

Asaṃhāraṃ asaṅkappaṃ taṃ viddhā-m-anubrūhaye.

而當下任何法相是如何，便（以智慧）去如實觀照堅定地，不動搖地對待可洞察之事相。

Instead with insight let him see each presently arisen condition; let him know that and be sure of it, invincibly, unshakeably.

Ajj'eva kicca-m-ātappaṃ ko jaññā maraṇaṃ suve;

Na hi no saṅgaran-tena mahā-senena maccunā.

今日便好努力誰知明日死亡可能到來無可討價還價與死王之大兵。

Today itself ardent effort should be made; who knows (whether) death will come tomorrow. For there is no bargaining with that, (that is) with death and its great army (i.e. all the ways by which one's death may happen).

Evaṃ vihārim-ātāpim aho-rattam-atanditaṃ;

Taṃ ve 'bhaddeka-ratto'ti santo ācikkhate munī'ti.

如此精勤地安住不論日夜模範的愛孤寂者，（他）受那安祥的賢者如此稱。

One who thus dwells ardently, relentlessly day and night—the serene Sage states that he (is one who has spent) 'an auspicious night.'

DASA-DHAMMA SUTTA (Aṅguttara Nikāya. X.48)

十法經（增支部·第10集·第48經）

DISCOURSE ON THE TEN DHAMMA

Evaṃ me suttaṃ: ekaṃ samayaṃ Bhagavā, Sāvattṭhiyaṃ

viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo” ti. “Bhadante” ti te bhikkhū Bhagavato paccassosum, Bhagavā etad-avoca:

如是我聞：一時，世尊住在沙瓦提城揭答林給孤獨園。於其處，世尊稱呼比庫們：“諸比庫。”那些比庫回答世尊：“尊者。”世尊如此說：

Thus I heard: at one time the Blessed One was dwelling near Sāvattihī at Anāthapiṇḍika's grounds in Jeta's Wood. There it was that the Blessed One addressed the bhikkhus, saying: "Bhikkhus!" "Reverend sir!" those bhikkhus replied to the Blessed One, and the Blessed One said this:

“Dasa·y·ime, bhikkhave, dhammā pabbajitena abhiṇham paccavekkhitabbā. Katame dasa?”

“諸比庫，此十種法為出家人應當經常地省察。哪十種呢？”

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

‘Vevaṇṇiyamhi ajjhūpagato’ti, pabbajitena abhiṇham paccavekkhitabbam;

出家人應當經常地省察：‘我目前的身份已有異於在家人。’

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

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

出家人應當經常地省察：‘我的生活依賴他人。’

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

‘Añño me ākappo karaṇīyo’ti, pabbajitena abhiṇham paccavekkhitabbam;

出家人應當經常地省察：‘我的行儀舉止應（與在家人）不同。’

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

'Kacci nu kho me attā sīlato na upavadatī'ti, pabbajitena abhiñhaṃ paccavekkhitabbaṃ;

出家人應當經常地省察：'我是否不會因戒而譴責自己？'

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

'Kacci nu kho maṃ anuvicca viññū sabrahma-cārī sīlato na upavadantī'ti, pabbajitena abhiñhaṃ paccavekkhitabbaṃ;

出家人應當經常地省察：'有智的同梵行者檢問時，是否不會因戒而譴責我？'

'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.

'Sabbehi me piyehi, manāpehi nānā-bhāvo, vinā-bhāvo'ti, pabbajitena abhiñhaṃ paccavekkhitabbaṃ;

出家人應當經常地省察：'一切我所喜愛、可意的會分散、別離。'

'There is alteration in, and separation from, all that is dear and appealing to me', one who has gone forth should frequently reflect on this.

'Kammassako'mhi, kamma-dāyādo, kamma-yoni, kamma-bandhu, kamma-paṭisaraṇo, yaṃ kammaṃ karissāmi kalyāṇaṃ vā, pāpakaṃ vā, tassa dāyādo bhavissāmī'ti, pabbajitena abhiñhaṃ paccavekkhitabbaṃ;

出家人應當經常地省察：'我是業的所有者，業的繼承者，以業為起源，以業為親屬，以業為皈依處。無論我所造的是善或惡之業，我將是它的承受者。'

'It is actions that I own; it is actions that I am heir to; it is actions that I am born from; actions are my kinsfolk; actions are my refuge; whatever actions I perform, whether good or bad, to that I will be the heir', one who has gone forth should frequently reflect on this.

'Katham·bhūtaṃ me rattindivā vītipatantī'ti, pabbajitena abhiṇṇaṃ paccavekkhitabbaṃ;

出家人應當經常地省察：‘我是如何度過日日夜夜呢？’

'In what way do the nights and days pass for me?'; one who has gone forth should frequently reflect on this.

'Kacci nu kho'haṃ suññāgāre abhiraṃāmi'ti, pabbajitena abhiṇṇaṃ paccavekkhitabbaṃ;

出家人應當經常地省察：‘我是否樂於空閒處呢？’

'Do I delight in empty places?' one who has gone forth should frequently reflect on this.

'Atthi nu kho me uttari-manussa-dhammā alamariya-nāṇa-dassana-viseso adhigato, so'haṃ pacchime kāle sabrahma-cārīhi puṭṭho na maṅku bhavissāmi'ti, pabbajitena abhiṇṇaṃ paccavekkhitabbaṃ.

出家人應當經常地省察：‘我是否有證得上人法、能為聖者的殊勝智見呢？在我最後時刻，當同梵行者們問及時，我將不會羞愧？’

'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.

Ime kho, bhikkhave, dasa dhammā pabbajitena abhiṇṇaṃ paccavekkhitabbā'ti. Idam-avoca Bhagavā.

Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun'ti.

諸比庫，此十種法乃出家人應當經常地省察。”世尊如此說。那些比庫滿意與歡喜世尊之所說。

"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.

Na puppha-gandho paṭivātam-eti, Na candanaṃ tagara-mallikā vā,
Satañ-ca gandho paṭivātam- eti, Sabbā disā sappuriso pavāti.

花香不逆風，梅檀・多伽羅，
末利香亦爾。德香逆風蒸，
彼正人之香，遍聞於諸方。

The scent of flowers does not travel against the wind, nor (that of) sandal-wood, or of Tagara and Mallika flowers; but the odour of good people travels even against the wind; a good man pervades every place.

Appamatto ayaṃ gandho — yāyaṃ tagara-candanī,

Yo ca sīlavataṃ gandho — vāti deveṣu uttamo.

梅檀・多伽羅，此等香甚微。
持戒者最上，香薰諸天間。

Mean is the scent that comes from Tagara and sandal-wood; — the perfume of those who possess virtue rises up to the gods as the highest.

Carañce nādhi gaccheyya — seyyaṃ sadisamattano,

Eka-cariyaṃ daḷhaṃ kayirā — n'atthi bāle saḥāyatā.

不得勝我者為友，與我相等者亦無，
寧可堅決獨行居，不與愚人作伴侶。

If a traveller does not meet with one who is his better, or his equal, let him firmly keep to his solitary journey; there is no companionship with a fool.

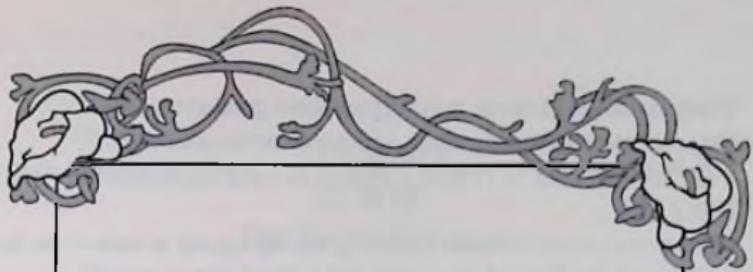
Nidhīnaṃ'va pavattāraṃ — yaṃ passe vajja-dassinaṃ,

Niggayha-vādiṃ medhaviṃ — tādisaṃ paṇḍitaṃ bhaje,

Tādisaṃ bhajamānassa — seyyo hoti na pāpiyo.

若見彼智者——能指示過失，
並能譴責者，當與彼為友；
猶如知識者，能指示寶藏。
與彼智人友，定善而無惡。

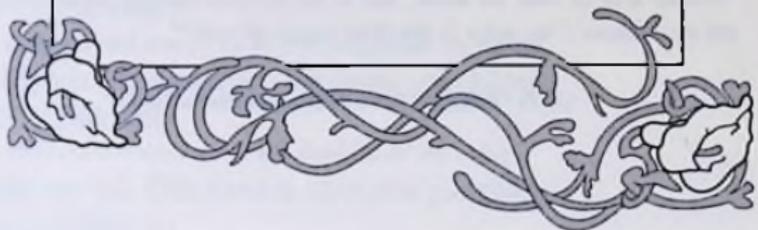
If you see an intelligent man who tells you where true treasures are to be found, who shows what is to be avoided, and administers reproofs, follow that wise man; it will be better, not worse, for those who follow him.



BUDDHA PUJA

供佛

OFFERING TO THE BUDDHA



“Parābhavantāṃ purisaṃ, mayāṃ pucchāma gotamaṃ;
Bhagavantaṃ puṭṭhum-āgama, kiṃ parābhavato mukhaṃ?”

「我們請問苟答馬，（什麼是）衰敗之人；我們前來問世尊，什麼是衰敗之門？」

“We ask (reverend) Gotama regarding the man going to ruin — we have come to ask the Blessed One, what is the cause of ruination?”

“Suvijāno bhavaṃ hoti, suvijāno parābhavo;
Dhamma-kāmo bhavaṃ hoti, dhamma-dessi parābhavo”.

「繁榮容易知，衰敗容易知；欲法者繁榮，厭法者衰敗。」

“The thriving man is easy to know, the ruining man is easy to know, the thriving man loves the Dhamma, the ruining man hates the Dhamma.”

“Iti h’etaṃ vijānāma, paṭhama so parābhavo;
Dutiyaṃ Bhagavā brūhi, kiṃ parābhavato mukhaṃ?”

「如是我們知，彼第一衰敗；請世尊說何，第二衰敗門？」

“Indeed it is so, this we know, this is the first ruin (of man). Please tell us, Blessed One, what is the second cause of ruin?”

“Asant’assa piyā honti, sante na kurute piyaṃ;
Asataṃ dhammaṃ roceti, taṃ parābhavato mukhaṃ”.

「喜愛不善人，不喜愛善士；喜好不喜法，彼為衰敗門。」

“The bad are dear to him, he does not endear the good, he is pleased with the Dhamma of the bad, that is a cause of ruination.”

“Iti hetāṃ vijānāma, dutiyo so parābhavo.
Tatiyaṃ Bhagavā brūhi, kiṃ parābhavato mukhaṃ?”

「如是我們知，彼第二衰敗；請世尊說何，第三衰敗門？」

“Indeed it is so, this we know, this is the second ruin (of man). Please tell us, Blessed One, what is the third cause of ruin?”

TI-SARAṆA
 三歸依
 THE THREE REFUGES

Namo Tassa Bhagavato, Arahato, Sammā-sambuddhassa. (x3)
 禮敬世尊·阿羅漢·全自覺者。(三迴)
Homage to that Blessed One, the Worthy One, the Fully Self-Enlightened One. (x3)

Buddhaṃ saraṇaṃ gacchāmi.

我歸依佛。

I go to the Buddha as my refuge.

Dhammaṃ saraṇaṃ gacchāmi.

我歸依法。

I go to the Dhamma as my refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

我歸依僧。

I go to the Saṅgha as my refuge.

Dutiyam'pi, Buddhaṃ saraṇaṃ gacchāmi.

第二次我歸依佛。

For the second time, I go to the Buddha as my refuge.

Dutiyam'pi, Dhammaṃ saraṇaṃ gacchāmi.

第二次我歸依法。

For the second time, I go to the Dhamma as my refuge.

Dutiyam'pi, Saṅghaṃ saraṇaṃ gacchāmi.

第二次我歸依僧。

For the second time, I go to the Saṅgha as my refuge.

Tatīyam'pi, Buddhaṃ saraṇaṃ gacchāmi.

第三次我歸依佛。

For the third time, I go to the Buddha as my refuge.

Tatīyam'pi, Dhammaṃ saraṇaṃ gacchāmi.

第三次我歸依法。

For the third time, I go to the Dhamma as my refuge.

Tatiyam'pi, Saṅghaṃ saraṇaṃ gacchāmi.

第三次我歸依僧。

For the third time, I go to the Saṅgha as my refuge.

PAÑCA SĪLA

五戒

THE FIVE PRECEPTS

Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.

我受持離殺生學處。

I take the precept to abstain from destroying living beings.

Adinnā-dānā veramaṇī sikkhāpadaṃ samādiyāmi.

我受持離不與取學處。

I take the precept to abstain from taking things not given.

Kāmesu micchā-cārā veramaṇī sikkhāpadaṃ samādiyāmi.

我受持離欲邪行學處。

I take the precept to abstain from sexual misconduct.

Musā-vādā veramaṇī sikkhāpadaṃ samādiyāmi.

我受持離虛誑語學處。

I take the precept to abstain from false speech.

Surā-meraya-majja-pamādatṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

我受持離（飲）放逸原因的穀物酒、花果酒（和）酒精學處。

I take the precept to abstain from taking anything that causes intoxication or heedlessness.

CETIYA VANDANĀ

禮敬塔等（聖物）

SALUTAION TO THE CETIYA ETC.

Vandāmi cetiyaṃ sabbaṃ — sabba thānesu patitthitaṃ,
Sārīṅka-dhātu Mahā-bodhiṃ—Buddha-rūpaṃ sakalaṃsadā.

至誠禮敬於世界各處的寺院、佛舍利塔。至誠禮敬菩提樹。至誠禮敬佛塑像（或肖像）。（三遍）

I salute every Cetiya (shrine), that may stand in any place, the bodily relics, the Great Bodhi, and all images of the Buddha. (x3)

BODHI VANDANĀ

禮敬菩提樹

SALUTATION TO THE BODHI TREE

Yassa mūle nisinnova — sabbāri vijayaṃ akā,
Patto sabbaññu taṃ satthā — Vande taṃ Bodhi pādapaṃ
Ime ete mahā Bodhi — Loka nāthena pūjitā,

Ahaṃpi te namassāmi — Bodhi Rājā namatthu te. (x)

曾經為導師提供修行場地，並為導師抵擋一切天敵，導師因此悟，我禮讚此非凡的菩提樹。這是一棵偉大的菩提樹，世尊因圓成佛道。我至誠的向你頂禮。啊！偉大的菩提樹。（三遍）

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. (x3)

ĀRĀDHANĀ

邀請

INVITATION

Yāvataṃ Bhagavā loke — tiṭṭheyya tava sāsanaṃ,
tāvataṃ patigaṇhātu — pūjā lokānukampayā.

世尊您教法，只要住世間，願悲憫世間，接受此供養！

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.

Padipa Pūjā

供燈

Offering of Light

Sittha [Gandha]-telappadittena — dīpena tama-dhamsinā,
tiloka-dīpaṃ Sambuddhaṃ — pūjayāmi tamo-nudaṃ.

燃燒之燈燭 [油燈]，以驅除黑暗；我供正覺者，除暗三界燈！

With this blazing candle [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).

Sugandha Pūjā

供香

Offering of Incense

Sugandhi-kāya-vadaṇaṃ — ananta-guṇa-gandhināṃ,
Sugandhinā'haṃ gandhena — pūjayāmi Tathāgataṃ.

我以勝妙香，供養於如來，具無邊功德，身語妙香者。

To the Tathāgata, fragrant of body & speech and possessing the scent of infinite virtue, I offer this incense.

Puppha Pūjā

供花

Offering of Flowers

Vaṇṇa-gandha-guṇopetaṃ — etaṃ kusuma-santatiṃ,
pūjayāmi Munindassa — siri-pāda-saroruhe.

我將這具足色香德質的花聚，供養於牟尼王（佛陀）的蓮足。

Endowed with the qualities of colour and fragrance, this flower collection I offer at the lotus feet of Munindassa (i.e. the Buddha)

Pūjemi Buddhaṃ Kusumena nena,
Puññena me tena labhāmi mokkhaṃ;

Pupphaṃ milāyāti yathā idam me,

Kāyo tathā yāti vināsa-bhāvaṃ.

我供養花給佛陀，以我的這種功德，使我能獲得解脫（輪迴）；猶如這些花將會枯萎，我的身體也將會走向毀滅。

I offering 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.

Pānīya Pūjā

供水

Offering of Water

Sugandhaṃ sītaḥ kappam — Pasanna-madhuraṃ sī-

Pānīyam·etaṃ Bhagavā — patigaṇhātu·m·uttama

世尊·至上者，願受此清香、清涼·適·澄淨、甘甜·淨之水！

Blessed One, Greatest One, May (you) accept this (offering which fragrant, cool, suitable, clear, sweet and pleasant (to drink))

Pānaka Pūjā

供飲料

Offering of Beverage

Adhivāsetu no Bhante — pānakaṃ parikkappitaṃ,

Anukampaṃ upādāya — patigaṇhātu·m·uttama.

尊者·至上者，願出於悲憫，接受我們此，備好之飲料！

Blessed One, Greatest One, may (you), out of compassion for us, accept this prepared drink of beverage.

Khīra-Pānaka Pūjā

供乳（粥或茶）

Offering of Milk Drink (Gruel or Tea)

Adhivāsetu no Bhante — paṇītaṃ khīra-pānakam,
Anukampaṃ upādāya — patigaṇhātu-m-uttama.

尊者·至上者，願出於悲憫，接受我們此，勝妙之乳品！

*Venerable sir, Greatest One, may (you), out of compassion for us,
accept this excellent drink of milk.*

Bhojana Pūjā

供飯

Offering of Rice

Adhivāsetu no Bhante — bhojanaṃ parikappitaṃ,
Anukampaṃ upādāya — patigaṇhātu-m-uttama. (x3)

尊者·至上者，願出於悲憫，接受我們此，備好之食物！(三遍)

*Venerable sir, Greatest One, may (you), out of compassion for us,
accept this prepared (staple) food. (x3)*

Vyañjana Pūjā

供菜餚

Offering of (Non-staple) Food

Adhivāsetu no Bhante — vyañjanaṃ parikappitaṃ,
Anukampaṃ upādāya — patigaṇhātu-m-uttama.

尊者·至上者，願出於悲憫，接受我們此，備好之菜餚！

*Venerable sir, Greatest One, may (you), out of compassion for us,
accept this prepared (non-staple) food.*

Phalāphala Pūjā

供水果

Offering of Fruit

Adhivāsetu no Bhante — phalāphalaṃ parikappitaṃ,
Anukampaṃ upādāya — patigaṇhātu-m-uttama.

尊者·至上者，願出於悲憫，接受我們此，備好之水果！

Venerable sir, Greatest One, may (you), out of compassion for us, accept this prepared fruit.

Khajjaka Pūjā

供甜食

Offering of Sweet-meat

Adhivāsetu no Bhante — khajjakam parikappitam,

Anukampam upādāya — patigaṇhātu-m-uttama.

尊者·至上者，願出於悲憫，接受我們此，備好之甜品！

Venerable sir, Greatest One, may (you), out of compassion for us, accept this prepared sweet-meat.

BUDDHA VANDANĀ

禮敬佛

HOMAGE TO THE BUDDHA

Iti'pi so Bhagavā Arahāṃ, Sammāsambuddho,
Vijjā-caraṇa-sampanno, Sugato, Loka-vidū, Anuttaro
purisa-damma-sārathi, Satthā deva-manussānam,
Buddho, Bhagavā'ti.

這位世尊是阿羅漢、全自覺者、明行具足、善逝、世間解、無上調御丈夫、天人導師、佛陀、世尊。

Thus indeed, is the Blessed One, the Worthy One, the Fully Enlightened one, Perfect in knowledge and (good) conduct, Who has gone the correct path, Knower of the worlds, incomparable trainer of those who are to be tamed, Teacher of deities and men, Enlightened (lit. awakened) and Blessed (with good fortune).

Buddham jīvita-pariyantam saraṇam gacchāmi.

直至命終我皈依佛陀。

Until life's end, I go to the Buddha for refuge.

Ye ca Buddhā atītā ca — ye ca Buddhā anāgatā,
paccuppannā ca ye Buddhā — ahaṃ vandāmi sabbadā.
我時刻皆禮敬過去諸佛、未來諸佛以及現在佛。

Daily I pay respects to the Buddhas of the past, the Buddhas of the future and the Buddhas of the present.

N'atthi me saraṇaṃ aññaṃ — Buddho me saraṇaṃ varaṃ,
Etena sacca-vajjena — hotu me jaya-maṅgalaṃ.

我沒有其他的皈依，佛陀是我至上的皈依；以此真實語，願我得到吉祥勝利。

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.

Uttamaṅgena vande'haṃ — padapaṃsu-varuttamaṃ,
Buddhe yo khalito doso — Buddho khamatu taṃ mamaṃ.

我以頭禮敬最上者足上之塵；若我對佛陀（所作的）一切錯誤與過失，願佛陀原諒我。

I (bow and) pay respects with (my) head at the dust on the feet of the Supreme Great One. (If) I have (committed) any erring or wrong-doing towards the Buddha, may the Enlightened One forgive me for that.

Sādhu! Sādhu! Sādhu!

好的！好的！好的！

It is Well! It is Well! It is Well!

DHAMMA VANDANĀ

禮敬法

HOMAGE TO THE DHAMMA

Svākkhāto Bhagavatā Dhammo, Sandhiṭṭhiko, Akāliko,
Ehipassiko, Opanayiko, Paccattaṃ veditabbo viññūhī'ti.
法是世尊所善說的，是當生可見的、無時的、（請大家）來見的、導向（涅槃）的、智者們應親自了知的。

The Dhamma is well expounded by the Blessed One, to be realized in

this very life, with immediate results, inviting investigation, leading to Nibbāna and to be experienced personally by the wise.

Dhammaṃ jīvita-pariyantaṃ saraṇaṃ gacchāmi.

直至命終我皈依法。

Until life's end, I go to the Dhamma for refuge.

Ye ca dhammā atītā ca — ye ca Dhammā anāgatā,
Paccuppannā ca ye Dhammā — ahaṃ vandāmi sabbadā.

我時刻皆禮敬過去諸法、未來諸法以及現在諸法。

Daily I pay respects to the Dhammas of the past, the Dhammas of the future and the Dhammas of the present.

N'atthi me saraṇaṃ aññaṃ — Dhammo me saraṇaṃ varaṃ,
Etena sacca-vajjena — hotu me jaya-maṅgalaṃ.

我沒有其他的皈依，法是我至上的皈依；以此真實語，願我得到吉祥勝利。

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.

Uttamaṅgena vande'haṃ — Dhammaṃ ca tividhaṃ varaṃ,
Dhamme yo khalito doso — Dhammo khamatu taṃ mamaṃ.

我以頭禮敬三種與最上之法；若我對法（所作的）一切錯誤與過失，願法原諒我。

I (bow and) pay respects with (my) head to the Dhamma, which is three-fold and supreme. (If) I have (committed) any erring or wrong-doing towards the Dhamma, may the Dhamma forgive me for that.

Sādhu! Sādhu! Sādhu!

好的！好的！好的！

It is Well! It is Well! It is Well!

SAṄGHA VANDANĀ

禮敬僧

HOMAGE TO THE SAṄGHA

Supaṭipanno Bhagavato sāvaka-saṅgho, uju-paṭipanno Bhagavato sāvaka-saṅgho, nāya-paṭipanno Bhagavato sāvaka-saṅgho, sāmīci-paṭipanno Bhagavato sāvaka-saṅgho, yad-idaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā, esa Bhagavato sāvaka-saṅgho, āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-karaṇīyo, anuttaraṃ puññakkhettaṃ lokassā'ti.

世尊的弟子僧團是善行道者，世尊的弟子僧團是正直行道者，世尊的弟子僧團是真理行道者，世尊的弟子僧團是正當行道者，也即是四雙八輩的世尊弟子僧團，是應受供養者、應受供奉者、應受布施者、應受合掌者，是世間無上的福田。

The order of the disciples of the Blessed One has practiced well, the order of the disciples of the Blessed One has practiced directly, the order of the disciples of the Blessed One has practiced according to the right path, the order of the disciples of the Blessed One has practiced in a suitable way (to attain Nibbāna); just this, i.e. the four pairs of men or the eight individuals, is the order of the disciples of the Blessed One, who are worthy to attend on, worthy to receive hospitality, worthy to receive offerings, worthy to receive salutation with palms placed together showing respect and are an unsurpassed field of merit for the world.

Saṅghaṃ jīvita-pariyantaṃ saraṇaṃ gacchāmi.

直至命終我皈依僧。

Until life's end, I go to the Saṅgha for refuge.

Ye ca Saṅghā atītā ca — ye ca Saṅghā anāgatā,
paccuppannā ca ye Saṅghā — ahaṃ vandāmi sabbadā.

我時刻皆禮敬過去之僧、未來之僧以及現在僧。

Daily I pay respects to the Saṅghas of the past, the Saṅghas of the future and the Saṅghas of the present.

N'atthi me saraṇaṃ aññaṃ — Saṅho me saraṇaṃ varaṃ,
Etena sacca-vajjena — hotu me jaya-maṅgalaṃ.

我沒有其他的皈依，僧是我至上的皈依；以此真實語，願我得到吉祥勝利。

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.

Uttamaṅgena vande'ham — Saṅghaṃ ca tividhottamaṃ,
Sanghe yo khalito doso — Saṅho khamatu taṃ mamaṃ.

我以頭禮敬三種至上之僧；若我對僧（所作的）一切錯誤與過失，願僧原諒我。

I (bow and) pay respects with (my) head to the Saṅgha, which is three-fold and supreme. (If) I have (committed) any erring or wrong-doing towards the Saṅgha, may the Saṅgha forgive me for that.

Evaṃ Buddhaṃ sarantānaṃ,
Dhammaṃ Saṅghaṃca bhikkhavo;
bhayaṃ vā chambhitattaṃ vā,
lomahaṃso na hessatī'ti.

諸比丘·如此憶念佛·法·僧，將無畏·懼怕，及身毛豎立！

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

〈相應部·旃旗頂經〉(Saṃyutta Nikāya, Dhajagga Sutta)

Etena sacca-vajjena pātu tvaṃ [maṃ] ratanattayaṃ. (x3)

借著這真實的話語，願三寶保護你 [我]！（三遍）

By this speaking of truth, may the Triple-Gem protect you [me]! (x3)

Sādhu! Sādhu! Sādhu!

好的！好的！好的！

It is Well! It is Well! It is Well!

DEVĀNUMODANĀ

諸天隨喜

TO MAKE DEITIES PARTICIPATE IN MERITS

Ettāvataṃ ca amhehi — sambhataṃ puñña-sampadaṃ,
sabbe devā anumodantu — sabba-sampatti-siddhiyā.
到目前為止我們所累積的功德與成就，願一切諸天隨喜，以獲得一切
的成就。

*To the extent merit and prosperity has been accumulated by us, may all
deities rejoice, for the attaining of all (kinds of) success.*

Ettāvataṃ ca amhehi — sambhataṃ puñña-sampadaṃ,
sabbe bhūtā anumodantu — sabba-sampatti-siddhiyā.
到目前為止我們所累積的功德與成就，願一切生類隨喜，以獲得一切
的成就。

*To the extent merit and prosperity has been accumulated by us, may all
living beings rejoice, for the attaining of all (kinds of) success.*

Ettāvataṃ ca amhehi — sambhataṃ puñña-sampadaṃ,
sabbe sattā anumodantu — sabba-sampatti-siddhiyā.
到目前為止我們所累積的功德與成就，願一切有情隨喜，以獲得一切
的成就。

*To the extent merit and prosperity has been accumulated by us, may all
beings rejoice, for the attaining of all (kinds of) success.*

Ākāsaṭṭhā ca bhummaṭṭhā — devā nāgā mahiddhikā,
Puññaṃ taṃ anumoditvā — ciraṃ rakkhantu¹ sāsanaṃ.
願住於空界與地界擁有大神力的諸天與龍，在隨喜此功德後，長久
地護持此教法。

*May the deities and nāgas of mighty power, who inhabit the earth and
the sky, rejoice in this merit and long protect the (Buddha's) Sāsana.*

Ākāsaṭṭhā ca bhummaṭṭhā — devā nāgā mahiddhikā,

¹ SAMBUDDHA

Puññam taṃ anumoditvā — ciraṃ rakkhantu ¹desanaṃ.
願住於空界與地界擁有大神力的諸天與龍，在隨喜此功德後，長久地護持此教示。

May the deities and nāgas of mighty power, who inhabit the earth and the sky, rejoice in this merit and long protect the (Buddha's) Teaching.

Ākāsaṭṭhā ca bhummaṭṭhā — devā nāgā mahiddhikā,
Puññam taṃ anumoditvā — ciraṃ rakkhantu ¹sāvakaṃ.
願住於空界與地界擁有大神力的諸天與龍，在隨喜此功德後，長久地護持佛弟子。

May the deities and nāgas of mighty power, who inhabit the earth and the sky, rejoice in this merit and long protect the students of the Buddha.

Ākāsaṭṭhā ca bhummaṭṭhā — devā nāgā mahiddhikā,
Puññam taṃ anumoditvā — ciraṃ rakkhantu maṃparaṃ.
願住於空界與地界擁有大神力的諸天與龍，在隨喜此功德後，長久地護持我和其他人。

May the deities and nāgas of mighty power, who inhabit the earth and the sky, rejoice in this merit and long protect myself and others.

PUNÑĀNUMODANĀ

(與已故眷屬) 分享功德

SHARING OF MERITS (TO THE DEPARTED RELATIVES)

Idaṃ me nātīnaṃ hotu — sukhitā hontu nātayo. (x1)
願以此 (功德) 與我 (已去世) 的親戚們 (分享)，願親戚們快樂。(一退)

*May this (merit be rejoiced in by) my relations (who have passed away).
May they be happy. (x1)*

Idaṃ no nātīnaṃ hotu — sukhitā hontu nātayo. (x1)
願以此 (功德) 與我們 (已去世) 的親戚們 (分享)，願親戚們快樂。(一退)

May this (merit be rejoiced in by) our relations (who have passed away).

May they be happy. (x1)

Idaṃ vo ñātinaṃ hotu — sukhitā hontu ñātayo. (x1)

願以此（功德）與您們（已去世）的親戚們（分享），願親戚們快樂。（一過）

May this (merit be rejoiced in by) your relations (who have passed away). May they be happy. (x1)

PATTHANĀ

發願

THE ASPIRATIONS

Iminā puñña-kammena — mā me bāla-samāgamo,

Sataṃ samāgamo hotu — yāva nibbāna-pattiyā. (x3)

以這些功德行（的威力），願我直至證悟涅槃皆不遇愚人，只親近智者。（三過）

By (the power of) this meritorious action may not meet (with) the foolish, may there (only) be the meeting (with) the wise until (I) attain Nibbāna. (x3)

Idaṃ me puñña kammaṃ āsavakkhayāvahaṃ hotu. (x3)

Sabbā dukkha pamuccatu.

願我此功德導致滅盡諸漏。（三過）（願我）脫離一切苦。

May this merit (accrued) be conducive for the elimination of the (mental) effluents. (x3) (May I) free from all suffering.

Imāya dhammānudhamma-paṭipattiyā Buddhāṃ pūjemi.

以此隨順法的實踐，我禮敬佛。

By this practice in accordance with the Dhamma I honour the Buddha.

Imāya dhammānudhamma-paṭipattiyā Dhammāṃ pūjemi.

以此隨順法的實踐，我禮敬法。

By this practice in accordance with the Dhamma I honour the Dhamma.

Imāya dhammānudhamma-paṭipattiyā Saṅghāṃ pūjemi.

以此隨順法的實踐，我禮敬僧。

By this practice in accordance with the Dhamma I honour the Saṅgha.

Addhā imāya paṭipattiyā jāṇi-jarā-maraṇamhā parimuccissāmi.

切實地依此實踐，我將能解脫生、老與死。

By this practice I will most certainly gain liberation from birth, aging and death.

METTĀ

慈愛

LOVING-KINDNESS

Ahaṃ avero homi. Ahaṃ abyāpajjo homi. Ahaṃ anīgho homi. Ahaṃ sukhī attānaṃ pariharāmi. (x3)

願我沒有仇敵。願我沒有精神的痛苦。願我沒有身體的痛苦。願我平安快樂。(三遍)

May I be free from enmity. May I be free from mental sufferings. May I be free from physical suffering. May I live happily with ease and comfort. (x3)

Sabbe sattā averā hontu. Sabbe sattā abyāpajjā hontu. Sabbe sattā anīghā hontu. Sabbe sattā sukhī attānaṃ, pariharantu. (x3)

願一切有情眾生沒有仇敵。願一切有情眾生沒有精神的痛苦。願一切有情眾生沒有身體的痛苦。願一切有情眾生平安快樂。(三遍)

May all beings be free from enmity. May all beings be free from mental sufferings. May all beings be free from physical suffering. May all beings live happily with ease and comfort. (x3)

ACCAYA VIVARAṆA

乞求原諒

REVEALING TRANSGRESSION

Kāyena vācā cittena — pamādena mayā katam,

Accayaṃ khama me Bhante — bhūri-pañña Tathāgata.

若我因放逸而造作的身、語、意過失，願廣慧者、如來、師尊原諒我。
If by deed, word or thought I have heedlessly done wrong, may the Tathāgata, possessed of great wisdom forgive me.

Kāyena vācā cittaena — pamādena mayā kataṃ,

Accayaṃ khama me Dhamma — sandiṭṭhika akālika.

若我因放逸而造作的身、語、意過失，願當生可見的、無時之法原諒我。

If by deed, word or thought I have heedlessly done wrong, to the Dhamma, which is to be seen in this very life and gives results without delay, may I be forgiven.

Kāyena vācā cittaena — pamādena mayā kataṃ,

Accayaṃ khama me Saṅgha — puññakkhetta anuttara.

若我因放逸而造作的身、語、意過失，願作為無上福田之僧原諒我。
If by deed, word or thought I have heedlessly done wrong, may the Saṅgha, the incomparable field of merit, forgive me.

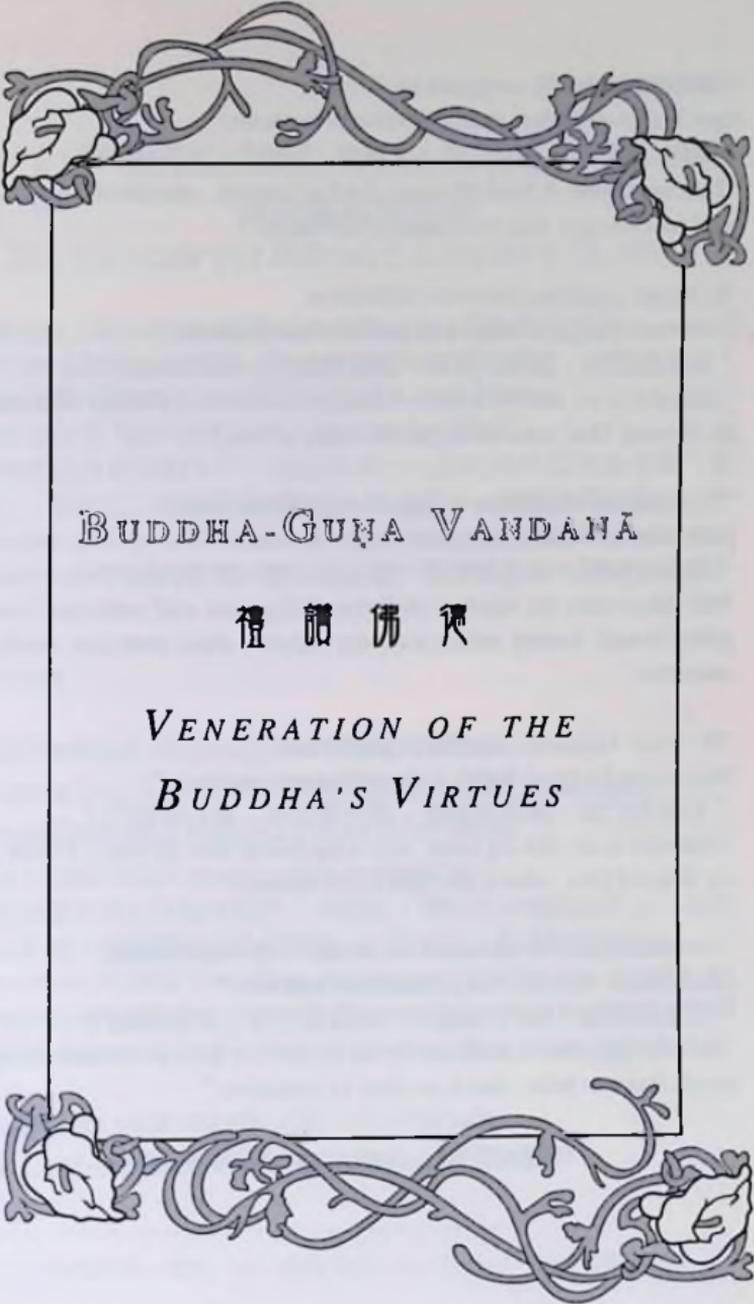
Sādhu! Sādhu! Sādhu!

好的！好的！好的！

It is Well! It is Well! It is Well!

This world is burning. Afflicted by contact, it calls disease a "self." By whatever it construes (things), that's always otherwise. Becoming otherwise, the world is held by becoming afflicted by becoming and yet delights in that very becoming. Where there's delight, there is fear. What one fears is stressful. This holy life is lived for the abandoning of becoming.

(Khuddaka Nikāya, Udāna, Loka Sutta)

A decorative border of stylized, intertwined floral and vine motifs surrounds the central text. The border is composed of a continuous line of leaves and flowers, with larger, more detailed floral elements at the corners and smaller, simpler ones along the sides.

BUDDHA-GUṆA VANDANĀ

禮讚佛德

*VENERATION OF THE
BUDDHA'S VIRTUES*

“Niddāsīlī sabhāsīlī, anuṭṭhātā ca yo naro,
alaso kodha-paññāṇo, taṃ parābhavato mukhaṃ.”

「嗜睡·好聚會，無精打采人；懶惰·易發怒，彼為衰敗門。」

“That man who is fond of sleep, fond of society, unaroused, lazy, and marked by anger, that is a cause of ruination.”

“Iti hetarṃ vijānāma, tatiyo so parābhavo.
Catutthaṃ Bhagavā brūhi, kiṃ parābhavato mukhaṃ?”

「如是我們知，彼第三衰敗；請世尊說何，第四衰敗門？」

“Indeed it is so, this we know, -this is the third ruin (of man). Please tell us, Blessed One, what is the fourth cause of ruin?”

“Yo mātaraṃ vā pitaraṃ vā jiṇṇakaṃ gatayobbanam,
pahasanto na bharaṭi, taṃ parābhavato mukhaṃ.”

「對其父母親，衰老青春逝；富有而不養，彼為衰敗門。」

“He who, when his mother or father has grown old, with their youth gone, though having much, does not support them, that is a cause of ruination.”

“Iti hetarṃ vijānāma, catuttho so parābhavo.
Pañcamaṃ Bhagavā brūhi, kiṃ parābhavato mukhaṃ?”

「如是我們知，彼第四衰敗；請世尊說何，第五衰敗門？」

“Indeed it is so, this we know, this is the fourth ruin (of man). Please tell us, Blessed One, what is the fifth cause of ruin?”

“Yo brāhmaṇaṃ vā samaṇaṃ vā, aññaṃ vā pi vaṇibbakaṃ
musāvādena vañceli, taṃ parābhavato mukhaṃ.”

「以妄語欺騙，沙門·婆羅門，或其他乞者，彼為衰敗門。」

“He who deceives a brahmin, or an ascetic, or another mendicant with words that are false, that is a cause of ruination.”

BUDDHA JAYA-MAṄGALA GĀTHĀ

佛陀勝利吉祥偈

THE VERSES OF THE BUDDHA'S AUSPICIOUS VICTORIES

Bāhum sahasam-abhinimmita sāyudham taṃ,
Girīmekhalam udita-ghora-sasena-māram;
Dān'ādi-dhamma-vidhinā jitavā mun'indo,
taṃ tejasā bhavatu me¹ jaya-maṅgalāni!

他變現各持武器的千手，魔羅領軍坐在怒吼著的笈利美卡喇（象背）；牟尼王以佈施等法而勝利。以其威力，願我勝利吉祥！

Creating a form with thousand arms each equipped with a weapon Māra on the elephant Girīmekhala uttered a frightening roar together with his troops The Lord of Sages defeated him by means of such qualities as generosity; by the power of this may I have victory blessings.

Mārātirekam-abhiyujjhita sabba-rattim,
ghoram pan'Ālavakam-akkhamathaddha yakkham;
Khantī-sudanta vidhinā jitavā mun'indo,
taṃ tejasā bhavatu me jaya-maṅgalāni!

比魔羅更恐怖的是整夜戰鬥，不耐煩、頑固的阿喇瓦咖亞卡；牟尼王以忍耐、善調禦的方法而勝利。以其威力，願我勝利吉祥！

Even more frightful than Māra making war all night was Ālavaka the arrogant unstable ogre, the Lord of Sages defeated him by means of well trained endurance; by the power of this may I have victory blessings.

Nālāgirim gaja-varam atimatta-bhūtam,
dāv'aggi-cakkam-asanīva sudāruṇam taṃ;

¹ 如果是祝福他人，則把 'me' (我) 改為 'te' (你/You)。下面的偈頌亦同。

Mett'ambu seka vidhinā jitavā mun'indo,
taṃ tejasā bhavatu me jaya-maṅgalāni!

象王那喇笈利極迷醉，狂如林火，暴如雷電；牟尼王以灑慈水的方法而勝利。以其威力，願我勝利吉祥！

Nāḷagiri the excellent elephant when maddened. Was very horrific like a forest fire a flaming disc a lightning bolt, the Lord of Sages defeated him by sprinkling the water of good-will; by the power of this may I have victory blessings.

Ukkhitta-khaggam-atihattha sudāruṇaṃ taṃ,
dhāvaṃ ti-yojana-path'aṅguli-mālavantaṃ;
Iddhi'bhi saṅkhata mano jitavā mun'indo
taṃ tejasā bhavatu me jaya-maṅgalāni!

手中高舉著刀劍，兇暴的戴指鬘者追趕了三由旬的路；牟尼王以意所作神變而勝利。以其威力，願我勝利吉祥！

Very horrific with a sword upraised in his expert hand Garlanded with Fingers ran three leagues along the path, the Lord of Sages defeated him with mind fashioned marvels; by the power of this may I have victory blessings.

Katvāna kaṭṭham-udaraṃ iva gabbhinīyā,
Ciñcāya duṭṭha-vacanaṃ jana-kāya majjhe;
Santena soma-vidhinā jitavā mun'indo
taṃ tejasā bhavatu me jaya-maṅgalāni!

肚藏木塊如孕婦，金吒在人群中惡言；牟尼王以靜默優雅的方法而勝利。以其威力，願我勝利吉祥！

Having made a wooden belly to appear pregnant Ciñca made a lewd accusation in the midst of the gathering, the Lord of Sages defeated her with peaceful gracious means; by the power of this may I have victory blessings.

Saccaṃ vihāya mati Saccaka vāda-ketuṃ,
vādābhiropita-manam ati-andha-bhūtaṃ;
Paññā-padīpa-jalito jitavā mun'indo,

taṃ tejasā bhavatu me jaya-maṅgalāni!

傲慢的辯論之幢薩吒咖捨棄了真理，意在辯論極盲目；牟尼王以慧燈的光輝而勝利。以其威力，願我勝利吉祥！

Saccaka whose provocative views had abandoned the truth delighting in argument had become thoroughly blind, the Lord of Sages defeated him with the light of discernment; by the power of this may I have victory blessings.

Nandopananda-bhujagaṃ vibudhaṃ mah'iddhiṃ,
puttena therā-bhujagena damāpayanto;

Iddhūpadesa-vidhinā jitavā mun'indo,

taṃ tejasā bhavatu me jaya-maṅgalāni!

難多巴離達蛇賢明大神通，弟子（大摩嘎喇那）以更上之蛇去調伏；牟尼王以指示神通的方法而勝利。以其威力，願我勝利吉祥！

Nandopananda was a serpent with great power but wrong views, the Lord of Sages defeated him by means of a display of marvels sending his son (Moggallāna) the serpent elder to tame him; by the power of this may I have victory blessings.

Duggāha-diṭṭhi-bhujagena sudaṭṭha-hatthaṃ,

brahmaṃ visuddhi-jutim-iddhi Bakā bhidhānaṃ;

Ñāṇāgadena vidhinā jitavā mun'indo,

taṃ tejasā bhavatu me jaya-maṅgalāni!

由於誤捉邪見之蛇手被咬，清淨光明、擁有神通的梵天拔咖；牟尼王以智藥的方法而勝利。以其威力，願我勝利吉祥！

His hands bound tight by the serpent of wrongly held views Bakā the Brahma thought himself pure in his radiance and power, the Lord of Sages defeated him by means of his words of knowledge; by the power of this may I have victory blessings.

Etā pi Buddha-jaya-maṅgala-aṭṭha-gāthā,

yo vācako dina-dine saratem'atandī;

Hitvān'aneka-vividhāni c'upaddavāni,

mokkhaṃ sukhaṃ adhigameyya naro sapañño.

此是佛陀的勝利吉祥八首偈，日日勤勉唸誦憶念者，能捨除多種災禍，有慧之人能獲得解脫快樂！

These eight verses of the Buddha's victory blessings, whatever person of discernment recites or recalls them day after day without lapsing destroying all kinds of obstacles, will attain emancipation and happiness.

JINA-PAÑJARA GĀTHĀ

勝籠偈

THE CAGE OF THE CONQUERORS

Jayā-sanāgatā Buddhā jetvā māraṃ savāhanam,
catu-saccā-sabham rasam ye pivissu narāsabhā.

諸佛、諸聖者都以四聖諦之甘露在金剛座上戰勝魔王及其軍馬。

The Buddhas, the noble men who drank the nectar of the four Noble Truths, having come to the victory seat, having defeated Māra together with his mount.

Taṇhaṅkarādayo Buddhā aṭṭha-vīsati nāyakā
sabbe patitṭhitā mayham matthake te munissarā.

這二十八尊至高無上、聖潔之佛由丹哈卡拉佛為首都在我頭頂上加護著我。

These Buddhas, the twenty eight leaders, the sovereign sages beginning with Taṇhākara are all established on the crown of my head.

Sīse patitṭhito mayham Buddho, Dhammo dvi-locane
Saṅho patitṭhito mayham ule sabba-guṇākaro.

佛在我頭頂上加護，法加護我的雙眼，具諸德行之僧團加護在我胸部。

The Buddha is established in my head, the Dhamma is my two eyes, the Saṅgha the mine of all virtues is established in my chest.

Hadaye me Anuruddho, Sārīputto ca dakkhiṇe
Koṇḍañño piṭṭhibhāgasmim, Moggallāno ca vāmake.

阿那律尊者在胸前，舍利弗尊者在右邊加護；喬陳如尊者在背後，目犍連尊者在左邊加護。

Anuruddha is my heart, and Sāriputta on my right; Koṇḍañña is behind me, and Moggallāna on my left.

Dakkhiṇe savane mayhaṃ, āsuṃ Ānanda, Rāhula
Kassapo ca, Mahānāmo ubhāsuṃ vāmasotake.

阿難陀尊者及羅睺羅尊者在右耳加護，大迦葉尊者及摩訶那摩尊者在左耳加護。

Ānanda and Rāhula are in my right ear, Kassapa and Mahānāma are both in my left ear.

Kesato piṭṭhibhāgasmirṃ suriyo va pabhaṅkaro
nisinno siri-sampanno Sobhito muni-puṅgavo.

須菩提尊者以雙盤莊嚴的坐姿彼光像陽光照耀著我頭部後方之頭髮。

Sobhita, the noble sage, sits in full glory, shining like the sun all over the hair at the back of my head.

Kumāra Kassapo thero mahesī citta vādako,
So mayhaṃ vadane niccaṃ, patiṭṭhāsi guṇakaro.

具有德行的鳩摩羅迦葉尊者彼善於說法加護在我口中。

The great sage, the mine of virtue, Elder Kumāra Kassapa, the brilliant speaker, is constantly in my mouth.

Puṇṇo, Aṅgulimālo ca, Upālī, Nanda, Sīvalī
therā pañca ime jātā nalāṭe tilakā mama.

五位長老富樓那尊者、鶉掘利摩羅尊者、優婆離尊者、難陀尊者及西哇利尊者，於吉祥之相顯現在我額頭間加護。

Five elders Puṇṇa, Aṅgulimāla, Upālī, Nanda and Sīvalī, have arisen as auspicious marks at the middle of my forehead.

Sesāsīti mahā-therā vijitā jina sāvakā,
etesīti mahā-therā jinavanto jinorasā,
jalantā sīla tejena aṅgamaṅgesu saṅṅhitā.

佛陀其餘的八十位大弟子們，此聖弟子射放雄偉之光，彼等之戒德加護著我身體的各部位。

The rest of the eighty great leaders victors, disciple of the victorious Buddha, sons of the victorious Buddha, shining with the majesty of moral virtue are established in the various parts of my body.

Ratanam purato āsi, dakkhiṇe Mettā suttakam,
Dhajaggaṃ pacchato āsi, vāme Aṅgulimālakam,
Khandha, Mora parittaṅca, Ātānāṭiya suttakam,
Ākāse chadanam āsi sesā pākāra saṅṭhitā.

寶經在我的前方，慈愛經在我右方加護。幡旗經在我後方，耨掘利摩羅護衛經在我左方加護。蘊護衛經、孔雀護衛經及阿達那帝亞護衛經如空中屋頂在我上方加護，其餘的經如城堡之牆圍繞著加護我。

The Ratana Sutta is in front of me, the Mettā Sutta to my right. The Dhajagga Sutta is behind me, the Aṅgulimāla Paritta to my left. The Khandha and Mora Parittas and the Ātānāṭiya Sutta are a roof in space above me. The remaining Sutta are established as a fortress wall around me.

Jinā-ṇānā-bala samyutta satta pākāra laṅkatā,
vāta pittādisaṅjātā bāhirajjhattupaddavā,
asesā vinayam yantu ananta jina tejasa.

由勝利的領域範圍之力量，七個城堡之牆排列對著它們，我所有內在的不幸及不是起因於如脹氣或膽汁地透過勝利之威力無餘留地被消滅。

Bound by the power of the Victor's realm, seven fortress walls arrayed against them, my all misfortunes within and without caused by such things as wind or bile be destroyed without remainder through the majesty of the unending Victor.

Vasato me sakiccena sadā sambuddha pañjare,
jina pañjara majjhamhi viharantaṃ mahītale,
sadā pārentu maṃ sabbe te mahā purisā-sabhā.

同樣地，我所有的事物常處在自覺之籠內，安住在勝利籠間的範圍裡，我常被這些聖者們保護著。

As I dwell, in all my affairs, always in the cage of the self-awakened One, living grounded in the midst of the cage of the Victors, I am always guarded by all of those great noble men.

Icevamanto sugutto surakkho,
jinā-nubhāvena jitupaddavo,
Dhammā-nubhāvena jitāri-saṅgho,
Saṅghā-nubhāvena jitanarāyo,
Saddhammā-nubhāva pālito, carāmi jina pañjare'tī.

我如此地唸誦獲得庇護及保護。透過勝利的威力征服不幸。透過佛法的威力征服敵人之軍隊。透過僧團的威力征服危險。由真理的威力之保護我安住於勝利籠中。

Thus am I utterly well-sheltered, well-protected. Through the might of the victor, misfortune are vanquished. Through the might of the Dhamma, hordes of enemies are vanquished. Through the might of the Saṅgha, dangers are vanquished. Guarded by the might of the True Dhamma, I live in the Victor's cage.

ATṬHA-VĪSATI BUDDHA VANDANĀ

禮敬二十八佛

SALUTATION TO TWENTY-EIGHT BUDDHAS

Vande Taṇhaṅkaraṃ buddhaṃ, vande Medhaṅkaraṃ muniraṃ,
Saraṇaṅkaraṃ muniraṃ vande, Dīpaṅkaraṃ jinaṃ name.

禮敬丹杭咖拉佛，禮敬美唐咖拉牟尼，禮敬薩拉囊咖拉牟尼，禮敬燃燈勝者！

Vande Koṇḍañña satthāraṃ, vande Maṅgala nāyakaṃ,
Vande Sumana sambuddhaṃ, vande Revata nāyakaṃ.

禮敬衰丹雅尊師，禮敬吉祥導師，禮敬善意正覺者，禮敬勒瓦答導師！

Vande Sobhita sambuddhaṃ, Anomadassī muniraṃ name,

Vande Paduma sambuddhaṃ, vande Nārada nāyakaṃ.
禮敬索毗答正覺者，禮敬最高見牟尼，禮敬紅蓮花正覺者，禮敬那
拉達導師！

Padamuttaraṃ muniraṃ vande, vande Sumedha nāyakaṃ,
Vande Sujāta sambuddhaṃ, Piyadassī muniraṃ name.
禮敬勝蓮花牟尼，禮敬善慧導師，禮敬善生正覺者，禮敬喜見牟尼！

Attha-dassī muniraṃ vande, Dhamma-dassī jinaṃ name,
Vande Siddhattha satthāraṃ, vande Tissa mahā-muniraṃ.
禮敬見義牟尼，禮敬見法勝者，禮敬悉塔他尊師，禮敬帝薩大牟尼！

Vande Phussa mahā-viraṃ, vande Vipassī nāyakaṃ,
Sikhī mahā-muniraṃ vande, vande Vessabhu nāyakaṃ.
禮敬菩薩大英雄，禮敬維巴西導師，禮敬西奇大牟尼，禮敬韋沙菩
導師！

Kakusandhaṃ muniraṃ vande, vande Koṇāgama nāyakaṃ,
Kassapaṃ sugataṃ vande, vande Gotama nāyakaṃ.
禮敬咖古三塔牟尼，禮敬果那嘎馬導師，禮敬咖沙巴善至，禮敬苟
答馬導師！

Aṭṭha-vīsatime Buddhā, nibbāna-mata dāyaka,
Namāmi sirasā niccaṃ, te maṃ² rakkhantu sabbadā.
此二十八位佛陀，涅槃不死的施者；我時常頭面禮敬，願他們常守
護我！

AṬṬHA-VĪSATI BUDDHA PARITTA

二十八佛護衛

THE TWENTY-EIGHT BUDDHAS PROTECTION

² 如果是祝福他人，則把 'maṃ' (我) 改為 'tvam' (你 You)。下面的偈頌亦同。

Taṇhaṅkaro mahā-vīro — Medhaṅkaro mahā-yaso,
Saraṅaṅkaro lokahito — Dīpaṅkaro jutindharo.

丹杭咖拉佛大英雄，美唐咖拉佛大名聞，薩拉囊咖拉佛利世間，燃燈佛光輝燦爛。

Koṇḍañño janapāmokkho — Maṅgalo purisā-sabho,
Sumano Sumano dhīro — Revato rativaḍḍhano.

袞丹雅佛人中上首，吉祥佛人中牛王，善意佛善意賢慧，勒瓦答佛增長喜樂。

Sobhito guṇa-sampanno — Anomadassī januttamo,
Paḍumo loka-pajjoto — Nārado varasārathi.

索毗答佛具足功德，最高見佛人中最上，紅蓮花佛世間之燈，那拉達佛最上尊師！

Padamuttaro satta-sāro — Sumedho agga-puggalo,
Sujāto sabba-lokaggo — Piyadassī narā-sabho.

勝蓮花佛有情精英，善慧佛至上之人，善生佛一切世間至上，喜見佛人中牛王！

Attha-dassī kāruṇiko — Dhamma-dassī tamonudo,
Siddhattho asamo loka — Tisso varada-sarṅvaro.

見義佛悲憫者，見法佛破除黑暗，悉塔他佛世間無等者，帝薩佛最上律儀！

Phusso varada-sambuddho — Vipassī ca anūpamo,
Sikhī sabbahito satthā — Vessabhū sukha-dāyako.

普薩佛最上正覺者，維巴西佛無執取，西奇佛利益一切的尊師，韋沙菩佛施樂者！

Kakusandho sattha-vāho — Koṇāgamano raṇaṅjaho,
Kassapo siri-sampanno — Gotamo sakya-puṅgavo.

咖古三塔佛嚮導，果那嘎馬那佛捨諍者，咖沙巴佛具足吉祥，苟答馬佛釋迦的公牛！

Tesaṃ saccena sīlena — khanti-metta-balena ca,
 te'pi maṃ anurakkhantu — ārogyena sukkena ca. (x3)
 以此真實、戒、忍與慈之力，願他們守護我健康又快樂！（三遍）

CUDDASA BUDDHA-ÑĀNĀNI (Paṭisambhidā-Magga)

佛陀十四種智（無礙解道）

FOURTEEN KNOWLEDGES OF THE BUDDHA

Dukkhe ñāṇaṃ Buddha-ñāṇaṃ. Dukkha-samudaye
 ñāṇaṃ Buddha-ñāṇaṃ. Dukkha-nirodhe ñāṇaṃ
 Buddha-ñāṇaṃ. Dukkha-nirodha gāmini-paṭipadāya
 ñāṇaṃ Buddha-ñāṇaṃ. Attha-paṭisambhīde ñāṇaṃ
 Buddha-ñāṇaṃ. Dhamma-paṭisambhīde ñāṇaṃ Buddha-
 ñāṇaṃ. Nirutti-paṭisambhīde ñāṇaṃ Buddha-ñāṇaṃ.
 Paṭibhāna-paṭisambhīde ñāṇaṃ Buddha-ñāṇaṃ.
 Indriya-paropariyatte ñāṇaṃ Buddha-ñāṇaṃ. Sattānaṃ
 āsayānusaye ñāṇaṃ Buddha-ñāṇaṃ. Yamaka pāṭihāriye
 ñāṇaṃ Buddha-ñāṇaṃ. Mahā-karunā samāpattiyā
 ñāṇaṃ Buddha-ñāṇaṃ. Sabbaññuta ñāṇaṃ Buddha-
 ñāṇaṃ. Anāvaraṇa ñāṇaṃ Buddha-ñāṇaṃ.

苦智是佛陀之智，苦集智是佛陀之智，苦滅智是佛陀之智，導至苦滅之道智是佛陀之智；義無礙解智是佛陀之智，法無礙解智是佛陀之智，辭無礙解智是佛陀之智，辯無礙解智是佛陀之智；根上下智是佛陀之智，有情意樂隨眠智是佛陀之智，雙神變智是佛陀之智，大悲等至智是佛陀之智，一切知智是佛陀之智，無障智是佛陀之智。

Knowledge of suffering is Buddha's knowledge. Knowledge of the cause of suffering is Buddha's knowledge. Knowledge of the cessation of suffering is Buddha's knowledge. Knowledge of the path leading to the cessation of suffering is Buddha's knowledge. Analytical knowledge of the meaning is Buddha's knowledge. Analytical knowledge of the dhamma is Buddha's Knowledge. Analytical knowledge of grammar is Buddha's knowledge. Analytical knowledge regarding the three above kinds of knowledge is Buddha's knowledge. The knowledge regarding

the development of the faculties in beings is Buddha's knowledge. Knowledge of the hidden tendencies and inclinations in beings is Buddha's knowledge. Knowledge of performing the twin miracle is Buddha's knowledge. Knowledge of attainment of great compassion is Buddha's knowledge. Omniscient knowledge is Buddha's knowledge. Unobstructed knowledge is Buddha's knowledge.

Imāni cuddasa Buddha ñāṇāni. Imesaṃ aṭṭha-ñāṇāni sāvaka sādharmaṇāni, cha-ñāṇāni asādharmaṇāni sāvakehi.

這些是十四種佛陀之智。其中八種智為弟子所共通，六種智為弟子所不共。

These are the fourteen kinds of knowledge of the Buddha. Of these eight can be acquired by disciples also, six of the knowledges cannot be acquired by disciples.

Imehi cuddasa Buddha ñāṇehi samannāgataṃ, Sammā-sambuddhaṃ Bhagavataṃ siraśā namāmi.

我頭面禮敬具足此十四種佛陀之智的全自覺者、世尊！

To the Perfectly Self-Enlightened One, the Blessed One, possessed of these fourteen kinds of knowledge. I bow in reverential homage.

BUDDHA-GUṆA PARITTA

佛陀功德護衛

THE BUDDHA'S VIRTUES PROTECTION

Iti'pi so Bhagavā, Arahaṃ, Sammā-sambuddho, Vijjācaraṇa-sampanno, Sugato, Lokavidū, Anuttaro purisadamma sārathi, Satthā devamanussānaṃ, Buddho, Bhagavā'ti.

彼世尊亦即是阿羅漢，全自覺者，明行具足，善至，世間解，無上調御丈夫，天人導師，佛陀，世尊。

Thus indeed, is the Blessed One, the Worthy one, the Perfectly Self-Enlightened One, Perfect in knowledge and (good) conduct, Who

has gone the correct path, Knower of the worlds, incomparable trainer of those who are to be tamed, Teacher of deities and men, Enlightened (lit. awakened) and Blessed (with good fortune).

So Bhagavā iti'pi Arahaṃ, Arahaṃ vata so Bhagavā. Taṃ Bhagavantam Arahaṃ saraṇam gacchāmi, taṃ Bhagavantam Arahaṃ siraṣā namāmi. Tena Arahaṃ guṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是阿羅漢，彼世尊確實是阿羅漢！我皈依彼世尊、阿羅漢，我頭面禮敬彼世尊、阿羅漢！以彼阿羅漢的功德威力，願我一切時皆平安！

Thus is that Blessed One is the Worthy One. The Worthy One indeed is that Blessed One. I take refuge in that Blessed One the Worthy One. To that Blessed One, the Worthy One, I bow my head in worship. By the power of the Worthy One, may I ever be well and happy!

So Bhagavā iti'pi Sammā-sambuddho, Sammā-sambuddho vata so Bhagavā. Taṃ Bhagavantam Sammā-sambuddham saraṇam gacchāmi, taṃ Bhagavantam Sammā-sambuddham siraṣā namāmi. Tena Sammā-sambuddha guṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是全自覺者，彼世尊確實是全自覺者！我皈依彼世尊、全自覺者，我頭面禮敬彼世尊、全自覺者！以彼全自覺者的功德威力，願我一切時皆平安！

Thus is that Blessed One is the Perfectly Self-Enlightened One. The Perfectly Self-Enlightened One indeed is that Blessed One. I take refuge in that Blessed One the Perfectly Self-Enlightened One. To that Blessed One, the Perfectly Self-Enlightened One, I bow my head in worship. By the power of the Perfectly Self-Enlightened One, may I ever be well and happy!

So Bhagavā iti'pi Vijjācaraṇa-sampanno, Vijjācaraṇa-sampanno vata so Bhagavā. Taṃ Bhagavantam Vijjācaraṇa-sampannam saraṇam gacchāmi, taṃ Bhagavantam Vijjācaraṇa-sampannam siraṣā namāmi.

Tena Vijjācaraṇa-sampanna guṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是明行具足者，彼世尊確實是明行具足者！我皈依彼世尊、明行具足者，我頭面禮敬彼世尊、明行具足者！以彼明行具足者的功德威力，願我一切時皆平安！

Thus is that Blessed One is the Perfect in knowledge and (good) conduct. The Perfect in knowledge and (good) conduct indeed is that Blessed One. I take refuge in that Blessed One the Perfect in knowledge and (good) conduct. To that Blessed One, the Perfect in knowledge and (good) conduct, I bow my head in worship. By the power of the Perfect in knowledge and (good) conduct, may I ever be well and happy!

So Bhagavā iti'pi Sugato, Sugato vata so Bhagavā. Taṃ Bhagavantam Sugatam saraṇam gacchāmi, taṃ Bhagavantam Sugatam siraṣā namāmi. Tena Sugata guṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是善至，彼世尊確實是善至！我皈依彼世尊、善至，我頭面禮敬彼世尊、善至！以彼善至的功德威力，願我一切時皆平安！

Thus is that Blessed One is who has gone the correct path. Who has gone the correct path indeed is that Blessed One. I take refuge in that Blessed One, who has gone the correct path. To that Blessed One, who has gone the correct path, I bow my head in worship. By the power of who has gone the correct path, may I ever be well and happy!

So Bhagavā iti'pi Lokavidū, Lokavidū vata so Bhagavā. Taṃ Bhagavantam Lokavidum saraṇam gacchāmi, taṃ Bhagavantam Lokavidum siraṣā namāmi. Tena Lokavidū guṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是世間解，彼世尊確實是世間解！我皈依彼世尊、世間解，我頭面禮敬彼世尊、世間解！以彼世間解的功德威力，願我一切時皆平安！

Thus is that Blessed One is Knower of the worlds. The Knower of the worlds indeed is that Blessed One. I take refuge in that Blessed One, the Knower of the worlds. To that Blessed One, the Knower of the worlds, I bow my head in worship. By the power of the Knower of the worlds, may

I ever be well and happy!

So Bhagavā iti'pi Anuttaro purisadamma-sārathī, Anuttaro purisadamma-sārathī vata so Bhagavā. Taṃ Bhagavantam Anuttaram purisadamma-sārathim saraṇam gacchāmi, taṃ Bhagavantam Anuttaram purisadamma-sārathim sirasā namāmi. Tena Anuttara purisadamma-sārathi guṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是無上調御丈夫，彼世尊確實是無上調御丈夫！我皈依彼世尊、無上調御丈夫，我頭面禮敬彼世尊、無上調御丈夫！以彼無上調御丈夫的功德威力，願我一切時皆平安！

Thus is that Blessed One is Incomparable trainer of those who are to be tamed. The Incomparable trainer of those who are to be tamed indeed is that Blessed One. I take refuge in that Blessed One, the Incomparable trainer of those who are to be tamed. To that Blessed One, the Incomparable trainer of those who are to be tamed, I bow my head in worship. By the power of the Incomparable trainer of those who are to be tamed, may I ever be well and happy!

So Bhagavā iti'pi Satthā deva-manussānam, Satthā deva-manussānam vata so Bhagavā. Taṃ Bhagavantam Satthāram deva-manussānam saraṇam gacchāmi, taṃ Bhagavantam Satthāram deva-manussānam sirasā namāmi. Tena Satthā deva-manussānam guṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是天人導師，彼世尊確實是天人導師！我皈依彼世尊、天人導師，我頭面禮敬彼世尊、天人導師！以彼天人導師的功德威力，願我一切時皆平安！

Thus is that Blessed One is Teacher of deities and men. The Teacher of deities and men indeed is that Blessed One. I take refuge in that Blessed One, the Teacher of deities and men. To that Blessed One, the Teacher of deities and men, I bow my head in worship. By the power of the Teacher of deities and men, may I ever be well and happy!

So Bhagavā iti'pi Buddho, Buddho vata so Bhagavā.
Taṃ Bhagavantam Buddhāṃ saraṇam gacchāmi, taṃ
Bhagavantam Buddhāṃ sirasā namāmi. Tena Buddha
guṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是佛陀，彼世尊確實是佛陀！我皈依彼世尊、佛陀，我頭面禮敬彼世尊、佛陀！以彼明行佛陀的功德威力，願我一切時皆平安！

Thus is that Blessed One is Enlightened One. The Enlightened One indeed is that Blessed One. I take refuge in that Blessed One, the Enlightened One. To that Blessed One, the Enlightened One, I bow my head in worship. By the power of the Enlightened One, may I ever be well and happy!

So Bhagavā iti'pi Bhagavā, Bhagavā vata so Bhagavā.
Taṃ Bhagavantam Bhagavantam saraṇam gacchāmi,
taṃ Bhagavantam Bhagavantam sirasā namāmi. Tena
Bhagavā guṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是世尊，彼世尊確實是世尊！我皈依彼世尊、世尊，我頭面禮敬彼世尊、世尊！以彼世尊的功德威力，願我一切時皆平安！

Thus is that Blessed One is Blessed One. The Blessed One indeed is that Blessed One. I take refuge in that Blessed One, the Blessed One. To that Blessed One, the Blessed One, I bow my head in worship. By the power of the Blessed One, may I ever be well and happy!

So Bhagavā iti'pi dasa-baladhārī, dasa-bala-dhārī vata
so Bhagavā. Taṃ Bhagavantam dasa-bala-dhāriṃ
saraṇam gacchāmi, taṃ Bhagavantam dasa-bala-dhāriṃ
sirasā namāmi. Tena dasa-bala-nāṇa tejasā sotthi me
hotu sabbadā.

彼世尊亦即是持十力者，彼世尊確實是持十力者！我皈依彼世尊、持十力者，我頭面禮敬彼世尊、持十力者！以彼十力智的功德威力，願我一切時皆平安！

Thus is that Blessed One is possessed the Ten Powers One. The Blessed One indeed is that possessed the Ten Powers One. I take refuge in that Blessed One, the possessed the Ten Powers One. To that Blessed One,

the possessed the Ten Powers One, I bow my head in worship. By the power of the possessed the Ten Powers of Knowledge One, may I ever be well and happy!

So Bhagavā iti'pi catu-vesārajja visārado, catu-vesārajja visārado vata so Bhagavā. Taṃ Bhagavantam catu-vesārajja visāradam saraṇam gacchāmi, taṃ Bhagavantam catu-vesārajja visāradam sirasā namāmi. Tena catu-vesārajja nāṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是四種無畏的無畏者，彼世尊確實是四種無畏的無畏者！我皈依彼世尊，四種無畏的無畏者，我頭面禮敬彼世尊，四種無畏的無畏者！以彼四種無畏智的功德威力，願我一切時皆平安！

Thus is that Blessed One is possessed the Four Types of Confidence One. The Blessed One indeed is that possessed the Four Types of Confidence One. I take refuge in that Blessed One, the possessed the Four Types of Confidence One. To that Blessed One, the possessed the Four Types of Confidence One. I bow my head in worship. By the power of the possessed the Four Types of Confidence of Knowledge One, may I ever be well and happy!

CUDDASA BUDDHA-NĀṆĀNI PARITTA

佛陀十四種智護衛

THE BUDDHA'S FOURTEEN KNOWLEDGES PROTECTION

So Bhagavā iti'pi Dukkhe nāṇena samannāgato, Dukkhe nāṇena samannāgato vata so Bhagavā. Taṃ Bhagavantam Dukkhe nāṇena samannāgataṃ saraṇam gacchāmi, taṃ Bhagavantam Dukkhe nāṇena samannāgataṃ sirasā namāmi. Tena Dukkhe nāṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是具足苦智者，彼世尊確實是具足苦智者！我皈依彼世尊、具足苦智者，我頭面禮敬彼世尊、具足苦智者！以彼苦智的功德威力，願我一切時皆平安！

Thus is that Exalted One possessed the Knowledge of suffering. The Knowledge of suffering indeed is that Exalted One possessed. I take refuge in that Exalted One possessed the Knowledge of suffering. To that Exalted One, that possessed the Knowledge of suffering, I bow my head in worship. By the power of the Knowledge of suffering may I ever be well and happy!

So Bhagavā iti'pi Samudaye nāṇena samannāgato, Samudaye nāṇena samannāgato vata so Bhagavā. Taṃ Bhagavantaṃ Samudaye nāṇena samannāgataṃ saraṇaṃ gacchāmi, taṃ Bhagavantaṃ Samudaye nāṇena samannāgataṃ sirasā namāmi. Tena Samudaye nāṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是具足集智者，彼世尊確實是具足集智者！我皈依彼世尊、具足集智者，我頭面禮敬彼世尊、具足集智者！以彼集智的功德威力，願我一切時皆平安！

Thus is that Exalted One possessed the Knowledge of (its) origin. The Knowledge of (its) origin indeed is that Exalted One possessed. I take refuge in that Exalted One possessed the Knowledge of (its) origin. To that Exalted One, that possessed the Knowledge of (its) origin, I bow my head in worship. By the power of the Knowledge of (its) origin may I ever be well and happy!

So Bhagavā iti'pi Nirodhe nāṇena samannāgato, Nirodhe nāṇena samannāgato vata so Bhagavā. Taṃ Bhagavantaṃ Nirodhe nāṇena samannāgataṃ saraṇaṃ gacchāmi, taṃ Bhagavantaṃ Nirodhe nāṇena samannāgataṃ sirasā namāmi. Tena Nirodhe nāṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是具足滅智者，彼世尊確實是具足滅智者！我皈依彼世尊、具足滅智者，我頭面禮敬彼世尊、具足滅智者！以彼滅智的功德威力，願我一切時皆平安！

Thus is that Exalted One possessed the Knowledge of (its) cessation. The Knowledge of (its) cessation indeed is that Exalted One possessed. I take refuge in that Exalted One possessed the Knowledge of (its)

cessation. To that Exalted One, that possessed the Knowledge of (its) cessation, I bow my head in worship. By the power of the Knowledge of (its) cessation may I ever be well and happy!

So Bhagavā iti'pi Magge nāṇena samannāgato, Magge nāṇena samannāgato vata so Bhagavā. Taṃ Bhagavantam Magge nāṇena samannāgataṃ saraṇam gacchāmi, taṃ Bhagavantam Magge nāṇena samannāgataṃ sirasā namāmi. Tena Magge nāṇa tejasā sotthi me hotu sabbadā. 彼世尊亦即是具足道智者，彼世尊確實是具足道智者！我皈依彼世尊、具足道智者，我頭面禮敬彼世尊、具足道智者！以彼道智的功德威力，願我一切時皆平安！

Thus is that Exalted One possessed the Knowledge of the path. The Knowledge of the path indeed is that Exalted One possessed. I take refuge in that Exalted One possessed the Knowledge of the path. To that Exalted One, that possessed the Knowledge of the path, I bow my head in worship. By the power of the Knowledge of the path may I ever be well and happy!

So Bhagavā iti'pi Attha-pañisambhīde nāṇena samannāgato, Attha-pañisambhīde nāṇena samannāgato vata so Bhagavā. Taṃ Bhagavantam Attha-pañisambhīde nāṇena samannāgataṃ saraṇam gacchāmi, taṃ Bhagavantam Attha-pañisambhīde nāṇena samannāgataṃ sirasā namāmi. Tena Attha-pañisambhīde nāṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是具足義無礙解智者，彼世尊確實是具足義無礙解智者！我皈依彼世尊、具足義無礙解智者，我頭面禮敬彼世尊、具足義無礙解智者！以彼義無礙解智的功德威力，願我一切時皆平安！

Thus is that Exalted One possessed the Knowledge of discrimination of meaning. The Knowledge of discrimination of meaning indeed is that Exalted One possessed. I take refuge in that Exalted One possessed the Knowledge of discrimination of meaning. To that Exalted One, that possessed the Knowledge of discrimination of meaning, I bow my head in worship. By the power of the Knowledge of discrimination of meaning

may I ever be well and happy!

So Bhagavā iti'pi Dhamma-pañisambhide ñāṇena samannāgato, Dhamma-pañisambhide ñāṇena samannāgato vata so Bhagavā. Taṃ Bhagavantam Dhamma-pañisambhide ñāṇena samannāgataṃ saraṇam gacchāmi, taṃ Bhagavantam Dhamma-pañisambhide ñāṇena samannāgataṃ sirasā namāmi. Tena Dhamma-pañisambhide ñāṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是具足法無礙解智者，彼世尊確實是具足法無礙解智者！我皈依彼世尊、具足法無礙解智者，我頭面禮敬彼世尊、具足法無礙解智者！以彼法無礙解智的功德威力，願我一切時皆平安！

Thus is that Exalted One possessed the Knowledge of discrimination of phenomena. The Knowledge of discrimination of phenomena indeed is that Exalted One possessed. I take refuge in that Exalted One possessed the Knowledge of discrimination of phenomena. To that Exalted One, that possessed the Knowledge of discrimination of phenomena, I bow my head in worship. By the power of the Knowledge of discrimination of phenomena may I ever be well and happy!

So Bhagavā iti'pi Nirutti-pañisambhide ñāṇena samannāgato, Nirutti-pañisambhide ñāṇena samannāgato vata so Bhagavā. Taṃ Bhagavantam Nirutti-pañisambhide ñāṇena samannāgataṃ saraṇam gacchāmi, taṃ Bhagavantam Nirutti-pañisambhide ñāṇena samannāgataṃ sirasā namāmi. Tena Nirutti-pañisambhide ñāṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是具足辭無礙解智者，彼世尊確實是具足辭無礙解智者！我皈依彼世尊、具足辭無礙解智者，我頭面禮敬彼世尊、具足辭無礙解智者！以彼辭無礙解智的功德威力，願我一切時皆平安！

Thus is that Exalted One possessed the Knowledge of discrimination of linguistic expression. The Knowledge of discrimination of linguistic expression indeed is that Exalted One possessed. I take refuge in that Exalted One possessed the Knowledge of discrimination of linguistic

expression. To that Exalted One, that possessed the Knowledge of discrimination of linguistic expression, I bow my head in worship. By the power of the Knowledge of discrimination of linguistic expression may I ever be well and happy!

So Bhagavā iti'pi Paṭibhāna-paṭisambhide nāṇena samannāgato, Paṭibhāna-paṭisambhide nāṇena samannāgato vata so Bhagavā. Taṃ Bhagavantam Paṭibhāna-paṭisambhide nāṇena samannāgataṃ saraṇaṃ gacchāmi, taṃ Bhagavantam Paṭibhāna-paṭisambhide nāṇena samannāgataṃ sirasā namāmi. Tena Paṭibhāna-paṭisambhide nāṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是具足辯無礙解智者，彼世尊確實是具足辯無礙解智者！我皈依彼世尊、具足辯無礙解智者，我頭面禮敬彼世尊、具足辯無礙解智者！以彼辯無礙解智的功德威力，願我一切時皆平安！

Thus is that Exalted One possessed the Knowledge of discrimination by perspicacity. The Knowledge of discrimination by perspicacity indeed is that Exalted One possessed. I take refuge in that Exalted One possessed the Knowledge of discrimination by perspicacity. To that Exalted One, that possessed the Knowledge of discrimination by perspicacity, I bow my head in worship. By the power of the Knowledge of discrimination by perspicacity may I ever be well and happy!

So Bhagavā iti'pi Indriya-paropariyatte nāṇena samannāgato, Indriya-paropariyatte nāṇena samannāgato vata so Bhagavā. Taṃ Bhagavantam Indriya-paropariyatte nāṇena samannāgataṃ saraṇaṃ gacchāmi, taṃ Bhagavantam Indriya-paropariyatte nāṇena samannāgataṃ sirasā namāmi. Tena Indriya-paropariyatte nāṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是具足根上下智者，彼世尊確實是具足根上下智者！我皈依彼世尊、具足根上下智者，我頭面禮敬彼世尊、具足根上下智者！以彼根上下智的功德威力，願我一切時皆平安！

Thus is that Exalted One possessed the Knowledge of penetration of the

high or low spiritual faculties. The Knowledge of penetration of the high or low spiritual faculties indeed is that Exalted One possessed. I take refuge in that Exalted One possessed the Knowledge of penetration of the high or low spiritual faculties. To that Exalted One, that possessed the Knowledge of penetration of the high or low spiritual faculties, I bow my head in worship. By the power of the Knowledge of penetration of the high or low spiritual faculties may I ever be well and happy!

So Bhagavā iti'pi Āsayānusaye nāṇena samannāgato, Āsayānusaye nāṇena samannāgato vata so Bbhagavā. Taṃ Bbhagavantam Āsayānusaye nāṇena samannāgataṃ saraṇaṃ gacchāmi, taṃ Bhagavantam Āsayānusaye nāṇena samannāgataṃ sirasā namāmi. Tena Āsayānusaye nāṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是具足意樂隨眠智者，彼世尊確實是具足意樂隨眠智者！我皈依彼世尊、具足意樂隨眠智者，我頭面禮敬彼世尊、具足意樂隨眠智者！以彼意樂隨眠智的功德威力，願我一切時皆平安！

Thus is that Exalted One possessed the Knowledge of the dispositions and underlying tendencies of beings. The Knowledge of the dispositions and underlying tendencies of beings indeed is that Exalted One possessed. I take refuge in that Exalted One possessed the Knowledge of the dispositions and underlying tendencies of beings. To that Exalted One, that possessed the Knowledge of the dispositions and underlying tendencies of beings, I bow my head in worship. By the power of the Knowledge of the dispositions and underlying tendencies of beings may I ever be well and happy!

So Bhagavā iti'pi Yamaka pāṭihāriye nāṇena samannāgato, Yamaka pāṭihāriye nāṇena samannāgato vata so Bhagavā. Taṃ Bhagavantam Yamaka pāṭihāriye nāṇena samannāgataṃ saraṇaṃ gacchāmi, taṃ Bhagavantam Yamaka pāṭihāriye nāṇena samannāgataṃ sirasā namāmi. Tena Yamaka pāṭihāriye nāṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是具足雙神變智者，彼世尊確實是具足雙神變智者！我

皈依彼世尊、具足雙神變智者，我頭面禮敬彼世尊、具足雙神變智者！以彼雙神變智的功德威力，願我一切時皆平安！

Thus is that Exalted One possessed the Knowledge of the twin miracle. The Knowledge of the twin miracle indeed is that Exalted One possessed. I take refuge in that Exalted One possessed the Knowledge of the twin miracle. To that Exalted One, that possessed the Knowledge of the twin miracle, I bow my head in worship. By the power of the Knowledge of the twin miracle may I ever be well and happy!

So Bhagavā iti'pi Mahā-karunā samāpattiyā nāṇena samannāgato, Mahā-karunā samāpattiyā nāṇena samannāgato vata so Bhagavā. Taṃ Bhagavantam Mahā-karunā samāpattiyā nāṇena samannāgataṃ saraṇaṃ gacchāmi, taṃ Bhagavantam Mahā-karunā samāpattiyā nāṇena samannāgataṃ sirasā namāmi. Tena Mahā-karunā samāpattiyā nāṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是具足大悲等至智者，彼世尊確實是具足大悲等至智者！我皈依彼世尊、具足大悲等至智者，我頭面禮敬彼世尊、具足大悲等至智者！以彼大悲等至智的功德威力，願我一切時皆平安！

Thus is that Exalted One possessed the Knowledge of the attainment of the Great Compassion. The Knowledge of the attainment of the Great Compassion indeed is that Exalted One possessed. I take refuge in that Exalted One possessed the Knowledge of the attainment of the Great Compassion. To that Exalted One, that possessed the Knowledge of the attainment of the Great Compassion, I bow my head in worship. By the power of the Knowledge of the attainment of the Great Compassion may I ever be well and happy!

So Bhagavā iti'pi Sabbaññuta nāṇena samannāgato, Sabbaññuta nāṇena samannāgato vata so Bhagavā. Taṃ Bhagavantam Sabbaññuta nāṇena samannāgataṃ saraṇaṃ gacchāmi, taṃ Bhagavantam Sabbaññuta nāṇena samannāgataṃ sirasā namāmi. Tena Sabbaññuta nāṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是具足一切知智者，彼世尊確實是具足一切知智者！我皈依彼世尊、具足一切知智者，我頭面禮敬彼世尊、具足一切知智者！以彼一切知智的功德威力，願我一切時皆平安！

Thus is that Exalted One possessed the Omniscient knowledge. The Omniscient knowledge indeed is that Exalted One possessed. I take refuge in that Exalted One possessed the Omniscient knowledge. To that Exalted One, that possessed the Omniscient knowledge, I bow my head in worship. By the power of the Omniscient knowledge may I ever be well and happy!

So Bhagavā iti'pi Anāvarana nāṇena samannāgato, Anāvarana nāṇena samannāgato vata so Bhagavā. Taṃ Bhagavantam Anāvarana nāṇena samannāgataṃ saraṇaṃ gacchāmi, taṃ Bhagavantaṃ Anāvarana nāṇena samannāgataṃ siraṣā namāmi. Tena Anāvarana nāṇa tejasā sotthi me hotu sabbadā.

彼世尊亦即是具足無障智者，彼世尊確實是具足無障智者！我皈依彼世尊、具足無障智者，我頭面禮敬彼世尊、具足無障智者！以彼無障智的功德威力，願我一切時皆平安！

Thus is that Exalted One possessed the Unobstructed knowledge. The Unobstructed knowledge indeed is that Exalted One possessed. I take refuge in that Exalted One possessed the Unobstructed knowledge. To that Exalted One, that possessed the Unobstructed knowledge, I bow my head in worship. By the power of the Unobstructed knowledge may I ever be well and happy!

Etena sacca-vajjena — sotthi me hotu sabbadā.

借著這真實的話語，願我時常得到安樂。

By this speaking of truth, may there be well-being for me always.

Etena sacca-vajjena — sabba-rogo vinassatu.

借著這真實的話語，願（我）一切的疾病消失。

By this speaking of truth, may all (my) diseases disappear.

Etena sacca-vajjena — hotu me jaya-maṅgalaṃ.

借著這真實的話語，願我得到吉祥勝利。

By this speaking of truth, may there be the blessings of triumph for me.

Yo ce vassa-sataṃ jīve — dussīlo asamāhito,
Ekāhaṃ jīvitaṃ seyyo — sīla-vantassa jhāyino.

若人壽百歲 —— 破戒・無三昧，
不如生一日 —— 持戒・修禪定。

But he who lives a hundred years, vicious and unrestrained, a life of one day is better if a man is virtuous and reflecting.

Yo ce vassa-sataṃ jīve — duppañño asamāhito,
Ekāhaṃ jīvitaṃ seyyo — paññavantassa jhāyino.

若人壽百歲 —— 無慧・無三昧，
不如生一日 —— 具慧・修禪定。

And he who lives a hundred years, ignorant and unrestrained, a life of one day is better if a man is wise and reflecting.

Yo ce vassa-sataṃ jīve — kusīto hīna-vīriyo,
Ekāhaṃ jīvitaṃ seyyo — viriyam-ārabhato daḷhaṃ.

若人壽百歲 —— 怠惰・不精進，
不如生一日 —— 勵力行精進。

And he who lives a hundred years, idle and weak, a life of one day is better if a man has attained firm strength.

Yo ce vassa-sataṃ jīve — apassaṃ udaya-vyayaṃ,
Ekāhaṃ jīvitaṃ seyyo — passato udaya-vyayaṃ.

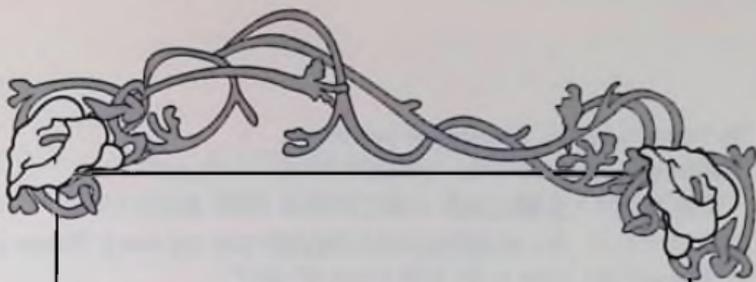
若人壽百歲 —— 不見生滅法，
不如生一日 —— 得見生滅法。

And he who lives a hundred years, not seeing beginning and end, a life of one day is better if a man sees beginning and end.

Yo ce vassa-sataṃ jīve — apassaṃ amataṃ padaṃ,
Ekāhaṃ jīvitaṃ seyyo — passato amataṃ padaṃ.

若人壽百歲 —— 不見不死道，
不如生一日 —— 得見不死道。

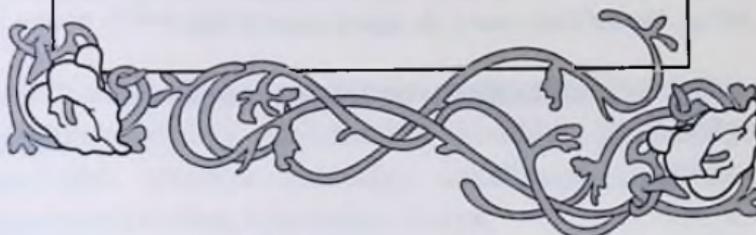
And he who lives a hundred years, not seeing the immortal place, a life of one day is better if a man sees the immortal place.



BHĀVANĀ

禪 修

MEDITATION



“Iti hetam vijānāma, pañcama so parābhavo.

Chaṭṭhamam Bhagavā brūhi, kiṃ parābhavato mukham?”

「如是我們知，彼第五衰敗；請世尊說何，第六衰敗門？」

“Indeed it is so, this we know, this is the fifth ruin (of man). Please tell us, Blessed One, what is the sixth cause of ruin?”

“Pahūtavitto puriso, sahirāṇño sabhojano,

eko bhujjati sādūni, tam parābhavato mukham.”

「多財富有人，有金幣·食物；獨自享美味，彼為衰敗門。」

“That man who has abundant wealth, who has gold, who has food, but who eats his sweetmeats alone, that is a cause of ruination.”

“Iti hetam vijānāma, chaṭṭhamo so parābhavo.

Sattamam Bhagavā brūhi, kiṃ parābhavato mukham?”

「如是我們知，彼第六衰敗；請世尊說何，第七衰敗門？」

“Indeed it is so, this we know, this is the sixth ruin (of man). Please tell us, Blessed One, what is the seventh cause of ruin?”

Jāṭṭhaddho, dhanatthaddho, gottatthaddho ca yo naro,

saññātim atimaññeti, tam parābhavato mukham.”

「驕傲出身·財，驕傲種姓者；輕蔑自親屬，彼為衰敗門。」

“That man who is proud of his birth, his wealth, and his ancestry, and who despises his kinsfolk, that is a cause of ruination.”

“Iti hetam vijānāma, sattamo so parābhavo.

Aṭṭhamam Bhagavā brūhi, kiṃ parābhavato mukham?”

「如是我們知，彼第七衰敗；請世尊說何，第八衰敗門？」

“Indeed it is so, this we know, this is the seventh ruin (of man). Please tell us, Blessed One, what is the eighth cause of ruin?”

CATU-BRAHMA VIHĀRA
 四梵住 (慈、悲、喜、捨)
 FOUR DIVINE ABIDINGS

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.

一切有情、一切有息、一切眾生、一切個人、一切自體所屬、一切
 女人、一切男人、一切聖者、一切非聖者、一切天人、一切人類、
 一切苦界眾生。

*May all beings, all breathing things, all spirit beings, all individuals, all
 self embodied (beings), all women, all man, all noble ones, all
 non-noble ones, all deities, all human beings, all beings in the realms of
 suffering.*

Averā hontu, abyāpajja hontu, anīghā hontu, sukhī
 attānaṃ pariharantu. Dukkhā muccantu. Yathā-laddha-
 sampattito mā vigacchantu. Kammassakā.

願他們脫離仇恨，脫離精神上的憂惱，脫離身體上的痛苦，守住自
 己的幸福。願他們脫離苦。不失去任何現在已得的。不失去自己的
 業。

*May they free from enmity, free from affliction, free from suffering, and
 may they sustain their happiness. May they be liberated from suffering.
 They not be parted from the good fortune they have attained. They are
 the owners of their actions.*

Puratthimāya disāya, pacchimāya disāya, uttarāya disāya,
 dakkhiṇāya disāya, puritthimāya anudisāya, pacchimāya
 anudisāya, uttarāya anudisāya, dakkhiṇāya anudisāya,
 heṭṭhimāya disāya, uparimāya disāya.

在東方的，在西方的，在北方的，在南方的，在東南方的，在西北

方的，在東北方的，在西南方的，在下方的，在上方的。

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.

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.

一切有情、一切有息、一切眾生、一切個人、一切自體所屬、一切女人、一切男人、一切聖者、一切非聖者、一切天人、一切人類、一切苦界眾生。

May all beings, all breathing things, all spirit beings, all individuals, all self embodied (beings), all women, all man, all noble ones, all non-noble ones, all deities, all human beings, all beings in the realms of suffering.

Averā hontu, abyāpajja hontu, anīghā hontu, sukhī
attānaṃ pariharantu. Dukkhā muccantu. Yathā-laddha-
sampattito mā vigacchantu. Kammassakā.

願他們脫離仇恨，脫離精神上的憂惱，脫離身體上的痛苦，守住自己的幸福。願他們脫離苦。不失去任何現在已得的。不失去自己的業。

May they free from enmity, free from affliction, free from suffering, and may they sustain their happiness. May they be liberated from suffering. They not be parted from the good fortune they have attained. They are the owners of their actions.

Uddhaṃ yāva bhavaggā ca, adho yāva avīcīto;
Samantā cakkavālesu, ye sattā pathavī-carā;
Abyāpajjā niverā ca, nidukkhā ca'nuppaddavā.

上乃至有頂天和下乃至無間地獄，一切的鐵圍山中，所有在地面上走的有情，無瞋和無怨，無苦和無災厄。

Up as far as the highest existence, and down as far as Avīci Hell, in the

entire universe, (for) those beings that move on earth; (may they) be free from affliction, hostility and without suffering and trouble.

Uddham yāva bhavaggā ca, adho yāva avīcito;
Samantā cakkavālesu, ye sattā ~~sette~~ udake-carā;
Abyāpajjā niverā ca, nidukkhā ca'nuppaddavā.

上乃至有頂天和下乃至無間地獄，一切的鐵圍山中，所有在水中游的有情，無瞋和無怨，無苦和無災厄。

Up as far as the highest existence, and down as far as Avīci Hell, in the entire universe, (for) those beings that move in water; (may they) be free from affliction, hostility and without suffering and trouble.

Uddham yāva bhavaggā ca, adho yāva avīcito;
Samantā cakkavālesu, ye sattā ākāse-carā;
Abyāpajjā niverā ca, nidukkhā ca'nuppaddavā.

上乃至有頂天和下乃至無間地獄，一切的鐵圍山中，所有在空中飛的有情，無瞋和無怨，無苦和無災厄。

Up as far as the highest existence, and down as far as Avīci Hell, in the entire universe, (for) those beings that move in space; (may they) be free from affliction, hostility and without suffering and trouble.

CATURĀRAKKHA BHĀVANĀ

四護衛禪（佛隨念、慈愛、不淨想、死隨念）

FOURFOLD PROTECTIVE MEDITATION

Namāmi Buddham guṇa-sāgarantam,
Sattā sadā hontu sukhī averā;
Kāyo jiguccho sakalo dugandho,
Gacchanti sabbe maraṇam ahañ ca.

禮敬佛陀—功德如海，讓眾生永遠快樂；不要有敵人。身體是可惡的，充滿臭味的；一切眾生都在通往死亡的道路，我也包括在內。

I worship the Buddha, the ocean of virtues. May all beings be

happy and free from enmity. The body is repulsive and full of bad smell. All beings, including myself must die.

Namāmi Dhammaṃ sugatena desitaṃ,

Sattā sadā hontu sukhī averā;

Kāyo jiguccho sakalo dugandho,

Gacchanti sabbe maraṇaṃ ahaṅ ca.

禮敬法—善逝所宣說的，讓眾生永遠快樂；不要有敵人。身體是可惡的，充滿臭味的；一切眾生都在通往死亡的道路，我也包括在內。

Homage to the Dhamma, preached by the Buddha. May all beings be happy and free from enmity. The body is repulsive and full of bad smell. All beings, including myself must die.

Namāmi Saṅghaṃ Muni-rāja-sāvakaṃ,

Sattā sadā hontu sukhī averā;

Kāyo jiguccho sakalo dugandho,

Gacchanti sabbe maraṇaṃ ahaṅ ca.

禮敬僧團—他們是寂靜王（佛陀）之弟子，讓眾生永遠快樂；不要有敵人。身體是可惡的，充滿臭味的；一切眾生都在通往死亡的道路，我也包括在內。

Homage to the Saṅgha, the disciples of the Buddha. May all beings be happy and free from enmity. The body is repulsive and full of bad smell. All beings, including myself must die.

MARAṆĀNUSSATI

死隨念

RECOLLECTION OF DEATH

Adhvaṃ jīvitaṃ, dhvaṃ maraṇaṃ.

生命不是永恆的，死亡卻是肯定的。

Uncertain is life, certain is death.

Avassam̃ mayā maritabbar̃, maraṇa-pariyosānar̃ me
jīvitam̃.¹

我將會死，那是一定的，生命的終結即是死亡。

Without a shadow of doubt I must die. My life has death for its goal.

Jīvitam̃ me aniyatar̃, maraṇam̃ me niyatar̃.

我的生命是無常的，不能保持不變的，我的死亡才是不變的。

Life is indeed precarious, but sure, indeed, is death!

Vata; ayam̃ kayo, aciram̃, apeta-viññāṇo, chuḍḍo,
adhisessati paṭhavim̃, kaliṅgaram̃ iva, nirattham̃.²

實在的啊！這個身體，不能長久維持下去的，一旦沒有了識，即被拋棄了，將置於地上，就像朽木一般，沒有任何的用處了。

Soon, alas! This body upon this earth must lie, looked down upon, of mind bereft. Even as a useless, putrid log!

Sabbe sattā maranti ca, marim̃su ca marissare;

Tathevāham̃ marissāmi, natthi me ettha saṃsayo.

一切眾生確在消逝，過去曾死過，未來將死，我也一樣將會死，於此我沒有懷疑。

All kinds of beings surely come to death; they have always died, will, died. In the same way I shall surely die; doubt about this does not exist in me.

VUPASAMĀNUSSATI

寂止隨念

RECOLLECTION OF CALMNESS

Aniccā vata saṅkhārā uppādavaya dhammino,

Uppajjitvā nirujjhanti tesam̃ vūpasamo sukho.

確實諸行無常，有生滅的本質，生起之後就滅去，它的寂滅是樂的。

¹ 出處《增支部·III.54》(A.III.54)。

² 出處《法句經義釋書·III.170》(Dhp.A.III.170)。

*Conditions truly they are transient with the nature to arise and cease.
Having arisen, they then pass away; their calming, cessation is bliss.*

Dukkhā vata saṅkhārā uppādavaya dhammino,
Uppajjitvā nirujjhanti tesam vūpasamo sukho.

確實諸行是苦，有生滅的本質，生起之後就滅去，它的寂滅是樂的。
*Conditions truly they are suffering with the nature to arise and cease.
Having arisen, they then pass away; their calming, cessation is bliss.*

Anattā vata saṅkhārā uppādavaya dhammino,
Uppajjitvā nirujjhanti tesam vūpasamo sukho.

確實諸法無我，有生滅的本質，生起之後就滅去，它的寂滅是樂的。
*Conditions truly they are non-self with the nature to arise and cease.
Having arisen, they then pass away; their calming, cessation is bliss.*

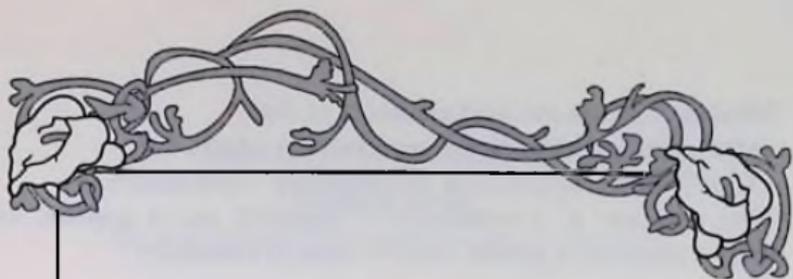
People are possessed by conceit tied up with conceit delighted with becoming. Not comprehending conceit, they come to becoming again. But those who, letting go of conceit, are, in its destruction, released, conquering the bond of conceit, go beyond all bonds.

Train in acts of merit that bring long-lasting bliss — develop generosity, a life in tune, a mind of good-will. Developing these three things that bring about bliss, the wise reappear in a world of bliss unalloyed.

(Khuddaka Nikāya, Itivuttaka, The Group of Ones, 8 & 22)

Those who are wakeful, listen! Those who are sleeping, wake up! Wakefulness is better than sleep. For those who are wakeful, there's no danger, no fear. Whoever is wakeful, mindful, alert, centered, sensitive, calm, & clear, rightly exploring the Dhamma at the appropriate times, will — unified — shatter the darkness. So be devoted to wakefulness. The ardent monk — wise, absorbed in jhana, cutting the fetter of birth & aging — touches right here an Awakening unsurpassed.

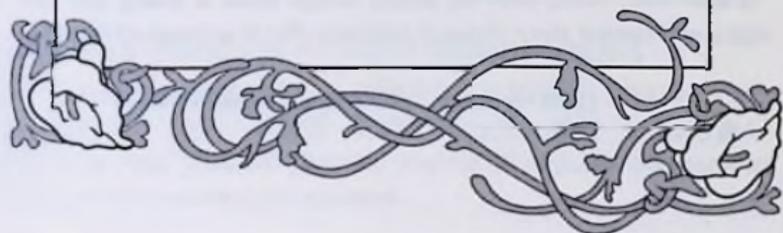
(Khuddaka Nikāya, Itivuttaka, The Group of Twos, 47)



ANUMODANĀ

隨 喜 功 德

REJOICING OF MERITS



“Itthidhutto, surādhutto, akkhadhutto ca yo naro,
laddhaṃ laddhaṃ vināseti, taṃ parābhavato mukhaṃ.”

「好女色·嗜酒，及愛賭博者，所得皆耗盡，彼為衰敗門。」

“That man who is a womanizer, a drunkard, and a gambler, who destroys whatever is gained, that is a cause of ruination.”

“Iti hetam vijānāma, atthamo so parābhavo.

Navamaṃ Bhagavā brūhi, kiṃ parābhavato mukhaṃ?”

「如是我們知，彼第八衰敗；請世尊說何，第九衰敗門？」

“Indeed it is so, this we know, this is the eighth ruin (of man). Please tell us, Blessed One, what is the ninth cause of ruin?”

“Sehi dārehi ’santuṭṭho, vesiyāsu padissati,
dissati paradāresu, taṃ parābhavato mukhaṃ.”

「不滿足己妻，廝混娼妓中；勾搭他人妻，彼為衰敗門。」

“(He who is) not satisfied with his own wives, and is seen with prostitutes, and is seen with other mens’ wives, that is a cause of ruination.”

“Iti hetam vijānāma, navamo so parābhavo.

Dasamaṃ Bhagavā brūhi, kiṃ parābhavato mukhaṃ?”

「如是我們知，彼第九衰敗；請世尊說何，第十衰敗門？」

“Indeed it is so, this we know, this is the ninth ruin (of man). Please tell us, Blessed One, what is the tenth cause of ruin?”

“Atītayobbano poso, āneti timbarutthaniṃ,
tassā issā na supati, taṃ parābhavato mukhaṃ.”

「老漢青春逝，仍帶小乳女；妒她不能眠，彼為衰敗門。」

“A man who, being past his youth, brings home a young girl (for his wife), and cannot sleep through jealousy, that is a cause of ruination.”

DĀNĀNUMODANĀ GĀTHĀ

布施隨喜偈

REJOICING IN OFFERINGS GIVEN VERSES

Yathā vāri-vahā pūrā — paripūrenti sāgarāṃ;

Evam-eva ito dinnāṃ — petānaṃ upakappati.

猶如河流之水溢滿了海洋。(你所)布施的(功德)同樣地利益了已故的親屬。

Just as full rivers fill the ocean, so to from (what is) given (here) is beneficial to departed spirits.

Ichchitaṃ patthitaṃ tumhaṃ — khippam-eva samijjhatu,

Sabbe pūrentu saṅkappā — cando paṇṇa-raso yathā,

Maṇi-joti-raso yathā.

(願你的)心願及願望皆能夠早日達成。儼如十五日的月亮般的圓滿，猶如如意寶的滿願。

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).

Sabb'ītiyo vivajjantu — sabba-rogo vinassatu;

Mā te bhavatv-antarāyo — sukhī dīgh'āyuko bhava.

願諸災免離，願諸疾消失；願你無障礙，得快樂長壽！

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.

Sabba-roga-vinimutto — sabba-santāpa-vajjito;

Sabba-veram-atikkanto — nibbuto ca tuvaṃ bhava.

遠離一切疾病，解脫一切悲痛，化解一切仇恨，滅盡(一切貪婪)。

May you be freed from all illnesses, give up all anguish, overcome all enmity and (all passions) extinguished.

Abhivādana-sīlissa — niccaṃ vuḍḍhāpacāyino;

Cattāro dhammā vadḍhanti — āyu vaṇṇo sukharī balaṇi.

好樂禮敬者及常尊敬長者的人，將增長四法：長壽、美貌、快樂、體力。
For the (one with a) reverential character, who always pays homage to elders, four qualities increase: (longer) life, beauty, happiness (and) strength.

Āyurārogya-sampatti — sagga-sampatti-m-eva ca,
 Ato nibbāna-sampatti — iminā te samijjhatu.

願你獲得長壽、無病、投生於天界、體證涅槃，願一切成就。
By this (offering), may the accomplishment of (long) life & (good) health, heavenly (rebirth) and then the attainment of nibbāna be successfully achieved by you.

RATANATTAY'ĀNUBHĀV'ĀDI GĀTHĀ

三寶威力偈

VERSES ON THE POWER OF THE TRIPLE GEM

Ratanattay'ānubhāvena ratanattaya tejasa;
 dukkha roga bhayā verā soka sattu c'upaddavā.

憑著三寶的力量，仗恃三寶的威力，痛苦、疾病、恐懼、仇恨、悲傷、危險、困憂、不幸，

Through the power of the Triple Gem, through the radiant energy of the Triple Gem, may suffering, disease, danger, animosity, sorrow, adversity, misfortune,

Anekā antarāyā'pi vinassantu asesato;
 jaya-siddhi dhanam lābham, sotthi bhāgyam sukharī balaṇi.

無一能構成障礙，一切險難皆被摧毀。勝利、成功、財富、利得、平安、吉祥、快樂、健康

Obstacle without number.....vanish without a trace. Triumph, success, wealth, and gain safety, luck, happiness, strength,

Siri āyu ca vaṇṇo ca, bhogaṇi vuddhī ca yasavā;

sata-vassā ca āyu ca, jīva-siddhi bhavantu te.

幸福、長壽、美麗、富貴以及名望，(願它們)增長，(願你)長壽百歲，生活事事如意。

Glory, long life, and beauty, fortune, increase and status, a lifespan of hundred and success in your livelihood.

BHOJANA-DĀNĀNUMODANĀ (Aṅguttara Nikāya, 5.37)

食品布施隨喜 (增支部·第5集·第37經)

REJOICING IN THE MEAL OFFERING

Āyu'do bala'do dhīro — vaṇṇa'do paṭibhāna'do;
Sukhassa dātā medhāvī — sukhaṃ so adhigacchati.

智者施壽、施有力、施色、施樂、施辯才，彼乃得安樂。

The wise one, who is a giver of life, strength, beauty, astuteness, a giver of happiness and is intelligent, he attains happiness.

Āyuraṃ datvā balaṃ vaṇṇaṃ — sukhañ-ca paṭibhāna'do,
Dīgh'āyu yasavā hoti — yattha yatth'upapajjati'ti.

施壽、色、樂、力、辯才已，彼投生任何處則得長壽與榮譽。

Having given life, strength, beauty, happiness and astuteness has long life and fame wherever he re-arises.

KĀLA-DĀNA SUTTA (Aṅguttara Nikāya, 5.36)

適時布施經 (增支部·第5集·第36經)

TIMELY GIVEN DISCOURSE

Kāle dadanti sapaññā — vadaññū vīta-maccharā;

Kālena dinnam ariyesu — uju-bhūtesu tādisu;

Vipprasanna-manā tassa — vipulā hoti dakkhiṇā.

智者應時施，富慈而不慳，正直如聖人，應時而布施，心意若清淨，其施福報大。

The liberal ones, who with wisdom and free from avariciousness and

having joyful minds, give in (good) time, for that, when timely given to such ones who are noble and upright, the offering is far-reaching.

Ye tattha anumodanti — veyyāvaccam karonti vā;

Na tena dakkhiṇā onā — te'pi puññassa bhāgino.

此隨喜或又，經營業務人，其福報不小，人人有福分。

In this, those who rejoice or do service, they also have a share of the merit (accrued, and) the offering is not depreciated by that.

Tasmā dade appaṭivāna-citto — yattha dinnam mahapphalam;

Puññāni para-lokasmim — patitṭhā honti paṇinan'ti.

施與有大果，予施而不悔，福乃有情者，後世之根基。

Therefore, (one who has a) resolute mind should give where (when) given it is of great fruit, (since) the merits (accrued) are the support for beings in the next world/life.

DEVAT'ĀDISSA-DAKKHIṆ'ĀNUMODANĀ (Digha Nikāya, 16)

與諸天分享功德偈 (長部·第16大般涅槃經)

VERSES FOR SHARING OF MERITS WITH DEVAS

Yasmim padese kappeti — vāsam paṇḍita jātiyo;

Sīla vantettha bhojetvā — saññate brahma-cārino.

何國侍奉聖賢者，願彼召集俱戒者，同住修習諸梵行，彼此互為相照應。

In whatever place a wise person make his dwelling, there providing food for the virtuous, the restrained, leaders of the holy life

Yā tattha devatā āsum — tāsam dakkhiṇam ādise;

Tā pūjitā pūjayanti — mānita mānayanti nam.

獻諸供品於諸天，往昔天神亦祭供，彼受恭敬則回敬，被禮敬者達其敬。

He should dedicate that offering to the Devas there. They receiving honor, will honor him; being respected, will show him respect.

Tato naṃ anukampanti — mātā puttāṃ va orasāṃ;
Devatā' nūkampito poso — sadā bhadrāni passati.

禮敬往昔諸天神，猶如母親照顧子，彼人若得天神助，必見修道漸進階。

As a result, they will feel sympathy for him, like that of a mother for her child. A person with whom the Devas sympathize always sees things go auspiciously.

ADĀSI-ME-ĀDI GĀTHĀ (Kh.7 Verses 9-12 & Pv.5 Verses 22-25)

他給我等偈 (經集·第7經·第9-12偈；餓鬼史·第5經·第22-25偈)

"HE GAVE TO ME" ETC. VERSES

Adāsi me akāsi me — nāti-mittā sakhā ca me;

Petānaṃ dakkhiṇaṃ dajjā — pubbe katam-anussaraṃ.

"他布施了給我，爲我作了(善事)，他是我的親屬、朋友和同伴。" 布施供品給餓鬼們，(如此)憶念起他們在過去所做的。

(Thinking:) "He gave to me, he did for me, he was my relative, friend and companion," he should give offering(s) to the departed, remembering what was done before (by them).

Na hi ruṇṇaṃ vā soko vā — yā v'aññā paridevaṇā;

Na taṃ petānaṃ-atthāya — evaṃ tiṭṭhanti nātayo.

確實不哭泣與憂愁和任何其它的悲傷，因爲那是對餓鬼們沒有利益，(而)親屬們如此地堅持。

No crying, sorrow or any other lamentation (should be done), for that would be of no use to the departed, and thus (to no avail) the relatives remain.

Ayaṅ-ca kho dakkhiṇā dinnā — Saṅghamhi suppatiṭṭhitā;

Dīgha-rattaṃ hitāy'assa — ṭhānaso upakappati.

但是當那被布施的供品被妥善安置在僧團中的時候，(那供品)確有立刻(的結果)，供給他們長時的利益。

But this offering well set up and given to the Saṅgha would be for (their) benefit for a long time, and is immediately effective.

So nāti-dhammo ca ayaṃ nidassito, petāna'pūjā ca katā
uḷārā; balañ-ca bhikkhūnam-anuppadinnam, tumhe'hi
puññaṃ pasutaṃ anappakan'ti.

這親屬法已經被表現，已經做了廣大的供養給餓鬼們，和強力已經
被供給比丘們，不少的功德已經被你們累積。

*That custom for (departed) relatives has been shown, this dignified
tribute has been paid to the departed, strength has been given to the
bhikkhus, and no small amount of merit has been accumulated by you.*

AGGAPPASĀDA SUTTA (Aṅguttara Nikāya, 4.34 & 5.32)

殊勝鼓舞經 (增支部·第4 & 5集·第34 & 32經)

HIGHEST INSPIRATION DISCOURSE

Aggato ve pasannānaṃ — aggaṃ dhammaṃ vijānataṃ;
Agge Buddhhe pasannānaṃ — dakkhiṇeyye anuttare.

虔誠的信仰是卓越的，體證法是至高無上的，對於佛陀俱有虔誠的
信念是殊勝的，因為佛陀是無上的應供者。

*For the inspired ones who know the highest Dhamma as the highest; for
the ones inspired in the Buddha, who is the highest, worthy of offerings
and unsurpassed.*

Agge Dhamme pasannānaṃ — virāgūpasame sukhe;
Agge Saṅghe pasannānaṃ — puññakkhette anuttare.

對於法俱有虔誠的信念是殊勝的，離欲、寂靜及安樂。對於僧俱有
虔誠的信念是殊勝的，因為僧團是無上之福田。

*For the inspired in the Dhamma, which is the highest, dispassionate,
peaceful (and true) happiness; (and) for the inspired in the Saṅgha,
which is the highest, field of merit unsurpassed.*

Aggasmim dānaṃ dadataṃ — aggaṃ puññaṃ pavaḍḍhati;
Aggaṃ āyu ca vaṇṇo ca — yaso kitti sukhaṃ balaṃ.

對殊勝者禮敬及供養，殊勝的福田勢必增勝。壽命、美麗、名譽、
地位、快樂及體力增勝。

For giving a gift to the highest the highest merit, (long) life, beauty, fame,

renown, happiness and strength increase.

Aggassa dātā medhāvī — agga-dhamma-samāhito;
Deva-bhūto manusso vā — aggappatto pamodatī'ti.

智者所作的布施，必將獲得無上的法益，不論將來投生到天界或再生人道，也將獲得無上的安樂。

The giver, who is wise, concentrated in the highest Dhamma (i.e. Nibbāna) (and) being a deity or human who has attained the highest, is joyous (when giving) to the highest (field of merit).

CULLA-MAṄGALA-CAKKAVĀḬA

小千世界吉祥偈

THE LESSER SPHERE OF BLESSING

Sabba-Buddh'ānubhāvena, sabba-Dhamm'ānubhāvena,
sabba-Saṅgh'ānubhāvena, Buddha-ratanāṃ, Dhamma-
ratanāṃ, Saṅgha-ratanāṃ, tiṇṇāṃ ratanānaṃ ānubhāvena,
catur'āsīti-sahassa-dhammakkhandh'ānubhāvena,
piṭakattay'ānubhāvena, jina-sāvaka'ānu-bhāvena, sabbe
te rogā, sabbe te bhayā, sabbe te antarāyā, sabbe te
upaddavā, sabbe te dunnimittā, sabbe te avamaṅgalā
vinassantu.

願一切諸佛的威力，願一切諸法的威力，願一切諸僧的威力，佛寶、法寶、僧寶，這三種寶，以他們的威力，結合八萬四千法門，加上經律論藏及佛弟子的威力，願所有的疾病，所有的恐懼，所有的障礙，所有的困擾，所有不祥的徵兆，你說有厄運，皆被摧毀。

By the power of all the Buddhas, by the power of all the Dhammas, by the power of all the Saṅghas, the gem of the Buddha, the gem of the Dhamma, the gem of the Saṅgha, by the power of the Triple-gem, by the power of the combined eighty-four thousand (aspects of the) Dhamma, by the power of the three divisions (of the Pāli Canon), by the power of the Conquerer's disciples, may all your illnesses, fears, dangers, troubles, bad signs (and) inauspiciousness' disappear.

Āyu-vaḍḍhako, dhana-vaḍḍhako, siri-vaḍḍhako, yasa-vaḍḍhako, bala-vaḍḍhako, vaṇṇa-vaḍḍhako, sukha-vaḍḍhako hotu sabbadā.

(願你的)壽命增長、財富增加、幸福增勝、名聲、體力以及快樂增進。

May (you) be one who always has increasing life, wealth, splendour, fame, strength, beauty (and) happiness.

Dukkhā roga-bhayā verā — sokā sabbe c'upaddavā;

Anekā antarāyā'pi — vinassantu ca tejasā.

(願你的)痛苦、疾病、恐懼、仇怨、憂傷、所有障礙以及所有危險皆消失。

May (your) sufferings, illnesses & fears, enmities, sorrows, all troubles and various dangers also disappear by the efficacy (of the power of the Buddha, etc.)

Jaya-siddhi-dhanam lābham — sotthi bhāgyam sukham balam;

Siri āyu ca vaṇṇo ca — bhogam vuddhī ca yasavā;

Sata-vassā ca āyū ca — jīva-siddhi bhavantu te.

勝利、成功、財富、利得、平安、吉祥、快樂、健康、幸福、長壽、美麗、富貴及名望樣樣增勝，長壽百歲。(願你)生活中事事獲得成就。

May triumph, success, wealth, gain, safety, good fortune, happiness, strength, splendour, (long) life, beauty, possessions, growth, fame, a hundred years (of) life, and success in your livelihood; may they be yours.

SU-MANĠALA GĀTHĀ

善吉祥偈

VERSES OF EXCELLENT BLESSING

Hotu sabbam sumanġalam — rakkhantu sabba devatā;
sabba Buddh'ānubhāvena — sotthi hontu nirantaram.

至你一切的祝福，願諸天保護你，仗恃諸佛的威力，願你永遠平安。
May there be all good blessings, may the devas protect you, by the power of all the Buddhas, may you be safe continuously.

Hotu sabbarū sumaṅgalāni — rakkhantu sabba devatā;
sabba Dhamm'ānubhāvena — sotthi hontu nirantaraṃ.
至你一切的祝福，願諸天保護你，仗恃諸法的威力，願你永遠平安。
May there be all good blessings, may the devas protect you, by the power of all the Dhamma, may you be safe continuously.

Hotu sabbarū sumaṅgalāni — rakkhantu sabba devatā;
sabba Saṅgh'ānubhāvena — sotthi hontu nirantaraṃ.
至你一切的祝福，願諸天保護你，仗恃諸僧的威力，願你永遠平安。
May there be all good blessings, may the devas protect you, by the power of all the Saṅghas, may you be safe continuously.

UDDISSANĀDHIṬṬHĀNA GĀTHĀ

分享功德與決意偈

VERSES OF SHARING MERITS & DETERMINATION

Iminā puñña-kammaṇa — upajjhāyā guṇuttarā;
Ācariyu pakārā ca — mātā-pitā ca nātakā.
願以此功德回向給予對我有大恩德的戒師；善於扶助及教導的師長們、父母親及一切親屬。
Through the goodness that arises from my practice, may my spiritual teachers and guides of great virtue, my mother, my father and my relatives.

Suriyo Candimā rājā — guṇa-vantā narā'pi ca;
Brahma-mārā ca Indā ca — loka-pālā ca devatā.
英明勇敢的統治者、具足崇高德行的人；梵天、帝釋及魔羅、諸天及護法神。
The Sun and the Moon, and all virtuous leaders of the world—May the Brahmas (the highest gods) and Mārā (evil forces); celestial beings and

Guardian spirits of the Earth,

Yamo mittā manussā ca — majjhataṅka verikā'pi ca;

Sabbe sattā sukhī hontu — puññāni pakātāni me.

閻羅及人類、怨親債主或互不相識的人；願他們都得到幸福與快樂，隨喜我所累積的功德。

And the Lord of Death. May those who are friendly, indifferent or hostile; may all being receive the merits accumulated by me.

Sukhañ ca ti-vidhañ dentu — khippañ pāpetha vo' matarañ.

願他們獲得三種樂（現世、來生及涅槃），體證不死。

May they soon attain the threefold bliss and realize the Deathless.

Iminā puñña-kamma — iminā uddisena ca;

Khippamañ sulabhe c'eva — tañhūpādāna-chedanamañ.

願我所作之功德，回向給予一切眾生；使我能立即斷除欲望及執取以及心中之污穢。

Through the goodness that arises from my practice, and through this act of sharing, may all desires and attachments quickly cease and all harmful states of mind.

Ye santāne hīnā dhammā — yāva nibbānato mamañ;

Nassantu sabbadā-yeva — yattha jāto bhava bhava.

在我還未體證涅槃之前，必須摧毀一切障礙，每一生每一世

Until I realize Nibbāna, in every kind of birth, may I have upright mind.

Uju-cittañ sati-paññā — sallekko viriyamhinā;

Mārā labhantu n'okāsañ — kātuñ-ca viriyesu me.

以殊勝的正念及智慧及無比的精進，剷除一切的煩惱；魔羅將不再有任何機會乘機破壞我的精進了。

With mindfulness and wisdom, austerity and vigour, may the forces of delusion not take hold nor weaken my resolve.

Buddhā-dhipa-varo nātho — Dhammo nātho var'uttamo;

Nātho Pacceka-buddho ca — Sañgho nātho'ttaro mamañ.

佛陀是我卓越的歸依處，法是我至上的歸依處；辟支佛及僧團是我殊勝的歸依處。

The Buddha is my excellent refuge, unsurpassed is the protection of the Dhamma; The Solitary Buddha is my noble lord, the Saṅgha is my supreme support.

Tesottam'ānubhāvena — Mārokāsaṃ labhantu mā;

Dasattam'ānubhāvena — Mārokāsaṃ labhantu mā.

以此無比的威力，不再給予魔羅任何機會；由此十方防護的功德威力，不再給予魔羅任何機會了！

Through the supreme power of all these, may darkness and delusion be dispelled; by the power of the ten directions, may darkness and delusion be dispelled.

PATTI-DĀNA GĀTHĀ

分享功德偈

VERSES ON DEDICATION OF MERITS

Yā devatā santi vihāra-vāsinī,

thūpe ghare bodhi-ghare tahiṃ tahiṃ;

願居住於這寺院，支提及菩提樹周圍的諸天，

The deities which dwell in the temple, in the pagoda, in the bodhi tree,

Tā dhamma-dānena bhavantu pūjitā,

soṭṭhiṃ karontedha vihāra-maṇḍale.

以此禮敬的功德，願庇佑這寺院中安樂。

Those deities we have worshipped with sacrificial objects, may they grant happiness in the circle of this temple.

Therā ca majjhā navakā ca bhikkhavo,

sārāmika dānapatī upāsakā;

新舊比丘及長老們，以及居住於這寺院中的男女、優婆塞、優婆夷、

Bhikkhus who are elders, those of middle rank, those who have just

become bhikkhus, laymen and laywomen of good breeding, temple dwellers, all householder,

Gāmā ca desā nigamā ca issarā,
sappāṇa-bhūtā sukhitā bhavantu te.

村鎮中的人及其首領乃至一切的有情，願他們也都得到安樂。

Country men, villagers, those who are chieftains, may they and all creatures attained happiness.

Jalābujā yepi ca aṇḍa-sambhavā,
saṁseda-jātā atha vopapātikā;

願一切（四生）胎生、卵生、濕生或化生的眾生

May all creatures whether born from the worm, from egg, from moisture, or spontaneously,

Niyyānikaṁ dhamma-varaṁ paṭicca te,
sabbepi dukkhassa karontu saṅkhayaṁ.

都得到佛法的滋潤，並趨向善道而得以解脫。

May they have the precious Dhamma which leads to the good way; may it bring an end to suffering.

Ṭhātu ciraṁ sataṁ dhammo, dhamma-dharā ca puggalā;

願那些依法奉行的人，獲得長壽，願正法常住。

May the Dhamma long abide and may people who observe the Dhamma live long.

Saṅgho hotu samaggova, atthāya ca hitāya ca.

願僧團為（我們）帶來利益與護助。

May the Saṅgha be ever ready to bring benefits and assistance.

Amhe rakkhatu saddhammo, sabbepi dhamma-cārino;

願正法護衛我們依法奉行的人，

May the good Dhamma protect us all and care all who uphold the Dhamma.

Vuḍḍhiṃ sampāpu-ṇeyyāma, dhamme ariyappavedite.

願我們都在聖者的正道中成長。

May we all progress in the Dhamma which the Noble One has made manifest.

Pasannā hontu sabbepi, pāṇino Buddha-sāsane.

願一切眾生對佛陀的教法都能生起虔誠的信仰。

May all beings have faith in the teaching of the Buddha.

Sammā-dhāraṃ paveccanto, kāle devo pavassatu.

祭祀後願應時下雨。

May it rain in time after properly bestowing showers.

Vuḍḍhi-bhāvāya sattānaṃ, samiddhaṃ netu medaniṃ.

願大地欣欣向榮，人民安樂。

May the earth, for the prosperity of beings bring about success.

Mātā-pita ca atrajaṃ, niccaṃ rakkhanti puttakaṃ.

猶如父母親保護子女一般。

A mother and a father always protects their own child.

Evaṃ Dhammena rājāno, pajam rakkhantu sabbadā.

願統治者們（國王）住於正法之中護衛子民。

So according to the Dhamma, may kings always protect their subjects.

ĀSĪSA-PATTHANĀ

祝福與發願

THE BLESSINGS & ASPIRATIONS

Yaṃ pattam kusalam tassa ānubhāvena pāṇino;

Sabbe saddhamma-rājassa ñatvā Dhammaṃ sukhāvahaṃ.

以所成就的善法力量願一切有情了知正法王之法導向快樂之法。

Whatever wholesome (state) has been achieved, by its power may all beings know the Teaching of the King (i.e. the Buddha) of the True

Dhamma, which leads to happiness.

Pāpuṇantu visuddhāya sukhāya paṭipattiyā;
Asokam-anupāyāsaṃ nibbāna-sukham-uttamaṃ.

透過清淨快樂的修行願他們達到無憂無惱至上的涅槃樂。

By the practice, which is pure and happy, may they attain the sorrowless (state), free from despair (and) the happiness of Nibbāna, the highest.

Ciraṃ tiṭṭhatu saddhammo Dhamme hontu sagāravā;
Sabbe'pi sattā kālena sammā devo pavassatu.

願正法久住；願一切有情也恭敬法；願雨神適時降雨。

May the true Dhamma last long, may all beings also respect the Dhamma, may the (rain) god (give) proper and timely rain.

Yathā rakkhimsu porāṇā surājāno tath'ev'imaraṃ;
Rājā rakkhatu dhammena attano'va pajaraṃ pajaraṃ.

正如古代賢善之王給予保護，願國王善護人民如善護自己。

Just as good kings of ancient times gave protection, may the king righteously protect the people like his own.

PUÑÑĀNUMODANĀ & ACCAYA VIVARAṆA

分享功德與乞求原諒

SHARING OF MERITS & REVEALING TRANSGRESSION

Junior: Okāsa, vandāmi, Bhante. (prostrate 3 times)

下座：尊者，請讓我頂禮。（頂禮三拜）

Junior: Venerable sir, allow me to venerate (pay respects to) you. (3x)

Senior: Sukhi hotu [hontu], Nibbāna paccayo hotu [hontu].

上座：祝你（們）快樂，證悟涅槃。

Senior: May you (your) be happy, attain Nibbāna.

Junior: Mayā kataṃ puññaṃ sāmīnā anumoditabbaṃ.

下座：您（尊者）應當隨喜我所作的功德。

Junior: May you, Venerable sir, rejoice in the merits that I have gained.

Senior: Sādhu! Sādhu! Anumodāmi.

上座：好的，好的，我隨喜。

Senior: It is Well! It is Well! I rejoice in your merits.

Junior: Sāminā kataṃ puññaṃ mayhaṃ databbāṃ.

下座：應當給我（隨喜）您所作的功德。

Junior: (Venerable sir,) may you share with me the merits you have gained.

Senior: Sādhu! Anumoditabbāṃ.

上座：好的，你應當隨喜。

Senior: It is Well! May you rejoice in that merits.

Junior: Sādhu! Sādhu! Anumodāmi. Okāsa, dvārattayena kataṃ sabbaṃ accayaṃ khamatha me Bhante.

下座：好的！好的！我隨喜。尊者，請原諒我由（身、口、意）三門所犯的一切過失！

Junior: It is Well! It is Well! I rejoice in your merits. Venerable sir, if I have done any wrong in deed, word or thought, please forgive me.

Senior: Khamāmi khamitabbāṃ.

上座：我原諒你，你也應當原諒我。

Senior: I forgive you. May you forgive me (also).

Junior: Okāsa, khamāmi, Bhante. (prostrate 3x)

下座：好的！尊者，我原諒您。（頂禮三拜）

Junior: It is Well! Venerable sir, I forgive you (also). (prostrate 3x)

Senior: Sukhi hotu [hontu], Nibbāna paccayo hotu [hontu].

上座：祝你 [們] 快樂，證悟涅槃。

Senior: May you [your] be happy, attain Nibbāna.

Abhithharetha kalyāṇe — pāpā cittaṃ nivāraye,
Dandhaṃ hi karoto puññaṃ — pāpasmim̐ ramatī mano.

應急速作善，制止罪惡心。
怠慢作善者，心則喜於惡。

If a man would hasten towards the good, he should keep his thought away from evil; if a man does what is good slothfully, his mind delights in evil.

Mā'ppamaññetha pāpassa — na man-taṃ āgamissati,
Uda-bindu-nipātena — uda-kumbho'pi pūrati,
Pūrati bālo pāpassa — thoka-thokam'pi ācinaṃ.

莫輕於小惡！謂「我不招報」，
須知滴水落，亦可滿水瓶，
愚夫盈其惡，少許少許積。

Let no man think lightly of evil, saying in his heart, it will not come nigh unto me. Even by the falling of water-drops a water-pot is filled; the fool becomes full of evil, even if he gather it little by little.

Mā'ppamaññetha puññaṃ — na man-taṃ āgamissati,
Uda-bindu-nipātena — uda-kumbho'pi pūrati,
Pūrati dhīro puññaṃ — thoka-thokam'pi ācinaṃ.

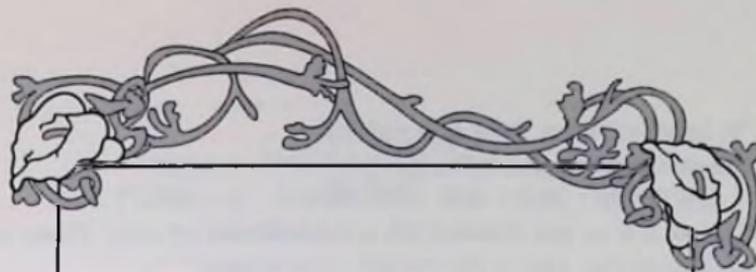
莫輕於小善！謂「我不招報」，
須知滴水落，亦可滿水瓶，
智者完其善，少許少許積。

Let no man think lightly of good, saying in his heart, it will not come nigh unto me. Even by the falling of water-drops a water-pot is filled; the wise man becomes full of good, even if he gather it little by little.

Na kahāpaṇa-vassena — titti kāmesu vijjati,
Appassādā dukkhā kāmā — itī viññāya paṇḍito.

即使雨金錢，欲心不滿足。
智者知淫欲，樂少而苦多！

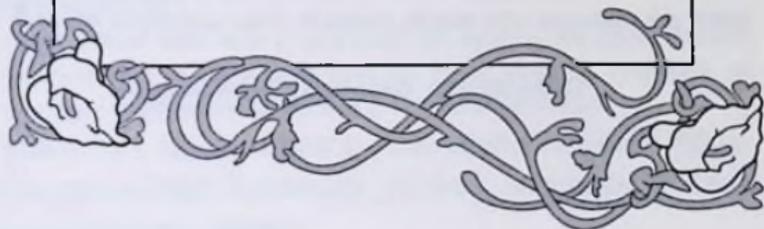
There is no satisfying lusts, even by a shower of gold pieces; he who knows that lusts have a short taste and cause pain, he is wise.



SILA

卍

PRECEPT



“Iti hetam vijānāma, dasamo so parābhavo.

Ekā-dasamaṃ Bhagavā brūhi, kiṃ parābhavato mukhaṃ?”

「如是我們知，彼第十衰敗；請世尊說何，十一衰敗門？」

“Indeed it is so, this we know, this is the tenth ruin (of man). Please tell us, Blessed One, what is the eleventh cause of ruin?”

“Itthisoṇḍim vikiraṇim, purisaṃ vā pi tādisaṃ,

issariyasamim thāpāpeti, taṃ parābhavato mukhaṃ.”

「上癮揮霍女，男人亦如此；放棄於主權，彼為衰敗門。」

“A woman given to drink, a spendthrift, or a man of similar sort, appointing (such a one) as overlord, that is a cause of ruination.”

“Iti hetam vijānāma, ekā-dasamo so parābhavo.

Dvādasamaṃ Bhagavā brūhi, kiṃ parābhavato mukhaṃ?”

「如是我們知，彼十一衰敗；請世尊說何，十二衰敗門？」

“Indeed it is so, this we know, this is the eleventh ruin (of man). Please tell us, Blessed One, what is the twelfth cause of ruin?”

“Appabhogo mahātaṇho, khattiye jāyate kule,

So ca rajjaṃ patthayati, taṃ parābhavato mukhaṃ.”

「生於刹帝家，財少野心大；他欲求王位，彼為衰敗門。」

“One who is poor, but has great craving, who is born in a family of nobles, and who wants to be king, that is a cause of ruination.”

“Ete parābhava loke, paṇḍito samavekkhiya;

Ariyo dassana-sampanno, sa lokaṃ bhajate sivaṇ’ti.”

「世間諸衰敗，智者能觀察；聖者具足見，他近安樂世。」

“The wise man who reflects on (the cause of) these ruins in the world, a noble one, endowed with insight, partakes of the auspicious world.”

GAHAṬṬHA SĪLA

在家戒

LAYPEOPLE PRECEPTS

ĀJĪVA-AṬṬHAMAKA SĪLA

活命八戒

EIGHT PRECEPTS WITH LIVELIHOOD AS THE EIGHTH

Ārādhanā Ti-Saraṇa & Ājīva-Aṭṭhamaka Sīla

乞求三歸依與活命八戒

Requesting the Three Refuges & 8 Precepts with Livelihood as the Eighth

Ahaṃ, bhante, tisaraṇena saddhiṃ ājīva-aṭṭhamaka-sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我乞求三歸依和以活命為第八的戒法。尊者，在攝受後請把戒授給我！

Excuse me, may I, venerable sir, observe the Eight Precepts with Livelihood as the Eighth with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Dutiyam'pi, ahaṃ, bhante, tisaraṇena saddhiṃ ājīva-aṭṭhamaka-sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我第二次乞求三歸依和以活命為第八的戒法。尊者，在攝受後請把戒授給我！

For the second time, may I, venerable sir, observe the Eight Precepts with Livelihood as the Eighth with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Tatīyam'pi, ahaṃ, bhante, tisaraṇena saddhiṃ ājīva-aṭṭhamaka-sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我第三次乞求三歸依和以活命為第八的戒法。尊者，在攝受

後請把戒授給我！

For the third time, may I, venerable sir, observe the Eight Precepts with Livelihood as the Eighth with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Bhante: Yamahaṃ vadāmi taṃ vadehi [vadetha].

尊者：我念甚麼你 [們] 也跟著念。

Venerable sir: What I recite you [your] follow.

Upāsake: Āma, bhante.

居士：是的，尊者。

Laypeople: Yes, venerable sir.

Ti-Saraṇa

三歸依

The Three Refuges

Namo tassa Bhagavato, Arahato, Sammā-sambuddhassa. (x3)

禮敬世尊、阿羅漢、全自覺者。(三遍)

Homage to Him, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One. (x3)

Buddhaṃ saraṇaṃ gacchāmi.

我歸依佛。

I go to the Buddha as my refuge.

Dhammaṃ saraṇaṃ gacchāmi.

我歸依法。

I go to the Dhamma as my refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

我歸依僧。

I go to the Saṅgha as my refuge.

Dutiyam'pi, Buddhaṃ saraṇaṃ gacchāmi.

第二次我歸依佛。

For the second time, I go to the Buddha as my refuge.

Dutiyam'pi, Dhammaṃ saraṇaṃ gacchāmi.

第二次我歸依法。

For the second time, I go to the Dhamma as my refuge.

Dutiyam'pi, Saṅgham saraṇam gacchāmi.

第二次我歸依僧。

For the second time, I go to the Saṅgha as my refuge.

Tatiyam'pi, Buddhāṃ saraṇam gacchāmi.

第三次我歸依佛。

For the third time, I go to the Buddha as my refuge.

Tatiyam'pi, Dhammāṃ saraṇam gacchāmi.

第三次我歸依法。

For the third time, I go to the Dhamma as my refuge.

Tatiyam'pi, Saṅgham saraṇam gacchāmi.

第三次我歸依僧。

For the third time, I go to the Saṅgha as my refuge.

Bhante: Saraṇa-gamanam sampuṇṇam.

尊者：歸依已經圓滿。

Venerable sir: The Refuges are complete.

Upāsake: Āma, bhante.

居士：是的，尊者。

Laypeople: Yes, venerable sir.

Ājīva-Aṭṭhamaka Sīla

活命八戒

Eight Precepts with Livelihood as the Eighth

Pañātipātā veramaṇī sikkhāpadam samādiyāmi.

我受持離殺生學處。

I take the precept to abstain from destroying living beings.

Adinnā-dānā veramaṇī sikkhāpadam samādiyāmi.

我受持離不與取學處。

I take the precept to abstain from taking things not given.

Kāmesu micchā-cārā veramaṇī sikkhāpadam samādiyāmi.

我受持離欲邪行學處。

I take the precept to abstain from sexual misconduct.

Musā-vādā veramaṇī sikkhāpadaṃ samādiyāmi.

我受持離虛誑語學處。

I take the precept to abstain from false speech.

Pisuṇā-vācā veramaṇī sikkhāpadaṃ samādiyāmi.

我受持離離間語學處。

I take the precept to abstain from tale-bearing speech.

Pharusā-vācā veramaṇī sikkhā-padaṃ samādiyāmi.

我受持離粗惡語學處。

I take the precept to abstain from harsh speech.

Samphappalāpa veramaṇī sikkhāpadaṃ samādiyāmi.

我受持離穢語學處。

I take the precept to abstain from idle speech.

Miccha ājīva veramaṇī sikkhāpadaṃ samādiyāmi.

我受持離邪命學處。

I take the precept to abstain from wrong livelihood.

Bhante: Tisaraṇena saddhiṃ ājīva-aṭṭhamaka-sīlaṃ dhammaṃ sādhukaṃ surakkhitaṃ katvā appamādena sampādethabbaṃ [sampādettha].

尊者：在完全地（受了）三歸依和以活命為第八的戒法後，當不放逸地努力（成就）。

Monk: Maintaining well the Eight Precepts with Livelihood as the Eighth together with the Three Refuges, strive on with diligence.

Upāsake: Āma, bhante.

居士：是的，尊者。

Laypeople: Yes, venerable sir.

泰國式 Thai Tradition

Bhante: “Sīlena sugatim yanti. Sīlena bhoga-sampadā. Sīlena nibbutim yanti. Tasmā sīlaṃ visodhaye.”

尊者：由於戒行投生善趣，由於戒行俱足財富，由於戒行達到清涼，因此要淨化戒行。

Venerable sir: Through virtue they go to a good born. Through virtue is wealth attained. Through virtue they attain to liberation. Therefore we

should purify our virtue.

Upāsake: Sādhu, bhante.

居士：好的，尊者。

Laypeople: It is well, venerable sir.

Patthanā

發願

The Aspirations

Idaṃ me puññaṃ āsavakkhayāvahaṃ hotu.

以我這份功德願我摧毀諸漏。

May this merit of mine be conducive to the destruction of the (mental) effluents.

Idaṃ me sīlaṃ nibbānassa paccayo hotu.

以我持戒功德願它導向涅槃的體證。

May this merit of observing precepts a (supportive) condition (for the realization) of Nibbāna.

Puññānumodaṇā

分享功德

Sharing of Merits

Mama puñña-bhāgaṃ sabba sattānaṃ bhājemi;

Te sabbe me samaṃ puñña-bhāgaṃ labhantu.

我此功德分，回向諸有情，願彼等一切，同得功德分！

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

Sādhu! Sādhu! Sādhu!

好的！好的！好的！

It is well! It is well! It is well!

BRAHMA-CARIYĀ PAÑCAMĀ SĪLA

梵行五戒

HOLY LIFE FIVE PRECEPTS

Ārāḍhanā Ti-Saraṇa & Brahma-Cariyā Pañcama Sīla

乞求三歸依與梵行五戒

Requesting the Three Refuges & Holy Life Five Precepts

Ahaṃ, bhante, tisaraṇena saddhiṃ brahma-cariyā pañcama sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我乞求三歸依和梵行五戒法。尊者，在攝受後請把戒授給我！

Excuse me, may I, venerable sir, observe the Holy Life Five Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Dutiyam'pi, ahaṃ, bhante, tisaraṇena saddhiṃ brahma-cariyā pañcama sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我第二次乞求三歸依和梵行五戒法。尊者，在攝受後請把戒授給我！

For the second time, may I, venerable sir, observe the Holy Life Five Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Tatiyam'pi, ahaṃ, bhante, tisaraṇena saddhiṃ brahma-cariyā pañcama sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我第三次乞求三歸依和梵行五戒法。尊者，在攝受後請把戒授給我！

For the third time, may I, venerable sir, observe the Holy Life Five Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Brahma-Cariyā Pañcama Sīla

梵行五戒

Holy Life Five Precepts

Pāṇātipātā veramaṇī sikkhāpadam samādiyāmi.

我受持離殺生學處。

I take the precept to abstain from destroying living beings.

Adinnā-dānā veramaṇī sikkhāpadam samādiyāmi.

我受持離不與取學處。

I take the precept to abstain from taking things not given.

Abrahma-cariyā micchā-cārā veramaṇī sikkhāpadam samādiyāmi.

我受持離非梵行學處。

I take the precept to abstain from unchaste conduct.

Musā-vādā veramaṇī sikkhāpadam samādiyāmi.

我受持離虛誑語學處。

I take the precept to abstain from false speech.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadam samādiyāmi.

我受持離（飲）放逸原因的穀物酒、花果酒（和）酒精學處。

I take the precept to abstain from taking anything that causes intoxication or heedlessness.

Bhante: Tisaraṇena saddhim brahma-cariyā pañcama sīlam dhammam sādhuḥkam surakkhitam katvā appamādena sampādeṭṭhabbam [sampādeṭṭha].

尊者：在完全地（受了）三歸依和以活命為第八的戒法後，當不放逸地努力（成就）。

Venerable sir: Maintaining well the Holy Life Five Precepts with the Three Refuges, strive on with diligence.

Upāsake: Sādhu, bhante.

居士：好的，尊者。

Laypeople: It is well, venerable sir.

ATṬHAṄGA-UPOSATHA SĪLA

布薩八支戒

UPOSATHA EIGHT PRECEPTS

Ārāḍhanā Ti-Saraṇa & Atṭhaṅga-Uposatha Sīla

乞求三歸依與布薩八支戒

Requesting the Three Refuges & Uposatha Eight Precepts

Ahaṃ, bhante, tisaraṇena saddhiṃ atṭhaṅga samannāgataṃ uposatha sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我乞求三歸依和布薩八支戒法。尊者，在攝受後請把戒授給我！

Excuse me, may I, venerable sir, observe the Uposatha Eight Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Dutiyam'pi, ahaṃ, bhante, tisaraṇena saddhiṃ atṭhaṅga samannāgataṃ uposatha sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我第二次乞求三歸依和布薩八支戒法。尊者，在攝受後請把戒授給我！

For the second time, may I, venerable sir, observe the Uposatha Eight Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Tatīyam'pi, ahaṃ, bhante, tisaraṇena saddhiṃ atṭhaṅga samannāgataṃ uposatha sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我第三次乞求三歸依和布薩八支戒法。尊者，在攝受後請把戒授給我！

For the third time, may I, venerable sir, observe the Uposatha Eight Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Atṭhaṅga Uposatha Sīla

布薩八支戒

Uposatha Eight Precepts

第 1 至第 5 條戒以梵行五戒相同。

Precepts 1 to 5 same as Holy Life Five Precepts.

Vikāla-bhojanā veramaṇī sikkhāpadam samādiyāmi.

我受持離非時食學處。

I take the precept to abstain from taking food at improper time.

Nacca-gīta-vādita-visūka-dassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇī sikkhāpadam samādiyāmi.

我受持離視（聽）跳舞、唱歌、音樂、表演，（以及）戴持、塗抹、莊嚴原因的花鬘、香、塗香學處。

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.

Uccā-sayana mahā-sayanā veramaṇī sikkhāpadam samādiyāmi.

我受持離（坐臥）高、大坐臥具學處。

I take the precept to abstain from high and luxurious beds and seats.

Bhante: Tisaraṇena saddhirim atṭhaṅga samannāgataṃ uposatha sīlaṃ dhammaṃ sādhukaṃ surakkhitaṃ katvā appamādena sampādetṭhabbāraṃ [sampādetṭha].

尊者：在完全地（受了）三歸依和布薩八支戒法後，當不放逸地努力（成就）。

Venerable sir: Maintaining well the Uposatha Eight Precepts with the Three Refuges, strive on with diligence.

NAVAṄGA-UPOSATHA SĪLA

布薩九支戒

UPOSATHA NINE PRECEPTS

Ārādhanā Ti-Saraṇa & Navaṅga-Uposatha Sīla

乞求三歸依與布薩九支戒

Requesting the Three Refuges & Uposatha Nine Precepts

Ahaṃ, bhante, tisaraṇena saddhirīṃ navaṅga samannāgataṃ uposatha sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我乞求三歸依和布薩九支戒法。尊者，在攝受後請把戒授給我！

Excuse me, may I, venerable sir, observe the Uposatha Nine Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Dutiyam'pi, ahaṃ, bhante, tisaraṇena saddhirīṃ navaṅga samannāgataṃ uposatha sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我第二次乞求三歸依和布薩九支戒法。尊者，在攝受後請把戒授給我！

For the second time, may I, venerable sir, observe the Uposatha Nine Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Tatīyam'pi, ahaṃ, bhante, tisaraṇena saddhirīṃ navaṅga samannāgataṃ uposatha sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我第三次乞求三歸依和布薩九支戒法。尊者，在攝受後請把戒授給我！

For the third time, may I, venerable sir, observe the Uposatha Nine Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Navaṅga Uposatha Sīla

布薩九支戒

Uposatha Nine Precepts

第 1 至第 8 條戒以布薩八支戒相同。

Precepts 1 to 8 same as Uposatha Eight Precepts.

Mettā-sahagatena cetasā sabba-pāṇa-bhūtesu pharitvā
viharaṇaṃ samādiyāmi.

我受持以慈心俱遍滿一切眾生而住。

I undertake the training to abiding Loving-kindness toward all beings.

Bhante: Tisaraṇena saddhiṃ navaṅga samannāgataṃ
uposatha sīlaṃ dhammaṃ sādhuḥkaṃ surakkhitaṃ katvā
appamādena sampādetthabbaṃ [sampādettha].

尊者：在完全地（受了）三歸依和布薩九支戒法後，當不放逸地努力（成就）。

Venerable sir: Maintaining well the Uposatha Nine Precepts with the Three Refuges, strive on with diligence.

GAHAṬṬHA DASA SĪLA

在家十戒

LAYPEOPLE TEN PRECEPTS

Ārāḍhanā Ti-Saraṇa & Gahaṭṭha Dasa Sīla

乞求三歸依與在家十戒

Requesting the Three Refuges & Laypeople Ten Precepts

Ahaṃ, bhante, tisaraṇena saddhiṃ gahaṭṭha dasa sīlaṃ
dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me,
bhante.

尊者，我乞求三歸依和在家十戒法。尊者，在攝受後請把戒授給我！

Excuse me, may I, venerable sir, observe the Laypeople Ten Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Dutiyam'pi, ahaṃ, bhante, tisaraṇena saddhiṃ gahaṭṭha
dasa sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ
detha me, bhante.

尊者，我第二次乞求三歸依和在家十戒法。尊者，在攝受後請把戒授給我！

For the second time, may I, venerable sir, observe the Laypeople Ten Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Tatīyam'pi, ahaṃ, bhante, tisaṛaṇena saddhīm gahaṭṭha dasa sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我第三次乞求三歸依和在家十戒法。尊者，在攝受後請把戒授給我！

For the third time, may I, venerable sir, observe the Laypeople Ten Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Gahaṭṭha Dasa Sīla

在家十戒

Laypeople Ten Precepts

第 1 至第 6 條戒以布薩九支戒相同。

Precepts 1 to 6 same as Uposatha Nine Precepts.

Nacca-gīta-vādita-visūka-dassanā veramaṇī sikkhāpadaṃ samādiyāmi.

我受持離觀（聽）跳舞、唱歌、音樂、表演學處。

I take the precept to abstain from dancing, singing, listening music, and seeing show.

Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

我受持離戴持、塗抹、莊嚴原因的花鬘、香、塗香學處。

I take the precept to abstain from wearing garlands, using perfumes and beautifying the body with cosmetics.

Uccā-sayana mahā-sayanā veramaṇī sikkhāpadaṃ samādiyāmi.

我受持離（坐臥）高、大坐臥具學處。

I take the precept to abstain from high and luxurious beds and seats.

Jāta-rūpa-rajata-paṭiggahaṇā veramaṇī sikkhāpadaṃ samādiyāmi.

我受持離接受金銀（錢）學處。

I take the precept to abstain from accepting gold & silver.

Bhante: Tisaraṇena saddhiṃ gahaṭṭha dasa sīlaṃ dhammaṃ sādhukaṃ surakkhitaṃ katvā appamādena sampādeṭhabbaṃ [sampādeṭha].

尊者：在完全地（受了）三歸依和在家十戒法後，當不放逸地努力（成就）。

Venerable sir: Maintaining well the Laypeople Ten Precepts with the Three Refuges, strive on with diligence.

NEKKHAMA DASA SĪLA

出離十戒

RENUNCIATION TEN PRECEPTS

Ārāḍhanā Ti-Saraṇa & Nekkhamā Dasa Sīla

乞求三歸依與出離十戒

Requesting the Three Refuges & Renunciation Ten Precepts

Ahaṃ, bhante, tisaraṇena saddhiṃ nekkhamā dasa sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我乞求三歸依和出離十戒法。尊者，在攝受後請把戒授給我！

Excuse me, may I, venerable sir, observe the Renunciation Ten Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Dutiyam'pi, ahaṃ, bhante, tisaraṇena saddhiṃ nekkhamā dasa sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我第二次乞求三歸依和出離十戒法。尊者，在攝受後請把戒

授給我！

For the second time, may I, venerable sir, observe the Renunciation Ten Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Tatīyam'pi, ahaṃ, bhante, tisaṇaṇena saddhiṃ nekkhama dasa sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我第三次乞求三歸依和出離十戒法。尊者，在攝受後請把戒授給我！

For the third time, may I, venerable sir, observe the Renunciation Ten Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Nekkhamā Dasa Sīla

出離十戒

Renunciation Ten Precepts

出離十戒以在家十戒相同。

The Renunciation Ten Precepts same as Laypeople Ten Precepts.

Bhante: Tisaṇaṇena saddhiṃ nekkhama dasa sīlaṃ dhammaṃ sādhukaṃ surakkhitaṃ katvā appamādena sampādeṭṭhabbaṃ [sampādeṭṭha].

尊者：在完全地（受了）三歸依和出離十戒法後，當不放逸地努力（成就）。

Venerable sir: Maintaining well the Renunciation Ten Precepts with the Three Refuges, strive on with diligence.

ANĀGĀRIKA DASA SĪLA

非家（行者）十戒

HOMELESS TEN PRECEPTS

Ārāḍhanā Ti-Saraṇa & Anāgārika Dasa Sīla

乞求三歸依與非家（行者）十戒

Requesting the Three Refuges & Homeless Ten Precepts

Ahaṃ, bhante, tisaraṇena saddhiṃ anāgārika dasa sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我乞求三歸依和非家（行者）十戒法。尊者，在攝受後請把戒授給我！

Excuse me, may I, venerable sir, observe the Homeless Ten Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Dutiyam'pi, ahaṃ, bhante, tisaraṇena saddhiṃ anāgārika dasa sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我第二次乞求三歸依和非家（行者）十戒法。尊者，在攝受後請把戒授給我！

For the second time, may I, venerable sir, observe the Homeless Ten Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Tatīyam'pi, ahaṃ, bhante, tisaraṇena saddhiṃ anāgārika dasa sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我第三次乞求三歸依和非家（行者）十戒法。尊者，在攝受後請把戒授給我！

For the third time, may I, venerable sir, observe the Homeless Ten Precepts with the Three Refuges, venerable sir, please have compassion on me and grant me the Precepts.

Anāgārika Dasa Sīla

非家（行者）十戒

Homeless Ten Precepts

非家（行者）十戒以在家十戒相同。

The Homeless Ten Precepts same as Laypeople Ten Precepts.

Bhante: Tisaraṇena saddhiṃ anāgārika dasa sīlaṃ dhammaṃ sādhuḥkaṃ surakkhitaṃ katvā appamādena sampādeṭhabbaṃ [sampādeṭha].

尊者：在完全地（受了）三歸依和非家（行者）十戒法後，當不放棄地努力（成就）。

Venerable sir: Maintaining well the Homeless Ten Precepts with the Three Refuges, strive on with diligence.

PABBAJĀ SIKKHĀ
出家戒
GOING-FORTH PRECEPTS

NOVICE ORDINATION PROCEDURE
沙馬內拉出家受戒程序

Bhaṇḍu-Kammā
剃髮
Shaving Hairs

如果寺院範圍內有僧團，推薦的比丘應當向僧團乞求允許為求出家者剃髮，如果他的頭髮還未剃。

If there is a Saṅgha in the monastic quarters, the proposer bhikkhu should ask permission from the Saṅgha to allow the applicant to be shaved in case he is not shaved.

Anujānāmi bhikkhave Saṅghaṃ apaloketum bhaṇḍu-kammāya

我應許比丘們向僧團乞求準許剃髮。

I allow bhikkhus to ask the Saṅgha for permission for the shaving.

Saṅghaṃ bhante imassa dārakassa bhaṇḍu-kammaṃ āpucchāmi

尊者，我乞求僧團準許為這年青人剃髮。

Venerable sir, I request the Saṅgha for permission to shave this young man.

如果沒有僧團在只有兩位或一位比丘彼則求乞

If there is no Saṅgha but only two or more bhikkhus he request

Ahaṃ bhante ayasmantaṃ imassa dārakassa
bhaṇḍu-kammaṃ āpucchāmi.

尊者（們）我乞求準許為這年青人剃髮。

Venerable sir(s) I request for permission to shave this young man.

在剃頭的時候，負責剃髮的比庫將會教導人選修習不淨業處

Kesā, lomā, nakhā, dantā, taco.

頭髮、體毛、指甲、牙齒、皮膚。

Hairs of the head, hairs of the body, nails, teeth, skin.

Taco, dantā, nakhā, lomā, kesā.

皮膚、牙齒、指甲、體毛、頭髮。

Skin, teeth, nails, hairs of the body, hairs of the head.

Kesā, lomā, nakhā, dantā, taco.

頭髮、體毛、指甲、牙齒、皮膚。

Hairs of the head, hairs of the body, nails, teeth, skin.

Ārādhanā Pabbajjā

乞求出家

Requesting the Going-forth

Okāsa, Saṅghaṃ vandāmi, bhante.

尊者，請讓我頂禮僧團。

Permit me, venerable sir, I pay respect to the Saṅgha.

Dutiyam'pi, Saṅghaṃ vandāmi, bhante.

尊者，第二次我頂禮僧團。

For the second time, venerable sir, I pay respect to the Saṅgha.

Tatīyam'pi, Saṅghaṃ vandāmi, bhante.

尊者，第三次我頂禮僧團。

For the third time, venerable sir, I pay respect to the Saṅgha.

Namo tassa Bhagavato, Arahato, Sammā-sambuddhassa. (x3)

禮敬世尊、阿羅漢、全自覺者。（三遍）

Homage to Him, the Blessed One, the Worthy One, the Perfectly

Self-Enlightened One. (23)

Okāsa, ahaṃ, bhante, pabbajjaṃ yācāmi.

尊者我乞求出家。

Permit me, venerable sir, I request the Going-forth.

Dutiyam'pi, ahaṃ, bhante, pabbajjaṃ yācāmi

尊者，我第二次乞求出家。

For the second time, venerable sir, I request the Going-forth.

Tatīyam'pi, ahaṃ, bhante, pabbajjaṃ yācāmi

尊者，我第三次乞求出家。

For the third time, venerable sir, I request the Going-forth.

Sabba-dukkha-nissaraṇa nibbāna-sacchikaraṇatthāya,
imaṃ kāsāvaṃ gahetvā pabbājetha maṃ, bhante,
anukampaṃ upādāya.

爲了出離所有痛苦及體證涅槃拿了這件袈裟後，尊者，請出於憐憫提拔的緣故讓我出家。

Venerable sir, may you, out of compassion for me, receive this set of robes and grant me the Going-forth for the realization of Nibbāna which is the escape from all suffering.

Dutiyam'pi, sabba-dukkha-nissaraṇa nibbāna-sacchi-
karaṇatthāya, imaṃ kāsāvaṃ gahetvā pabbājetha maṃ,
bhante, anumampaṃ upādāya.

第二次，爲了出離所有痛苦及體證涅槃拿了這件袈裟後，尊者，請出於憐憫提拔的緣故讓我出家。

For the second time, venerable sir, may you, out of compassion for me, receive this set of robes and grant me the Going-forth for the realization of Nibbāna which is the escape from all suffering.

Tatīyam'pi, sabba-dukkha-nissaraṇa nibbāna-sacchi-
karaṇatthāya, imaṃ kāsāvaṃ gahetvā pabbājetha maṃ,
bhante, anumampaṃ upādāya.

第三次，爲了出離所有痛苦及體證涅槃拿了這件袈裟後，尊者，請出於憐憫提拔的緣故讓我出家。

For the third time, venerable sir, may you, out of compassion for me, receive this set of robes and grant me the Going-forth for the

realization of Nibbāna which is the escape from all suffering.

Sabba-dukkha-nissaraṇa nibbāna-sacchikaraṇatthāya, etaṃ kāsāvaṃ datvā pabbājetha maṃ, bhante, anukampaṃ upādāya.

爲了出離所有痛苦及體證涅槃給與那件袈裟後，尊者，請出於憐憫提拔的緣故讓我出家。

Venerable sir, may you, out of compassion for me, give me that set of robes and grand me the Going-forth for the realization of Nibbāna which is the escape from all suffering.

Dutiyam'pi, sabba-dukkha-nissaraṇa nibbāna-sacchikaraṇatthāya, etaṃ kāsāvaṃ datvā pabbājetha maṃ, bhante, anukampaṃ upādāya.

第二次，爲了出離所有痛苦及體證涅槃給與那件袈裟後，尊者，請出於憐憫提拔的緣故讓我出家。

For the second time, venerable sir, may you, out of compassion for me, give me that set of robes and grand me the Going-forth for the realization of Nibbāna which is the escape from all suffering.

Tatīyam'pi, sabba-dukkha-nissaraṇa nibbāna-sacchikaraṇatthāya, etaṃ kāsāvaṃ datvā pabbājetha maṃ, bhante, anukampaṃ upādāya.

第三次，爲了出離所有痛苦及體證涅槃給與那件袈裟後，尊者，請出於憐憫提拔的緣故讓我出家。

For the third time, venerable sir, may you, out of compassion for me, give me that set of robes and grand me the Going-forth for the realization of Nibbāna which is the escape from all suffering.

Taṅkhaṇika Paccavekkhaṇa Cīvara

穿著袈裟時之省思

Reflection at the Moment Using of the Robes

Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi, yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vātātapa-sirīmsapa-samphassānaṃ paṭighātāya, yāvadeva hiri-

kopīna paṭicchādanattham.

我如理省思所穿著之衣只是爲了防禦寒冷，爲了防禦炎熱，爲了防禦蚊蟲，風吹，日曬，爬蟲類的觸惱，只是爲了遮蔽羞處。

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.

Taca Pañcaka Kammaṭṭhāna

五個一組以皮膚爲後的業處

Meditation of the Five Constituents Ending with Skin

Kesā, lomā, nakhā, dantā, tacho.

頭髮、體毛、指甲、牙齒、皮膚。

Hairs of the head, hairs of the body, nails, teeth, skin.

Tacho, dantā, nakhā, lomā, kesā.

皮膚、牙齒、指甲、體毛、頭髮。

Skin, teeth, nails, hairs of the body, hairs of the head.

Kesā, lomā, nakhā, dantā, tacho.

頭髮、體毛、指甲、牙齒、皮膚。

Hairs of the head, hairs of the body, nails, teeth, skin.

Ārāḍhanā Ti-Saraṇa & Pabbajjā Dasa Sīla

乞求三歸依與出家十戒

Requesting the Three Refuges & Going-forth Ten Precepts

Okāsa, ahaṃ, bhante, tisaraṇena saddhiṃ pabbajjā dasa sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me, bhante.

尊者，我乞求三皈依和出家十戒法。尊者，在攝受後請把戒授給我。
Permit me, venerable sir, I request the Ten Precepts for the Going-forth together with the Three Refuges. Please, venerable sir, have compassion on me and grant me the Precepts.

Dutiyam'pi, ahaṃ, bhante, tisaraṇena saddhiṃ pabbajjā

dasa sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ
detha me, bhante.

尊者，我第二次乞求三皈依和出家十戒法。尊者，在攝受後請把戒授給我。

For the second time, venerable sir, I request the Ten Precepts for the Going-forth together with the Three Refuges. Venerable sir, please have compassion on me and grant me the Precepts.

Tatiyaṃ'pi, ahaṃ, bhante, tisaraṇena saddhiṃ pabbajjā
dasa sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ
detha me, bhante, anukampaṃ upādāya.

尊者，我第三次乞求三皈依和出家十戒法。尊者，在攝受後請把戒授給我，爲了憐憫提拔的緣故。

For the third time, venerable sir, I request the Ten Precepts for the Going-forth together with the Three Refuges. Venerable sir, please have compassion on me and grant me the Precepts, out of compassion for me.

Upajjhāya: Yamahaṃ vadāmi taṃ vadehi [vadetha].

戒師：我念甚麼你 [們] 也跟著念。

Preceptor: What I recite you [your] follow.

Applicant: Āma, bhante.

人選：是的，尊者。

Applicant: Yes, venerable sir.

Ti-Saraṇa

三歸依

The Three Refuges

Namo tassa Bhagavato, Arahato, Sammā-sambuddhassa. (x3)

禮敬世尊、阿羅漢、全自覺者。(三遍)

Homage to Him, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One. (x3)

The Collective Mode

Buddhaṃ saraṇaṃ gacchāmi.

我歸依佛。

I go to the Buddha as my refuge.

Dhammaṃ saraṇaṃ gacchāmi.

我歸依法。

I go to the Dhamma as my refuge.

Saṅghaṃ saraṇaṃ gacchāmi.

我歸依僧。

I go to the Saṅgha as my refuge.

Dutiyam'pi, Buddhaṃ saraṇaṃ gacchāmi.

第二次我歸依佛。

For the second time, I go to the Buddha as my refuge.

Dutiyam'pi, Dhammaṃ saraṇaṃ gacchāmi.

第二次我歸依法。

For the second time, I go to the Dhamma as my refuge.

Dutiyam'pi, Saṅghaṃ saraṇaṃ gacchāmi.

第二次我歸依僧。

For the second time, I go to the Saṅgha as my refuge.

Tatīyam'pi, Buddhaṃ saraṇaṃ gacchāmi.

第三次我歸依佛。

For the third time, I go to the Buddha as my refuge.

Tatīyam'pi, Dhammaṃ saraṇaṃ gacchāmi.

第三次我歸依法。

For the third time, I go to the Dhamma as my refuge.

Tatīyam'pi, Saṅghaṃ saraṇaṃ gacchāmi.

第三次我歸依僧。

For the third time, I go to the Saṅgha as my refuge.

The Mode of Ma-kārānta (spelling the last resonant m̄ as labial m)

Buddham saraṇam gacchāmi.

我歸依佛。

I go to the Buddha as my refuge.

Dhammam saraṇam gacchāmi.

我歸依法。

I go to the Dhamma as my refuge.

Saṅgham saraṇam gacchāmi.

我歸依僧。

I go to the Saṅgha as my refuge.

Dutiyam'pi, Buddham saraṇam gacchāmi.

第二次我歸依佛。

For the second time, I go to the Buddha as my refuge.

Dutiyam'pi, Dhammam saraṇam gacchāmi.

第二次我歸依法。

For the second time, I go to the Dhamma as my refuge.

Dutiyam'pi, Saṅgham saraṇam gacchāmi.

第二次我歸依僧。

For the second time, I go to the Saṅgha as my refuge.

Tatiyam'pi, Buddham saraṇam gacchāmi.

第三次我歸依佛。

For the third time, I go to the Buddha as my refuge.

Tatiyam'pi, Dhammam saraṇam gacchāmi.

第三次我歸依法。

For the third time, I go to the Dhamma as my refuge.

Tatiyam'pi, Saṅgham saraṇam gacchāmi.

第三次我歸依僧。

For the third time, I go to the Saṅgha as my refuge.

Again in the Collective Mode

Buddham saraṇam gacchāmi.

我歸依佛。

I go to the Buddha as my refuge.

Dhammam saraṇam gacchāmi.

我歸依法。

I go to the Dhamma as my refuge.

Saṅgham saraṇam gacchāmi.

我歸依僧。

I go to the Saṅgha as my refuge.

Dutiyam'pi, Buddham saraṇam gacchāmi.

第二次我歸依佛。

For the second time, I go to the Buddha as my refuge.

Dutiyam'pi, Dhammam saraṇam gacchāmi.

第二次我歸依法。

For the second time, I go to the Dhamma as my refuge.

Dutiyam'pi, Saṅghaṃ saraṇaṃ gacchāmi.

第二次我歸依僧。

For the second time, I go to the Saṅgha as my refuge.

Tatīyam'pi, Buddhaṃ saraṇaṃ gacchāmi.

第三次我歸依佛。

For the third time, I go to the Buddha as my refuge.

Tatīyam'pi, Dhammaṃ saraṇaṃ gacchāmi.

第三次我歸依法。

For the third time, I go to the Dhamma as my refuge.

Tatīyam'pi, Saṅghaṃ saraṇaṃ gacchāmi.

第三次我歸依僧。

For the third time, I go to the Saṅgha as my refuge.

Upajjhāya: Saraṇa-gamaṇaṃ sampuṇṇaṃ.

戒師：歸依已經圓滿。

Preceptor: The Refuges are complete.

Applicant: Āma, bhante.

人選：是的，尊者。

Applicant: Yes, venerable sir.

Pabbajjā Dasa Sīla

出家十戒

Going-forth Ten Precepts

Pāṇātipātā veramaṇī sikkhāpadaṃ.

離殺生學處。

The precept to abstain from destroying living beings.

Adinnā-dānā veramaṇī sikkhāpadaṃ.

離不與取學處。

The precept to abstain from taking things not given.

Abrahma-cariyā micchā-cārā veramaṇī sikkhāpadaṃ.

離非梵行學處。

The precept to abstain from unchaste conduct.

Musā-vādā veramaṇī sikkhāpadāṃ.

離虛誑語學處。

The precept to abstain from false speech.

Surā-meraya-majja-pamādatṭhānā veramaṇī sikkhāpadāṃ.

離（飲）放逸原因的穀物酒、花果酒（和）酒精學處。

The precept to abstain from taking anything that causes intoxication or heedlessness.

Vikāla-bhojanā veramaṇī sikkhāpadāṃ.

離非時食學處。

The precept to abstain from taking food at improper time.

Nacca-gīta-vādita-visūka-dassanā veramaṇī sikkhāpadāṃ.

離觀（聽）跳舞、唱歌、音樂、表演學處。

The precept to abstain from dancing, singing, listening music, and seeing show.

Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇī sikkhāpadāṃ.

離戴持、塗抹、莊嚴原因的花鬘、香、塗香學處。

The precept to abstain from wearing garlands, using perfumes and beautifying the body with cosmetics.

Uccā-sayana mahā-sayanā veramaṇī sikkhāpadāṃ.

離（坐臥）高、大坐臥具學處。

The precept to abstain from high and luxurious beds and seats.

Jāta-rūpa-rajata-ṭṭiggahaṇā veramaṇī sikkhāpadāṃ.

離接受金銀（錢）學處。

The precept to abstain from accepting gold & silver.

Imāni pabbajjā dasa sikkhāpadāni samādiyāmi.

我受持這出家十學處。

I undertake these Ten Precepts for the Going-forth.

Dutiyam'pi, imāni pabbajjā dasa sikkhāpadāni samādiyāmi.

第二次我受持這出家十學處。

For the second time, I undertake these Ten Precepts for the Going-forth.

Tatīyam'pi, imāni pabbajjā dasa sikkhāpadāni

samādiyāmi.

第三次我受持這出家十學處。

For the third time, I undertake these Ten Precepts for the Going-forth.

Upajjhāya: Tisaraṇena saddhim pabbajjā dasa sīlaṃ dhammaṃ sādhukaṃ surakkhitaṃ katvā appamādena sampādehi [sampādeṭha].

戒師：在完全地（受）三歸依和出家十戒法後，當不放逸地努力。

Preceptor: Maintaining well the Going-forth Ten Precepts together with the Three Refuges strive on with diligence.

Sāmaṇera: Āma, bhante.

沙馬內拉：是的，尊者。

Novice: Yes, venerable sir.

Upajjhāya

乞求依止

Undertaking Dependant

Namo tassa Bhagavato, Arahato, Sammā-sambuddhassa. (x3)

禮敬世尊、阿羅漢、全自覺者。（三遍）

Homage to Him, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One. (x3)

Sāmaṇera: Upajjhāyo me, bhante, hohi.

沙馬內拉：尊者，請您當我的戒師。

Novice: Venerable sir, may you please be my preceptor.

Upajjhāya: Patirūpaṃ.

戒師：這是適當的。

Preceptor: Befitting.

Sāmaṇera: Sādhu, okāsa, sampaticchāmi.

沙馬內拉：好的，我接受。

Novice: It is well, I accept.

Sāmaṇera: Dutiyam'pi, upajjhāyo me, bhante, hohi.

沙馬內拉：尊者，第二次請您當我的戒師。

Novice: For the second time, venerable sir, may you please be my preceptor.

Upajjhāya: Patirūpaṃ.

戒師：這是適當的。

Preceptor: Befitting.

Sāmaṇera: Sādhu, okāsa, sampaṭicchāmi.

沙馬內拉：好的，我接受。

Novice: It is well, I accept.

Sāmaṇera: Tatiyam'pi, upajjhāyo me, bhante, hohi.

沙馬內拉：尊者，第三次請您當我的戒師。

Novice: For the third time, venerable sir, may you please be my preceptor.

Upajjhāya: Patirūpaṃ.

戒師：這是適當的。

Preceptor: Befitting.

Sāmaṇera: Sādhu, okāsa, sampaṭicchāmi.

沙馬內拉：好的，我接受。

Novice: It is well, I accept.

PUÑÑĀNUMODANĀ

分享功德

SHARING OF MERITS

見：隨喜功德章第 317 頁。

Please refer to Rejoicing of Merits Chapter page 317.

Vitakkupasame ca yo rato — Asubham bhāvayati sadā sato;
Esa kho vyanti-kāhiti — Esa checchati māra-bandhanam.

喜離惡想者，常念於不淨。
當除於愛欲，不為魔羅縛。

If a man delights in quieting doubts, and, always reflecting, dwells on what is not delightful (the impurity of the body, & etc.), he certainly will remove, nay, he will cut the fetter of Māra.

Tiṇa-dosāni khettāni — raga-dosā ayaṃ pajā;
Tasmā hi vīta-rāgesu — dinnam hoti mahapphalam.

雜草害田地，貪欲害世人。
施與離貪者，故得大果報。

The fields are damaged by weeds, mankind is damaged by passion; therefore a gift bestowed on the passionless brings great reward.

Tiṇa-dosāni khettāni — dosa-dosā ayaṃ pajā;
Tasmā hi vīta-dosesu — dinnam hoti mahapphalam.

雜草害田地，瞋恚害世人。
施與離瞋者，故得大果報。

The fields are damaged by weeds, mankind is damaged by hatred; therefore a gift bestowed on those who do not hate brings great reward.

Tiṇa-dosāni khettāni — moha-dosā ayaṃ pajā;
Tasmā hi vīta-mohesu — dinnam hoti mahapphalam.

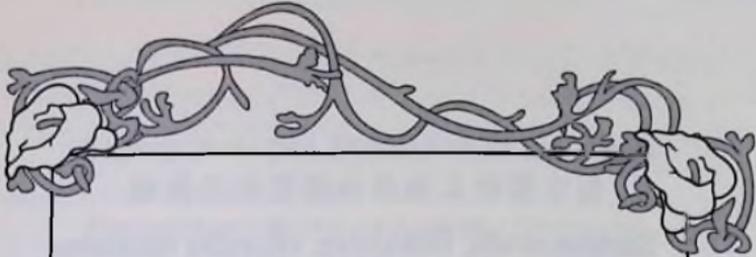
雜草害田地，愚癡害世人。
施與離癡者，故得大果報。

The fields are damaged by weeds, mankind is damaged by vanity; therefore a gift bestowed on those who are free from vanity brings great reward.

Tiṇa-dosāni khettāni — icchā-dosā ayaṃ pajā;
Tasmā hi vīgaticchesu — dinnam hoti mahapphalam.

雜草害田地，欲望害世人。
施與離欲者，故得大果報。

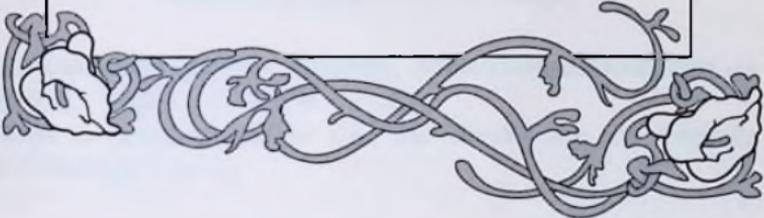
The fields are damaged by weeds, mankind is damaged by lust; therefore a gift bestowed on those who are free from lust brings great reward.



ВНИКKHУ РАṬИМОКKHАМ

伏 庫 巴 眾 摩 卡

ВНИКKHУ РАṬИМОКKHА



Sampanna-sīlā, bhikkhave, viharatha sampanna-pātimokkhā, pātimokkha-samvara-samvutā viharatha, ācāra-gocara-sampannā, aṇumattesu vajjesu bhaya-dassāvino; samādāya sikkhatha sikkhāpadesu.

「諸比庫，應當具足戒與具足巴帝摩卡而住！應以巴帝摩卡律儀防護而住，正行與行處具足，對微細的罪過也見到危險。受持學處於諸學處！」

“Monks, live lives filled with virtue, model your behavior upon the Pāṭimokkha (Monastic code of discipline), and you will be perfect in conduct and filled with fear at the slightest fault. Therefore, train your mind by following the (Monastic) Precepts.”

《中部·若希望經》 (Majjhima Nikāya, Ākankheyya Sutta)

SAṄGHUPOSATHA PUBBAKARAṄĀDI VIDHI
 僧團伍波薩他的先前工作等方法
 PRELIMINARY WORK OF SAṄHO UPOSATHA

Vinaya Pucchā-Sammuti

問律共許 (甘馬)

Permission for Questioning on Vinaya

Namo tassa Bhagavato, Arahato, Sammā-sambuddhassa. (x3)

禮敬世尊、阿羅漢、全自覺者。(三遍)

Homage to Him, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One. (x3)

“Suṇātu me, bhante [āvuso], saṅho. Yadi saṅghassa pattakallaṃ, ahaṃ āyasmantaṃ Tissaṃ bhikkhuṃ [Tissaṃ therāṃ bhikkhuṃ] vinayaṃ puccheyyaṃ.”

尊者 [賢友] 們，請僧團聽我 (說)，假如僧團已到適時，我當問具壽提捨比庫 [提捨長老比庫] 律。

Venerable sirs [friends], may the Saṅgha listen to me. If it appears to the Order that the right time has come, I should like to questions Tissaṃ bhikkhuṃ [Tissaṃ therāṃ bhikkhuṃ] on the Vinaya.

Vinaya Vissajjana-Sammuti

答律共許 (甘馬)

Permission for Answerings on Vinaya

Namo tassa Bhagavato, Arahato, Sammā-sambuddhassa. (x3)

禮敬世尊、阿羅漢、全自覺者。(三遍)

Homage to Him, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One. (x3)

“Suṇātu me, bhante [āvuso], saṅho. Yadi saṅghassa

pattakallaṃ, ahaṃ āyasmatā Nāgena bhikkhunā [Nāgena therena bhikkhunā] vinayaṃ puṭṭho vissajjeyaṃ.”

尊者 [賢友] 們，請僧團聽我 (說)，假如僧團已到適時，我當回答具壽那嘎比庫 [那嘎長老比庫] 所問之律。

Venerable sirs [friends], may the Saṅgha listen to me. If it appears to the Order that the right time has come, asked about Vinaya by Nāgena bhikkhunā [Nāgena therena bhikkhunā], I shall reply.

Pucchā: “Sammajjanī padīpo ca, udakaṃ āsanena ca; Uposathassa etāni, ‘pubbakaraṇaṃ’ti vuccati. Okāsa, sammajjanī: Sammajjana-karaṇaṃ kataṃ kiṃ?”

問：掃帚以及燈，水以及座位，這些被稱為：伍波薩他的「事前工作」。請允許 (我問)：「掃帚」——掃地的工作已做了嗎？

Question: Sweeping and lighting lamps; keeping water and preparing seats. These are called the preliminary duties for the Uposatha. With your permission, sweeping—has sweeping been done?

Vissajjana: “Sammajjana-karaṇaṃ niṭṭhitaṃ.”

答：掃地的工作已完成。

Answer: Sweeping is completed.

Pucchā: “Padīpo ca: Padīpujjalanaṃ kataṃ kiṃ?”

問：「燈」——燈點燃了嗎？

Question: And lighting lamps—has the lighting of lamps been done?

Vissajjana: “Padīpujjalanaṃ niṭṭhitaṃ.” [“Idāni pana suriyā-lokassa atthitāya padīpa-kiccaṃ idha n’atthi.”]

答：燈已經點燃了。

Answer: The lighting of lamps is completed.

Pucchā: “Udakaṃ āsanena ca: Āsanena saha pānīya-paribhojanīya-udakatṭhapanam kataṃ kiṃ?”

問：「水以及座位」——座位以及飲、用水都已經安置好了嗎？

Question: Water and seats—has the preparation of seats and the keeping of drinking and washing water been done?

Vissajjana: “Āsanena saha pānīya-paribhojanīya udakaṭṭhapanam niṭṭhitam.”

答：座位以及飲、用水都已經安置好了。

Answer: The preparation of seats and the keeping of drinking and washing water is completed.

Pucchā: “Uposathassa etāni ‘pubbakaraṇam’ ti vuccati kim?”

問：什麼是：「這些被稱為伍波薩他的『事前工作』呢？」

Question: What does these are called the preliminary duties for the Uposatha mean?

Vissajjana: “Etāni cattāri vattāni sammajjana-karaṇādīni saṅgha-sannipātato paṭhamam kattabbattā uposathassa, uposatha-kamassa ‘pubbakaraṇam’ ti vuccati. ‘Pubba-karaṇāni’ ti akkhātāni.”

答：掃地等這四項作務是爲了伍波薩他而僧團集合首先應當做的，（因此）稱爲伍波薩他甘馬的「事前工作」。「事前工作」已經宣告了。

Answer: Since one has to carry out these four duties, i.e. sweeping etc., before the gathering of the Saṅgha, they are called the preliminary duties of the Uposatha and the Uposatha action. The preliminary duties have been announced.

Pucchā: “Chanda, pārisuddhi, utukkhānam, bhikkhugaṇanā ca ovādo; Uposathassa etāni, ‘pubbakiccam’ ti vuccati. Chanda-pārisuddhi: Chandārahānam bhikkhūnam chanda-pārisuddhi-āharaṇam kataṃ kim?”

問：意欲、清淨、季節宣告、比庫人數以及教誡，這些被稱爲：伍波薩他的「事前義務」。「意欲、清淨」——應當（給與）意欲的比庫們之意欲（與）清淨是否已被帶來了？

Question: Consent, purity, the announcement of the season and the counting of the bhikkhus, exhortation. These are called the preliminary deeds for the Uposatha. Consent-purity—has the conveying of consent and purity of those bhikkhus who are entitled for the consent been

carried out?

Vissajjana: “Chanda-pārisuddhi-āharaṇaṃ niṭṭhitaṃ.”
[“Chanda-pārisuddhi-āharaṇaṃ idha n’atthi.”]

答：意欲（與）清淨已被帶來了。[這裡沒有（比庫們應給與及）帶來意欲（與）清淨。]

Answer: *The conveying of consent and purity is completed. [There are no convey of consent and purity.]*

Pucchā: “Utukkhānaṃ: Hemantādīnaṃ tiṇṇaṃ utūnaṃ ettakaṃ atikkantaṃ, ettakaṃ avasiṭṭhaṃ’ti. Evaṃ utu-ācikkhanaṃ kataṃ kiṃ?”

問：「季節宣告」—— 冬季等三個季節中「若干次已經過去，還剩餘若干次。」如此的季節宣告已做了嗎？

Question: *The announcement of the season—out of the three seasons, i.e. winter etc., this number [of Uposathas] has passed and this number is left. So, how is the announcement of the season?*

Vissajjana: “Utūnīdha pana sāsane hemanta-gimhāvassānānaṃ vasena tīṇi honti. Ayaṃ hemanta-utu [gimhāna-utu/vassāna-utu]. Asmiṃ utumhi aṭṭha [dasa] uposathā. Iminā pakkhena eko uposatho sampatto, tayo uposathā atikkantā, cattāro uposathā avasiṭṭhā.”¹

答：在此教（法）中有冬季、熱季（與）雨季三季。這（時）是寒季 [熱季 / 雨季]。在這個季節裡有八次 [十次] 伍波薩他。對這個半月，一次伍波薩他已經到來，三次伍波薩他已經過去，還剩餘四次伍波薩他。

¹ 1. eko uposatho sampatto, satta uposathā avasiṭṭhā.

2. eko uposatho sampatto, eko uposatho atikkanta, cha uposathā avasiṭṭhā.

3. eko uposatho sampatto, dve uposathā atikkantā, pañca uposathā avasiṭṭhā.

4. eko uposatho sampatto, tayo uposathā atikkantā, cattāro uposathā avasiṭṭhā.

5. eko uposatho sampatto, cattāro uposathā atikkantā, tayo uposathā avasiṭṭhā.

6. eko uposatho sampatto, pañca uposathā atikkantā, dve uposathā avasiṭṭhā.

7. eko uposatho sampatto, cha uposathā atikkantā, eko uposatho avasiṭṭho.

8. eko uposatho sampatto, satta uposathā atikkantā.

Answer: There are three seasons in this Dispensation, namely, winter, summer and rainy season. This is winter [summer / rainy] season. In this season there are eight [ten] Uposathas. For this half lunar month: one Uposatha has arrived, three Uposatha has passed, four Uposathas are to come.

Pucchā: “Bhikkhu-ḡaṇanā ca: Imasmim̄ uposathagge sannipatitānam̄ bhikkhūnam̄ ḡaṇanā, kittakā bhikkhū honti?”

問：『比庫人數』—— 在此伍波薩他堂集合的比庫人數，有多少位比庫？

Question: And the counting of the bhikkhus—the counting of the bhikkhus gathered in this Uposatha hall, how many bhikkhus are there?

Vissajjana: “Imasmim̄ uposathagge sannipatitānam̄ bhikkhūnam̄ ḡaṇanā cattāro² bhikkhū honti.”

答：在此伍波薩他堂集合的比庫人數，有四位比庫。

Answers: The counting of the bhikkhus gathered in this Uposatha hall, there are four bhikkhus.

Pucchā: “Ovādo: Bhikkhunīnam̄ ovādo dātabbo, dinno kim̄?”

問：『教誡』—— 應當給與比庫尼的教誡已經給與了嗎？

Question: Exhortation—Has the exhortation fit to be given to bhikkhunīs been given?

Vissajjana: “Idāni pana tāsam̄ natthitāya, so ca ovādo idha n’atthi.”

答：由於現在她們（已經）不存在，所以在此沒有該教誡。

Answer: As they are now no longer existing, there is no exhortation here.

² pañca; cha; satta; aṭṭha; nava; dasa; ekā-dasa; dvā-dasa; cuddasa; terasa; pañña-rasa; soḷasa; satta-rasa; aṭṭhā-rasa; ekūna-vīsati; vīsati; eka-vīsati; dvā-vīsati; te-vīsati; catu-vīsati; pañca-vīsati.

Pucchā: “Uposathassa etāni ‘pubbakiccan’ti vuccati kim?”

問：什麼是：「這些被稱為伍波薩他的『事前義務』？」

Question: What does ‘these are called the preliminary deeds for the Uposatha’ mean?

Vissajjana: “Etāni pañca-kammāni chandāharaṇādīni pātimokkhuddesato paṭhamam kattabbattā uposathassa, uposatha-kamassa ‘pubba kiccan’ti vuccati. ‘Pubba-kiccānī’ti akkhātāni.”

答：帶來意欲等這五項行為是爲了伍波薩他而誦巴帝摩卡首先應做的，（因此）稱爲伍波薩他甘馬的「事前義務」。「事前義務」已經宣告了。

Answer: Since one has to carry out these five deeds, i.e. the conveying of consent, etc., before the recitation of the Pātimokkha, they are called the preliminary deeds for the Uposatha and the Uposatha action. The preliminary deeds have been announced.

Pucchā: “Uposatho yāvaticā ca bhikkhū kammappattā; sabhāgāpattiyo ca. Na vijjanti; vajjanīyā ca puggalā tasmim na honti, ‘pattakallan’ti vuccati. Uposatho: Tīsu uposathadivasesu cātuddasī, paṇṇarasī, sāmaggīsu, ajj’uposatho ko uposatho?”

問：伍波薩他與多少位比庫參加甘馬，以及沒有（違犯）同分之罪，和此中沒有應被遣出之人，稱爲「已到適時」。「伍波薩他」——在十四日、十五日（與）和合日三種伍波薩他日中，今天的伍波薩他是哪一種伍波薩他？

Question: The day of Uposatha; and how many bhikkhus are entitled to participate in the formal act; and there are no bhikkhus with the same offence; and no persons that have to be shunned are present; and there are no bhikkhus with the same offence; and no persons that have to be shunned are present; it is called the right time. The day of Uposatha—Out of the three Uposatha days, i.e the one on the 14th, the one on the 15th and the one of concord, which Uposatha is today’s?

Vissajjana: “Ajj’uposatho paṇṇaraso [cātuddaso].”

答：今天是十五 [十四] 日伍波薩他。

Answers: Today's Uposatha is the one on the fifteenth [fourteenth].

Pucchā: “Yāvatikā ca bhikkhū kammappattā’ti kim?”

問：什麼是「多少位比庫參加甘馬？」

Question: What does 'and how many bhikkhus are entitled to participate in the formal act' mean?

Vissajjana: “Yattakā bhikkhū tassa uposatha-kammasa, pattā yuttā anurūpā, sabbantimena paricchena cattāro bhikkhū pakatattā, saṅghena anukkhittā, te ca kho hatthapāsāṃ avijahitvā eka-sīmāyaṃ thitā.”

答：凡是所到諸比庫（的人數）對那伍波薩他甘馬是適當、合適的，最少的規定為未被僧團舉罪的四位合格比庫，而且他們處於同一界（內），（彼此）不分離於手臂距離（之外）。

Answer: However many bhikkhus there are for the formal act of Uposatha, they must be fit and suitable for it: at least four regular bhikkhus who have not been suspended by the Order, who have not left hatthapāsa and who are in the same boundary.

Pucchā: “Sabhāgāpattiyo ca na vijjanti kim?”

問：什麼是「沒有（違犯）同分之罪？」

Question: What does 'and there are no bhikkhus with same offence' mean?

Vissajjana: “Vikāla-bhojanādi vatthu sabhāgāpattiyo ca na vijjanti.”

答：沒有（僧團全部都違犯）非時食等同分之罪事。

Answer: Eating at the wrong time', etc. There are no bhikkhus with the same offence.

Pucchā: “Vajjanīyā ca puggalā tasmim na honti kim?”

問：什麼是「此中沒有應被遣出之人」？

Question: What does 'and no persons that have to be shunned are

present' mean?

Vissajjana: “Gahaṭṭha-pañḍakādayo, eka-vīsati vajjanīyā puggalā hatthapāsato bahi-karaṇavasena vajjetabbā, te asmiṃ na honti.”

答：居士、黃門等二十一種應被遣出之人應當被遣出於手臂距離之外。他們並不在這裡。

Answer: There are twenty-one kinds of person, such as householder, paṇḍaka, etc. who have to be shunned by being sent out of hatthapāsa. They are not present here.

Pucchā: “Pattakallan'ti vuccati kiṃ?”

問：什麼是：「稱為『已到適時』」？

Question: What does 'the right time' mean?

Vissajjana: “Saṅghassa uposatha-kammaṃ imehi catūhi lakkhaṇehi saṅghitaṃ 'pattakallan'ti vuccati. 'Pattakāla vantan'ti akkhātaṃ.”

答：僧團的伍波薩他甘馬已經由這四種特相所構成，（因此）稱為「已到適時」。「已到適時」已經宣告了。

Answer: The (formal) act of Uposatha of the Order is composed of these four characteristics; that is why it's called 'the right time'. The right time has been announced.

Ārādhana

邀請

Invitation

Vissajjana: “Pubbakaraṇa-pubbakiccāni samāpetvā desitā-pattikassa samaggassa bhikkhu-saṅghassa anumatiyā pātimokkhaṃ uddisituṃ ārādhanaṃ karomi.”

答：完成了事前工作（與）事前義務，在已懺罪、和合的比庫僧團同意下，我提出邀請誦巴帝摩卡。

Answer: With the permission of the Order of bhikkhus that has

completed the preliminary duties and the preliminary deeds, has announced transgressions and is in concord, I make a request that the Pāṭimokkha be recited.

Sādhu! Sādhu! Sādhu!

好的！好的！好的！

It is well! It is well! It is well!

BHIKKHU-PĀṬIMOKKHAM

比庫巴帝摩卡

BHIKKHU-PĀṬIMOKKHA

Namo tassa Bhagavato, Arahato, Sammā-sambuddhassa. (x3)

禮敬世尊、阿羅漢、全自覺者。(三遍)

Homage to Him, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One. (x3)

Suṇātu me, bhante [āvuso], saṅgho. Ajj'uposatho paṇṇaraso [cātuddaso]. Yadi saṅghassa pattakallaṃ saṅgho uposatham kareyya, pātimokkhaṃ uddiseyya.

尊者 [賢友] 們，請僧團聽我 (說)，今天是十五 [十四] 日伍波薩他。假如僧團已到適時，僧團當舉行伍波薩他，誦巴帝摩卡。

Venerable sirs [friends], may the Saṅgha listen to me. Today is the Uposatha of the fifteenth [fourteenth]. If the Saṅgha is ready, let it perform the Uposatha, let it recite the Pāṭimokkha.

Kim saṅghassa pubbakiccaṃ? Pārisuddhiṃ āyasmanto ārocetha. Pātimokkhaṃ uddisissāmi, taṃ sabbe'va santā sādhukaṃ suṇoma manasikaroma.

什麼是僧團的事前義務呢？請尊者們告白清淨，我將要誦巴帝摩卡了。一切在場者，我們完全地傾聽、作意這 (巴帝摩卡)。

What is the Saṅgha preliminary duty? Let the venerable ones announce any purity (that needs to be announced). I will recite the Pāṭimokkha. May all of us who are present listen and pay careful attention.

Yassa siyā āpatti so āvīkareyya, asantiyā āpattiyā tuṇhī bhavitabbaṃ. Tuṇhī-bhāvena kho pan'āyasmante 'parisuddhā'ti vedissāmi.

凡是有罪者，他應當發露；（假如）沒有罪，應當（保持）沉默。由（保持）沉默，我將知道尊者們是「清淨的」。

If anyone has offense, let him reveal it. Those without offense should remain silent. By their silence I will know that the venerable ones are pure.

Yathā kho pana pacceka-putṭhassa veyyākaraṇaṃ hoti, evaṃ'evaṃ evarūpāya parisāya yāva tatiyaṃ anusāvitaṃ hoti. Yo pana bhikkhu, yāva-tatiyaṃ anusāvīyamāne, saramāno santim āpattim n'āvīkareyya, sampajāna musāvād'assa hoti.

正如單一的問題有（一個）回答；同樣地，在如此眾中有三次的告知。凡是比庫，在三次的告知時，假如記得有罪而不發露者，則有知而妄語（罪）。

Just as, when questioned individually, one should answer, the same holds true when in this assembly the declaration (at the end of each section) is made three times. (as this), any bhikkhu, when it is (so) proclaimed three times, remember an existing offense but not reveal it, he has a deliberate lie.

Sampajāna musāvādo kho pan'āyasmanto, antarāyiko dhammo vutto Bhagavatā. Tasmā saramānena bhikkhunā, āpanna visuddhāpekkhena, santī āpatti āvīkātabbā, āvīkatā hi'ssa phāsu hoti.

尊者們，世尊說：知而妄語是障礙法。因此，記得已犯而想要清淨的比庫，有罪應該發露，發露了實是這位（比庫）的安樂。

And the Blessed One has declared a deliberate lie to be an obstruction. Therefore any bhikkhu with an offense, on remembering it and aiming at purity, should reveal his existing offense. Having revealed it, he will be at peace.

Uddiṭṭhaṃ kho, āyasmanto, nidānaṃ.

尊者們，已經誦（出戒）序了。

Venerable sir, the Introduction Section is Recited.

Tatth'āyasmante pucchāmi: 'Kacci'ttha parisuddhā?'

在此我問尊者們：「在此是否清淨？」

Thus I ask the venerable ones: Are you pure in this?

Dutiyam'pi, pucchāmi: 'Kacci'ttha parisuddhā?'

第二次我再問：「在此是否清淨？」

For the second time I ask: Are you pure in this?

Tatiyam'pi, pucchāmi: 'Kacci'ttha parisuddhā?'

第三次我再問：「在此是否清淨？」

For the third time I ask: Are you pure in this?

Parisuddh'etth'āyasmanto, tasmā tuñhī. Evam'etaṃ dhārayāmi'ti.

在此尊者們是清淨的，因此默然。此（事）我如此（憶）持。

The venerable ones are pure in this, which is why they are silent. Thus do I hold it.

Nidān'uddeso Paṭhamo niṭṭhitā.

第一誦（戒）序已結束。

The first, Introduction Section is finished.

Tatr'ime cattāro pārājikā dhammā uddesaṃ āgacchanti.

此中，誦出這四巴拉基嘎法來。

Here, venerable sirs, these four actions entailing defeat come up for recitation.

1. Yo pana bhikkhu, bhikkhūnaṃ sikkhā-sājīva-samāpanno sikkhaṃ apaccakkhāya dubbalyaṃ anāvīkatvā, methunaṃ dhammaṃ patiseveyya, antamaso tiracchāna-gatāya'pi, pārājiko hoti asaṃvāso.

凡是比丘得到諸比丘的（增上戒）學，與（學處）共同生活，（既）未捨棄（戒）學，（也）沒有表明羸弱，假如從事淫欲法，乃至與雌

性畜生，也（犯）巴拉基嘎，不共住。

Should any bhikkhu—participating in the training and livelihood of the bhikkhus, without having renounced the training, without having declared his weakness—engage in sexual intercourse, even with a female animal, he is defeated and no longer in affiliation.

2.Yo pana bhikkhu gāmā vā araññā vā adinnaṃ theyya-saṅkhātāṃ ādiyeyya, yathārūpe adinnādāne rājāno coraṃ gahetvā haneyyuraṃ vā bandheyyaṃ vā pabbājeyyuraṃ vā: “Coro’si, bālo’si, mūḷho’si, theno’sī”’ti, tathārūpaṃ bhikkhu adinnaṃ ādiyamaṇo, ayam’pi pārājiko hoti asaṃvāso.

凡是比庫在村或阿蘭若，假如以盜心不與而取，就如在不與取（時），諸王抓了盜賊後，可能打殺、綁縛或逐出，（呵責說）：「你是小偷、你是愚者、你是癡者、你是盜賊。」同樣地，當比庫不與而取，這也（犯）巴拉基嘎，不共住。

Should any bhikkhu, in what is reckoned a theft, take what is not given from an inhabited area or from the wilderness—just as when, in the taking of what is not given, kings arresting the criminal would flog, imprison, or banish him, (saying,) "You are a robber, you are a fool, you are benighted, you are a thief"—a bhikkhu in the same way taking what is not given also is defeated and no longer in affiliation.

3.Yo pana bhikkhu sañicca manussa-viggahaṃ jīvitā voropeyya satthahāraṇaṃ vā’ssa pariyeseyya maraṇavaṇṇaṃ vā saṃvaṇṇeyya maraṇāya vā samādapeyya: “Ambho purisa, kiṃ tuyh’iminā pāpakena dujjīvitena? Matan’te jīvitā seyyo”’ti, iti citta mano citta-saṅkappo, aneka-pariyāyena maraṇavaṇṇaṃ vā saṃvaṇṇeyya maraṇāya vā samādapeyya, ayam’pi pārājiko hoti asaṃvāso.

凡是比庫，假如故意地奪取人體的生命，或假如此（人）尋找，即可拿取殺具，或讚歎死的美好，或鼓勵死（說）：「喂，男子！你為什麼以此惡苦地活著呢？死比你活著更好。」如此心意、如此心思

惟，假如以各種方法讚歎死的美好，或鼓勵死，這也（犯）巴拉基嘎，不共住。

Should any bhikkhu intentionally deprive a human being of life, or search for an assassin for him, or praise the advantages of death, or incite him to die (saying): "My good man, what use is this evil, miserable life to you? Death would be better for you than life," or with such an idea in mind, such a purpose in mind, should in various ways praise the advantages of death or incite him to die, he also is defeated and no longer in affiliation.

4. Yo pana bhikkhu, anabhijānaṃ, uttari-manussa-dhammaṃ attūpanāyikaṃ alam'ariya-nāṇa-dassanaṃ samudācareyya: "Iti jānāmi, iti passāmi"ti, tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā, āpanno visuddh'āpekkho evaṃ vadeyya: "Ajānaṃ evaṃ, āvuso, avacaṃ 'jānāmi', apassaṃ 'passāmi'. Tucchaṃ musā vilapin"ti, aññatra adhimānā, ayam'pi pārājiko hoti asaṃvāso.

凡是比庫，假如聲稱關於自己未（證）知的上人法、能（成爲）聖（者）的智見（說）：「我知如此，我見如此。」從那之後時，（無論）被檢問或未被檢問，假如希望所犯清淨而如此說：「賢友，如此不知我說『我知』；不見（我說）『我見』，我說了空無、虛妄（的話）。」除了增上慢外，這也（犯）巴拉基嘎，不共住。

Should any bhikkhu, without direct knowledge, claim a superior human state, a truly noble knowledge and vision, as present in himself, (saying.) "Thus do I know; thus do I see," such that regardless of whether or not he is cross-examined on a later occasion, he—being remorseful and desirous of purification—might say, "Friends, not knowing, I said I know; not seeing, I said I see—vainly, falsely, idly," unless it was from over-estimation, he also is defeated and no longer in affiliation.

Uddiṭṭhā kho, āyasmanto, cattāro pārājikā dhammā. Yesaṃ bhikkhu aññataraṃ vā aññataraṃ vā āpajjitvā na labhati bhikkhūhi saddhiṃ saṃvāsaṃ. Yathā pure tathā pacchā, pārājiko hoti asaṃvāso.

尊者們，已經誦（出）四巴拉基嘎法了，凡是比庫犯了其中之一，不得與諸比庫共住，以後就像先前那樣，巴拉基嘎，不共住。

Venerable sirs, the four actions entailing defeat have been recited. A bhikkhu who has committed any one of these offenses no longer has the right to live together with the bhikkhus. Whatever he was before (he became a bhikkhu), that is what he is after (committing the offense): he is defeated and no longer in affiliation.

Tath'āyasmante pucchāmi: 'Kacci'ttha parisuddhā?'

在此我問尊者們：「在此是否清淨？」

Thus I ask the venerable ones: Are you pure in this?

Dutiyam'pi, pucchāmi: 'Kacci'ttha parisuddhā?'

第二次我再問：「在此是否清淨？」

For the second time, I ask: Are you pure in this?

Tatīyam'pi, pucchāmi: 'Kacci'ttha parisuddhā?'

第三次我再問：「在此是否清淨？」

For the third time, I ask: Are you pure in this?

Parisuddh'etth'āyasmanto, tasmā tuṅhī. Evam'etaṃ dhārayāmi'ti.

在此尊者們是清淨的，因此默然。此（事）我如此（憶）持。

The venerable ones are pure in this, which is why they are silent. Thus do I hold it.

Pārājik'uddeso Dutīyo niṭṭhitā.

第二誦巴拉基嘎已結束。

The second, Defeat Section is finished.

Ime kho pan'āyasmanto, terasa saṅghādīsēsā dhammā uddesaṃ āgacchanti.

尊者們，誦出這十三桑喀地些沙法來。

Venerable sirs, these thirteen actions entailing initial and subsequent meetings of the Community come up for recitation.

1. Sañcetanikā sukka-visaṭṭhi, aññatra supinantā, saṅghādiseso.

故意出精，除了夢中外，（犯）桑喀地些沙。

Intentional emission of semen—except while dreaming—entails initial and subsequent meetings of the Community.

2. Yo pana bhikkhu, otiṇṇo vipariṇatena cittena, mātugāmena saddhim kāya-saṁsaggaṁ samāpajjeyya, hattha-gāhaṁ vā veṇi-gāhaṁ vā aññatarassa vā aññatarassa vā aṅgassa parāmasanaṁ, saṅghādiseso.

凡是比庫，以貪染轉變心，假如與女人從事身相觸，捉手、捉髮束，或摩觸某一身分者，（犯）桑喀地些沙。

Should any bhikkhu, overcome by lust, with altered mind, engage in bodily contact with a woman, or in holding her hand, holding a lock of her hair, or caressing any of her limbs, it entails initial and subsequent meetings of the Community.

3. Yo pana bhikkhu, otiṇṇo vipariṇatena cittena, mātugāmaṁ duṭṭhullāhi vācāhi obhāseyya, yathā taṁ yuvā yuvatim methunū-pasaṁhitāhi, saṅghādiseso.

凡是比庫，以貪染轉變心，假如對女人說粗惡語，如少男對少女（所說的）一樣，與淫欲相關者，（犯）桑喀地些沙。

Should any bhikkhu, overcome by lust, with altered mind, address lewd words to a woman in the manner of young men to a young woman alluding to sexual intercourse, it entails initial and subsequent meetings of the Community.

4. Yo pana bhikkhu, otiṇṇo vipariṇatena cittena, mātugāmassa santike atta-kāma-pāricariyāya vaṇṇaṁ bhāseyya: “Etad’aggam, bhagini, pāricariyānaṁ yā mādisaṁ, sīla-vantaṁ kalyāṇa-dhammaṁ brahmacāriṁ, etena dhammena paricareyyā”ti, methunū-pasaṁhitena, saṅghādiseso.

凡是比庫，以貪染轉變心，假如在女人前爲了以欲供養自己而讚歎

說：「賢妹，這最上的供養是：假如以此法供養像我一樣的持戒、善法、梵行者。」與淫欲相關者，(犯)桑喀地些沙。

Should any bhikkhu, overcome by lust, with altered mind, speak in the presence of a woman in praise of ministering to his own sensuality thus: "This, sister, is the foremost ministrations, that of ministering to a virtuous, fine-natured follower of the celibate life such as myself with this act"—alluding to sexual intercourse—it entails initial and subsequent meetings of the Community.

5. Yo pana bhikkhu sañcarittaṃ samāpajjeyya itthiyā vā purisamatim purisassa vā itthi-matim jāyattane vā jārattane vā, antamaso taṅkhaṇikāya'pi, saṅghādiseso.

凡是比庫，假如從事媒嫁，(傳)男子之情意給女人，或女子之情意給男人，在成爲妻子或情婦，乃至暫時婦，也(犯)桑喀地些沙。

Should any bhikkhu engage in conveying a man's intentions to a woman or a woman's intentions to a man, proposing marriage or paramourage—even if only for a momentary liaison—it entails initial and subsequent meetings of the Community.

6. Saññācīkāya pana bhikkhunā kuṭim kārayamānena, assāmikam attuddesaṃ, pamāṇikā kāretabbā. Tatr'idam pamāṇaṃ: Dīghaso dvādasa-vidatthiyo sugata-vidatthiyā, tiriyaṃ satt'antarā. Bhikkhū abhinetabbā vatthu-desanāya. Tehi bhikkhūhi vatthum desetabbaṃ anārambhaṃ sapaṛikkamaṇaṃ. Sārambhe ce bhikkhu vatthusmim aparikkamaṇe saññācīkāya kuṭim kāreyya bhikkhū vā anabhineyya vatthu-desanāya pamāṇaṃ vā atikkāmeyya, saṅghādiseso.

當比庫自行乞求，爲自己(令)建造無(施)主的小房時，當應量而建造。這裡的應量是：長以善逝張手的十二張手(指距)，寬內部爲七(張手)。應帶領諸比庫指示(建)地，應由那些比庫指示無侵害、有環繞空間的(建)地。假如比庫在有侵害、沒有環繞空間的地方自乞建造小房，或未帶領諸比庫指示(建)地，或超過量者，(犯)桑喀地些沙。

When a bhikkhu is building a hut from (gains acquired by) his own

begging—having no sponsor, destined for himself—he is to have it built to the standard measurement. Here the standard is this: twelve spans, using the sugata span, in length (measuring outside); seven in width, (measuring) inside. Bhikkhus are to be assembled to designate the site. The site the bhikkhus designate should be without disturbances and with adequate space. If the bhikkhu should have a hut built from his own begging on a site with disturbances and without adequate space, or if he should not assemble the bhikkhus to designate the site, or if he should have the standard exceed, it entails initial and subsequent meetings of the Community.

7. Mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena, sassāmikaṃ attuddesaṃ, bhikkhū abhinetabbā vatthu-desanāya. Tehi bhikkhūhi vatthum desetabbam, anārambhaṃ sapaṛikkamaṇaṃ. Sārambhe ce bhikkhu vatthusmiṃ aparikkamana mahallakaṃ vihāraṃ kāreyya bhikkhū vā anabhineyya vatthu-desanāya, saṅghādiseso. 當比庫爲自己（令）建造有（施）主的大住處時，應帶領諸比庫指示（建）地，應由那些比庫指示無侵害、有環繞空間的（建）地。假如比庫在有侵害、沒有環繞空間的地方建造大住處，或未帶領諸比庫指示（建）地者，（犯）桑喀地些沙。

When a bhikkhu is having a large dwelling built—having a sponsor and destined for himself—he is to assemble bhikkhus to designate the site. The site the bhikkhus designate should be without disturbances and with adequate space. If the bhikkhu should have a large dwelling built on a site with disturbances and without adequate space, or if he should not assemble the bhikkhus to designate the site, it entails initial and subsequent meetings of the Community.

8. Yo pana bhikkhu bhikkhum, duṭṭho doso appaṭṭito, amūlakena pārājikena dhammena anuddhamseyya: ‘App’eva nāma naṃ imamahā brahma-cariyā cāveyyan’ti, tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā, amūlakañc’eva taṃ adhikaraṇaṃ hoti bhikkhu ca dosaṃ patiṭṭhāti,

saṅghādiseso.

凡是比庫對比庫惡瞋、不喜，假如以無根的巴拉基嘎法毀謗：「或許以此我可能使他從梵行退墮。」從那之後時，（無論）被檢問或未被檢問，那諍事只是無根的，以及比庫住於瞋恚，（犯）桑喀地些沙。
Should any bhikkhu—corruption, aversive, disgruntled—charge a bhikkhu with an unfounded case entailing defeat, (thinking,) "Perhaps I may bring about his fall from this celibate life," then regardless of whether or not he is cross-examined on a later occasion, if the issue is unfounded and the bhikkhu confesses his aversion, it entails initial and subsequent meetings of the Community.

9. Yo pana bhikkhu bhikkhuṃ, duṭṭho doso appatīto, añña-bhāgiyassa adhikaraṇassa kiñci desam lesa-mattam upādāya pārājikena dhammena anuddhamseyya: 'App'eva nāma nam imamhā brahma-cariyā cāveyyan'ti, tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā, añña-bhāgiyañc'eva tam adhikaraṇam hoti koci deso lesa-matto upādinno bhikkhu ca dosam patitthāti, saṅghādiseso.

凡是比庫對比庫惡瞋、不喜，假如取異分諍事的某類似處，以巴拉基嘎法毀謗：「或許以此我可能使他從梵行退墮。」從那之後時，（無論）被檢問或未被檢問，那諍事只是取了異分的某類似處，以及比庫住於瞋恚，（犯）桑喀地些沙。

Should any bhikkhu—corrupt, aversion, disgruntled—using as a mere ploy an aspect of an issue that pertains otherwise, charge a bhikkhu with a case entailing defeat, (thinking,) "Perhaps I may bring about his fall from this celibate life," then regardless of whether or not he is cross-examined on a later occasion, if the issue pertains otherwise, an aspect used as a mere ploy, and the bhikkhu confesses his aversion, it entails initial and subsequent meetings of the Community.

10. Yo pana bhikkhu samagghassa saṅghassa bhedāya parakkameyya bhedana-samvattanikaṃ vā adhikaraṇam samādāya paggayha tiṭṭheyya, so bhikkhu bhikkhūhi evamassa vacanīyo: "Mā, āyasmā, samagghassa saṅghassa

bhedāya parakkami bhedana-saṁvattanikaṃ vā
adhikaraṇaṃ samādāya paggayha aṭṭhāsi. Samet'āyasmā
saṅghena, samaggo hi saṅgho, sammo-damāno
aviva-damāno ekuddeso, phāsu viharatī'ti.

凡是比庫，假如致力於分裂和合的僧團，或受持、堅持、住立於導致分裂之事。諸比庫應如此勸告那位比庫：「請尊者不要致力於分裂和合的僧團，或受持、堅持、住立於導致分裂之事。請尊者與僧團和合。和合的僧團實是歡喜、無諍、同一誦（戒）、安樂而住。」當諸比庫如此勸告那位比庫時，

Should any bhikkhu agitate for a schism in a united Community, or should he persist in taking up an issue conducive to schism, the bhikkhus are to admonish him thus: "Do not, venerable sir, agitate for a schism in a united Community or persist in taking up an issue conducive to schism. Let the venerable one be reconciled with the Community, for a united Community, on courteous terms, without dispute, with common recitation, dwells in peace."

Evañca so bhikkhu bhikkhūhi vuccamāno tath'eva
paggaṇheyya, so bhikkhu bhikkhūhi yāva-tatiyaṃ
samanu-bhāsitabbo tassa paṭinissaggāya. Yāva-tatiyañce
samanu-bhāsiyamāno taṃ paṭinissajjeyya, icc'etaṃ
kusalaṃ. No ce paṭinissajjeyya, saṅghādiseso.

假如他同樣地堅持，諸比庫應勸告那位比庫三次，爲了（使他）捨棄。假如在三次的勸告時，他捨棄了，此是善；假如不捨棄，（犯）柔略地些沙。

And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

11. Tass'eva kho pana bhikkhussa bhikkhū honti,
anuvattakā, vagga-vādakā, eko vā dve vā tayo vā, te evaṃ
vadeyyuṃ: "Mā, āyasmanto, etaṃ bhikkhuṃ kiñci
avacuttha. Dhamma-vādī c'eso bhikkhu vinaya-vādī c'eso

bhikkhu amhākañc'eso bhikkhu chandañca ruciñca ādāya voharati, jānāti no bhāsati amhākam' p'etaṃ khamatī'ti, te bhikkhū bhikkhūhi evamassu vacanīyā: "Mā, āyasmanto, evaṃ avacuttha. Na c'eso bhikkhu dhamma-vādī na c'eso bhikkhu vinaya-vādī. Mā āyasmantānam'pi saṅghabhedo rucittha. Samet'āyasmantānaṃ saṅghena, samaggo hi saṅgho, sammo-damāno aviva-damāno ek'uddeso, phāsu viharatī'ti.

(假如)有諸比庫是那位比庫的隨順者、說別眾者，一、二或三位，他們可能如此說：「請尊者們不要對那位比庫任何論說。那位比庫是法說者、那位比庫是律說者，而且那位比庫，他取我們所欲和所喜愛而說，他知我們而說，那是我們所忍可的。」諸比庫應如此勸告那些比庫：「請尊者們不要如此說，那位比庫不是法說者，而且那位比庫不是律說者。請尊者們不要也喜樂於分裂僧團。請尊者們與僧團和合，和合的僧團實是歡喜、無諍、同一誦（戒）、安樂而住。」當諸比庫如此勸告那些比庫時，

Should bhikkhus—one, two, or three—who are followers and partisans of that bhikkhu, say, "Do not, venerable sirs, admonish that bhikkhu in any way. He is an exponent of the Dhamma. He is an exponent of the Vinaya. He acts with our consent and approval. He knows, he speaks for us, and that is pleasing to us," the bhikkhus are to admonish them thus: "Do not say that, venerable sirs. That bhikkhu is not an exponent of the Dhamma and he is not an exponent of the Vinaya. Do not, venerable sirs, approve of a schism in the Community. Let the venerable ones' (minds) be reconciled with the Community, for a united Community, on courteous terms, without dispute, with a common recitation, dwells in peace."

Evañca te bhikkhū bhikkhūhi vuccamānā tath'eva paggaṇheyyuṃ, te bhikkhū bhikkhūhi yāva-tatiyaṃ samanubhāsitaṃ tassa paṇissaggāya.

假如他們同樣地堅持，諸比庫應勸告那些比庫三次，爲了（使他們）捨棄。

And should those bhikkhus, thus admonished by the bhikkhus, persist as before, the bhikkhu are to rebuke them up to three times so as to desist.

Yāva-tatiyañce samanubhāsiyamānā taṃ paṭinissajjeyyūṃ, icc'etaṃ kusalaṃ. No ce paṭinissajjeyyūṃ, saṅghādiseso.

假如在三次的勸告時，他們捨棄了，此是善；假如不捨棄，(犯) 桑喀地些沙。

If while being rebuked up to three times they desist, that is good. If they do not desist, it entails initial and subsequent meetings of the Community.

12. Bhikkhu paṇ'eva dubbaca-jātiko hoti uddesapariyāpannesu sikkhā-padesu bhikkhūhi saha-dhammikāṃ vuccamāno attānaṃ avacanīyaṃ karoti: "Mā maṃ, āyasmanto, kiñci avacuttha kalyāṇaṃ vā pāpakaṃ vā, aham'p'āyasmante na kiñci vakkhāmi kalyāṇaṃ vā pāpakaṃ vā. Viramath'āyasmanto, mama vacanāyā"ti, so bhikkhu bhikkhūhi evamassa vacanīyo: "Mā, āyasmā, attānaṃ avacanīyaṃ akāsi, vacanīyam-ev'āyasmā attānaṃ karotu. Āyasmā'pi bhikkhū vadetu saha-dhammena bhikkhū'pi āyasmantaṃ vakkhanti saha-dhammena, evaṃ saṃvaddhā hi tassa Bhagavato parisā, yadidaṃ: aññaṃ-añña-vacanena, aññaṃ-añña-vutthāpanenā"ti.

(假如) 有生性難受勸告的比庫，當諸比庫以屬於(每半月)誦出的諸學處如法勸告時，他使自己不受勸告(地說)：「請尊者們不要勸告我任何善或惡的，我也將不會勸告尊者們任何善或惡的，請尊者們停止勸告我！」諸比庫們應如此勸告那位比庫：「請尊者不要使自己不受勸告，請尊者使自己能受勸告。請尊者如法地勸告諸比庫，比庫們也將如法地勸告尊者，如此世尊的(僧)眾得以增長，這即是一以互相勸告、互相出罪。」當諸比庫如此勸告那位比庫時，

In case a bhikkhu is by nature difficult to admonish—who, when being legitimately admonished by the bhikkhus with reference to the training rules included in the (Pāṭimokkha) recitation, makes himself unadmonishable (saying,) "Do not, venerable ones, say anything to me, good or bad; and I won't say anything to the venerable ones, good or bad. Refrain, venerable ones, from admonishing me"—the bhikkhus

should admonish him thus: "Let the venerable one not make himself unadmonishable. Let the venerable one make himself admonishable. Let the venerable one admonish the bhikkhus in accordance with what is right, and the bhikkhus will admonish the venerable one in accordance with what is right; for it is thus that the Blessed One's following is nurtured: through mutual admonition, through mutual rehabilitation."

Evañca so bhikkhu bhikkhūhi vuccamāno tath'eva paggañheyya, so bhikkhu bhikkhūhi yāva-tatiyaṃ samanubhāsitaṃ tassa paṭinissaggāya. Yāva-tatiyañce samanubhāsitaṃ taṃ paṭinissajjeyya, icc'etaṃ kusalaṃ. No ce paṭinissajjeyya, saṅghādiseso.

假如他同樣地堅持，諸比庫應勸告那位比庫三次，爲了（使他）捨棄。假如不捨棄，（犯）桑喀地些沙。假如在三次的勸告時，他捨棄了，此是善：

And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

13. Bhikkhu pan'eva aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati, kula-dūsako pāpa-samācāro, tassa kho pāpakā samācārā dissanti c'eva suyyanti ca kulāni ca tena duṭṭhāni dissanti c'eva suyyanti ca, so bhikkhu bhikkhūhi evamassa vacanīyo: "Āyasmā kho kula-dūsako pāpa-samācāro, āyasmato kho pāpakā samācārā dissanti c'eva suyyanti ca kulāni c'āyasmatā duṭṭhāni dissanti c'eva suyyanti ca. Pakkamat'āyasmā imamahā āvāsā. Alan'te idha vāsenā"ti.

（假如）有比庫是污家、惡行者，依止某村或鎮而住。他的惡行被見且被聽聞，而且他所污的諸家被見且被聽聞。諸比庫應如此勸告那位比庫：「尊者實是污家、惡行者。尊者的惡行被見且被聽聞，以及尊者所污的諸家被見且被聽聞。請尊者離開此住處，你在這裡已

經住夠了。」

In case a bhikkhu living in dependence on a certain village or town is a corrupter of families, a man of depraved conduct—whose depraved conduct is both seen and heard about, and the families he has corrupted are both seen and heard about—the bhikkhus are to admonish him thus: "You, venerable sir, are a corrupter of families, a man of depraved conduct. Your depraved conduct is both seen and heard about; the families you have corrupted are both seen and heard about. Leave this monastery, venerable sir. Enough of your staying here."

Evañca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evaṃ vadeyya: "Chanda-gāmino ca bhikkhū dosa-gāmino ca bhikkhū moha-gāmino ca bhikkhū bhaya-gāmino ca bhikkhū. Tādisikāya āpattiyā ekaccaṃ pabbājenti ekaccaṃ na pabbājenti"ti, so bhikkhu bhikkhūhi evamassa vacanīyo: "Mā, āyasmā, evaṃ avaca. Na ca bhikkhū chanda-gāmino na ca bhikkhū dosa-gāmino na ca bhikkhū moha-gāmino na ca bhikkhū bhaya-gāmino. Āyasmā kho kula-dūsako pāpa-samācāro, āyasmato kho pāpakā samācārā dissanti c'eva suyyanti ca kulāni c'āyasmatā dutṭhāni dissanti c'eva suyyanti ca. Pakkamat'āyasmā imamhā āvāsā. Alan'te idha vāsenā"ti.

當諸比庫如此勸告那位比庫時，假如（他）對那些比庫如此說：「諸比庫是隨欲者、諸比庫是隨瞋者、諸比庫是隨癡者，而且諸比庫是隨怖者。對同樣的罪，他們驅出一些（人），不驅出一些（人）。」諸比庫應如此勸告那位比庫：「請尊者不要如此說，諸比庫不是隨欲者、諸比庫不是隨瞋者、諸比庫不是隨癡者，而且諸比庫不是隨怖者。尊者實是污家、惡行者。尊者的惡行被見且被聽聞，而且尊者所污的諸家被見且被聽聞。請尊者離開此住處，你在這裡已經住夠了。」當諸比庫如此勸告那位比庫時，

And should that bhikkhu, thus admonished by the bhikkhus, say about the bhikkhus, "The bhikkhus are biased through favoritism, biased through aversion, biased through delusion, biased through fear, in that for this sort of offense they banish some and do not banish others," the bhikkhus are to admonish him thus: "Do not say that, venerable sir. The

bhikkhus are not biased through favoritism, are not biased through aversion, are not biased through delusion, are not biased through fear. You, venerable sir, are a corrupter of families, a man of depraved conduct. Your depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard about. Leave this monastery, venerable sir. Enough of your staying here."

Evañca so bhikkhu bhikkhūhi vuccamāno tath'eva paggañheyya, so bhikkhu bhikkhūhi yāva-tatiyaṃ samanubhāsitaṃ tassa paṭinissaggāya. Yāva-tatiyañce samanubhāsitaṃ taṃ paṭinissajjeyya, icc'etaṃ kusalaṃ. No ce paṭinissajjeyya, saṅghādiseso.

假如他同樣地堅持，諸比庫應勸告那位比庫三次，爲了（使他）捨棄。假如在三次的勸告時，他捨棄了，此是善；假如不捨棄，（犯）桑喀地些沙。

And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

Uddiṭṭhā kho, āyasmanto, terasa saṅghādisesā dhammā, nava paṭhamā-pattikā cattāro yāva-tatiyakā. Yesaṃ bhikkhu aññataraṃ vā aññataraṃ vā āpajjitvā yāvatihaṃ jānaṃ paṭicchādeti tāvatihaṃ tena bhikkhunā, akāmā, parivatthabbaṃ. Parivuttha-parivāseṇa bhikkhunā uttariṃ chārattaṃ bhikkhu mānattāya paṭipajjitabbaṃ. Ciṅṅamānatto bhikkhu yattha siyā vīsatiḅaṇo bhikkhu saṅho tattha so bhikkhu abbhetaṃ.

尊者們，已經誦（出）十三桑喀地些沙法了，九（戒）最初（即成）罪，四（戒）到三次的（勸告才成罪）。凡是比庫犯了其中之一，他知而覆藏幾日，（即使）那位比庫沒有欲願，（也）應依其日數而別住。已住了別住的比庫應更加行六夜，爲了比庫馬那答。行了馬那答的比庫，何處有二十眾比庫僧，就應在該處爲那位比庫出罪。假如未滿二十眾的比庫僧爲該比庫出罪，

Venerable Sirs, the thirteen actions entailing initial and subsequent meetings of the Community have been recited: nine committed on the first offense, four after third announcement. A bhikkhu who has committed any one of these offenses must undergo probation, whether he likes it or not, for as many days as he knowingly conceal it. Having undergone probation, he must undergo a further six days of penance supervised by the bhikkhus. Having finished the penance, he is to be rehabilitated where there is a community of bhikkhus comprising a quorum of twenty.

Ekena'pi ce ūno vīsati gaṇo bhikkhu saṅgho taṃ bhikkhuṃ
abbheyya so ca bhikkhu anabbhito te ca bhikkhū gārayhā.
Ayaṃ tattha sāmīci.

即使（才少）一位，那位比庫也未出罪，而且那些比庫應受呵責。
此在這裡是如法。

If a community of bhikkhus comprising even one less than a quorum of twenty should rehabilitate the bhikkhu, he is not rehabilitated and the bhikkhus are blameworthy. This is the proper course here.

Tatth'āyasmante pucchāmi: 'Kacci'ttha parisuddhā?'

在此我問尊者們：「在此是否清淨？」

Thus I ask the venerable ones: Are you pure in this?

Dutiyam'pi pucchāmi: 'Kacci'ttha parisuddhā?'

第二次我再問：「在此是否清淨？」

For the second, time I ask: Are you pure in this?

Tatiyam'pi pucchāmi: 'Kacci'ttha parisuddhā?'

第三次我再問：「在此是否清淨？」

For the third, time I ask: Are you pure in this?

Parisuddh'etth'āyasmanto, tasmā tuṅhī. Evam'etaṃ
dhārayāmi'ti.

在此尊者們是清淨的，因此默然。此（事）我如此（憶）持。

The venerable ones are pure in this, which is why they are silent. Thus do I hold it.

Saṅghā-dises'uddeso Tatiyo niṭṭhitā.

第三誦桑喀地些沙已結束。

*The Third Section,**Initial and Subsequent Community Meeting is finished.*

Ime kho pan'āyasmanto, dve aniyatā dhammā uddesaṃ āgacchanti.

尊者們，誦出這二不定法來。

Venerable sirs, these two indefinite actions come up for recitation.

1. Yo pana bhikkhu mātuḡāmena saddhiṃ eko ekāya raho paṭicchanne āsane, alaṃ-kammaniye, nisajjaṃ kappeyya, tamenāṃ saddheyya-vacasā upāsikā disvā tiṇṇaṃ dhammānaṃ aññatarena vadeyya, pārājikena vā saṅghādisesena vā pācittiyena vā, nisajjaṃ bhikkhu paṭijānamāno tiṇṇaṃ dhammānaṃ aññatarena kāretabbo, pārājikena vā saṅghādisesena vā pācittiyena vā. Yena vā sā saddheyya-vacasā upāsikā vadeyya tena so bhikkhu kāretabbo. Ayaṃ dhammo aniyato.

凡是比庫，假如單獨與一女人在祕密屏覆，堪能（行淫）的座位共坐，如果那（件事）被可信語的伍巴西咖看見後，以巴拉基嘎、桑喀地些沙或巴吉帝亞三法中隨一而說。承認（共）坐的比庫，應以巴拉基嘎、桑喀地些沙或巴吉帝亞三法中隨一而懲治，或假如那位可信語的伍巴西咖說，應以那而懲處那位比庫，這是不定法。

Should any bhikkhu sit in private, alone with a woman in a seat secluded enough to lend itself (to sexual intercourse), so that a female lay follower whose word can be trusted, having seen (them), might describe it as constituting any of three cases—entailing defeat, communal meetings, or confession—then the bhikkhu, acknowledging having sat (there), may be dealt with in line with any of the three cases—entailing defeat, communal meetings, or confession—or he may be dealt with in line with whichever case the female lay follower whose word can be trusted described. This case is indefinite.

2. Na h'eva kho pana paṭicchannaṃ āsanaṃ hoti,

nālaṃ-kammaniyaṃ, alaṅca kho hoti mātugāmaṃ duṭṭhullāhi vācāhi obhāsituṃ; yo pana bhikkhu tathārūpe āsane mātugāmena saddhirā eko ekāya raho nisajjāṃ kappeyya, tamenāṃ saddheyya-vacasā upāsikā disvā dvinnāṃ dhammānaṃ aññatarena vadeyya, saṅghā-disesena vā pācittiyena vā, nisajjāṃ bhikkhu paṭijānamāno dvinnāṃ dhammānaṃ aññatarena kāretabbo, saṅghā-disesena vā pācittiyena vā. Yena vā sā saddheyya-vacasā upāsikā vadeyya tena so bhikkhu kāretabbo. Ayam'pi dhammo aniyato.

(假如)不堪能(行淫),不是屏覆的座位,但能夠對女人說粗惡語。凡是比庫在那樣的座位,假如單獨與一女人祕密地共坐,如果那(件事)被可信語的伍巴西咖看見後,以桑喀地些沙或巴吉帝亞二法中隨一而說。承認(共)坐的比庫,應以桑喀地些沙或巴吉帝亞二法中隨一而懲治,或假如那位可信語的伍巴西咖說,應以那而懲處那位比庫,這也是不定法。

In case a seat is not sufficiently secluded to lend itself (to sexual intercourse) but sufficiently so to address lewd words to a woman, should any bhikkhu sit in private, alone with a woman on such a seat, so that a female lay follower whose word can be trusted, having seen (them), might describe it as constituting either of two cases—entailing communal meetings or confession—then the bhikkhu, acknowledging having sat (there), may be dealt with in line with either of the two cases—entailing communal meetings or confession—or he is to be dealt with in line with whichever case the female lay follower whose word can be trusted described. This case too is indefinite.

Uddiṭṭhā kho, āyāsmanto, dve aniyatā dhammā.

尊者們,已經誦(出)二不定法了。

Venerable sirs, the two indefinite actions have been recited.

Tatth'āyasmante pucchāmi: 'Kacci'ttha parisuddhā?'

在此我問尊者們:「在此是否清淨?」

Thus I ask the venerable ones: Are you pure in this?

Dutiyam'pi, pucchāmi: 'Kacci'ttha parisuddhā?'

第二次我再問：「在此是否清淨？」

For the second time, I ask: Are you pure in this?

Tatīyam'pi, pucchāmi: 'Kacci'ttha parisuddhā?'

第三次我再問：「在此是否清淨？」

For the third time, I ask: Are you pure in this?

Parisuddh'etth'āyasmanto, tasmā tuṅhī. Evam'etaṃ dhārayāmi'ti.

在此尊者們是清淨的，因此默然。此（事）我如此（憶）持。

The venerable ones are pure in this, which is why they are silent. Thus do I hold it.

Aniyat'uddeso Catuttho niṭṭhitā.

第四誦不定已結束。

The forth Section, Indefinite is finished.

Ime kho pan'āyasmanto, timsa nissaggiyā pācittiyā dhammā uddesaṃ āgacchanti.

尊者們，誦出這三十尼薩耆亞巴吉帝亞法來。

Venerable sirs, these thirty actions entailing forfeiture and confession come up for recitation.

1. Niṭṭhita-cīvarasmim bhikkhunā ubbhatasmim kaṭhine dasāha-paramaṃ atireka-cīvaraṃ dhāretabbaṃ. Taṃ atikkāmayato, nissaggiyaṃ pācittiyaṃ.

（當）比庫在衣已結束、咖提那（衣）已捨出，多餘的衣最多可以持有十日。超過那（期限）者，（犯）尼薩耆亞巴吉帝亞。

When a bhikkhu has finished his robe and the frame is dismantled (his kaṭhina privileges are ended), he is to keep extra robe-cloth ten days at most. Beyond that, it is to be forfeited and confessed.

2. Niṭṭhita-cīvarasmim bhikkhunā ubbhatasmim kaṭhine ekarattam'pi ce bhikkhu ti-cīvarena vippavaseyya, aññatra bhikkhu-sammutiyā, nissaggiyaṃ pācittiyaṃ.

(當)比庫在衣已結束、咖提那(衣)已捨出，假如比庫離三衣而宿，即使才一夜，除了比庫(僧甘馬)共許外，(犯)尼薩耆亞巴吉帝亞。

When a bhikkhu has finished his robe and the frame is dismantled: If he dwells apart from (any of) his three robes even for one night—unless authorized by the bhikkhus—it is to be forfeited and confessed.

3. Niṭṭhita-cīvarasmim bhikkhunā ubbhatasmim kathine bhikkhuno pan'eva akāla-cīvaram uppajjeyya, ākaṅkhamānena bhikkhunā paṭiggahetabbaṃ paṭiggahetvā khippameva kāretabbaṃ. No c'assa pāripūri māsa-paramaṃ tena bhikkhunā taṃ cīvaram nikkhipitabbaṃ, ūnassa pāripūriyā satiyā paccāsāya. Tato ce uttarim nikkhipeyya, satiyā'pi paccāsāya, nissaggiyaṃ pācittiyaṃ.

(當)比庫在衣已結束、咖提那(衣)已捨出，假如比庫得非時衣，想要的比庫可以接受。接受後應當儘快地做。假如不足，那位比庫最多可以存放該衣一個月，以存有期待而補足(那)不足的。假如從那(期限)存放超過者，即使存有期待，也(犯)尼薩耆亞巴吉帝亞。

When a bhikkhu has finished his robe and the frame is dismantled: Should out-of-season robe-cloth accrue to him, he may accept it if he so desires. Having accepted it, he is to make it up immediately (into a cloth requisite). If it should not be enough, he may lay it aside for a month at most if he has an expectation for filling the lack. If he should keep it beyond that, even when there is an expectation (for further cloth), it is to be forfeited and confessed.

4. Yo pana bhikkhu aññātikāya bhikkhuniyā purāṇa-cīvaram dhovāpeyya vā rajāpeyya vā ākoṭāpeyya vā, nissaggiyaṃ pācittiyaṃ.

凡是比庫，假如使非親戚的比庫尼洗、染或打舊衣者，(犯)尼薩耆亞巴吉帝亞。

Should any bhikkhu have a used robe washed, dyed, or beaten by a bhikkhuni unrelated to him, it is to be forfeited and confessed.

5. Yo pana bhikkhu aññātikāya bhikkhuniyā hatthato cīvaram paṭiggaṇheyya, aññatra pārivaṭṭakā, nissaggiyaṃ pācittiyaṃ.

凡是比庫，假如從非親戚的比庫尼手中接受衣，除了交換外，(犯)尼薩耆亞巴吉帝亞。

Should any bhikkhu accept robe-cloth from the hand of a bhikkhuni unrelated to him—unless it is in exchange—it is to be forfeited and confessed.

6. Yo pana bhikkhu aññātakam gahapatiṃ vā gahapatānīm vā cīvaram viññāpeyya, aññatra samayā, nissaggiyaṃ pācittiyaṃ. Tatthāyaṃ samayo: Acchinna-cīvaro vā hoti bhikkhu naṭṭha-cīvaro vā. Ayaṃ tattha samayo.

凡是比庫，假如向非親戚的居士或女居士乞衣，除了適時外，(犯)尼薩耆亞巴吉帝亞。這裡的適時是，比庫被奪衣或失去衣，此是這裡的適時。

Should any bhikkhu ask for robe-cloth from a man or woman householder unrelated to him—except at the proper occasion—it is to be forfeited and confessed. Here the proper occasion is this: The bhikkhu's robe has been snatched away or destroyed. This is the proper occasion here.

7. Tañce aññātako gahapati vā gahapatānī vā bahūhi cīvarehi abhihaṭṭhum pavāreyya, santar'uttara-paramaṃ tena bhikkhunā tato cīvaram sādītabbam. Tato ce uttarim sādīyeyya, nissaggiyaṃ pācittiyaṃ.

假如非親戚的居士或女居士，以多(件)衣向那位(被奪衣或失去衣的比庫)邀請可以恣意拿取，那位比庫最多可以從那(些)接受上、下衣。假如從那(規定)接受超過者，(犯)尼薩耆亞巴吉帝亞。

If that unrelated man or woman householder presents the bhikkhu with many robes (pieces of robe-cloth), he is to accept at most (enough for) an upper and a lower robe. If he accepts more than that, it is to be forfeited and confessed.

8. Bhikkhum pan'eva uddissa aññātakassa gahapatissa vā

gahapatāniyā vā cīvara-cetāpannam upakkhaṭam hoti: “Iminā cīvara-cetāpannena cīvaram cetāpetvā itthannāmam bhikkhum cīvarena acchādessāmī”ti, tatra ce so bhikkhu, pubbe appavārito, upasaṅkamtivā cīvare vikappam āpajjeyya: “Sādhu vata mam, āyasmā, iminā cīvara-cetāpannena evarūpam vā evarūpam vā cīvaram cetāpetvā acchādehī”ti, kalyāṇa-kamyatam upādāya, nissaggiyam pācittiyam.

(假如)非親戚的居士或女居士，指定為比庫準備衣資：「以這衣資購買衣後，我將送衣給某某比庫披覆。」假如那位比庫先前未受邀請，就前往那裡作衣的指示說：「賢友，實在很好！請你以此衣資購買如此如此的衣給我披覆。」欲求好而取著者，(犯)尼薩耆亞巴吉帝亞。

In case a man or woman householder unrelated (to the bhikkhu) prepares a robe fund for the sake of a bhikkhu, (thinking,) "Having purchased a robe with this robe fund, I will clothe the bhikkhu named so-and-so with a robe." If the bhikkhu, not previously invited, approaching (the householder) should make a stipulation with regard to the robe, (saying,) "It would be good indeed, sir, if you clothed me (with a robe), having purchased a robe of such-and-such a sort with this robe fund"—out of a desire for something fine—it is to be forfeited and confessed.

9. Bhikkhum pan'eva uddissa ubhinnaṃ aññatakānam gahapatīnam vā gahapatānīnam vā pacceka-cīvara-cetāpannāni upakkhaṭāni honti: “Imehi mayam pacceka-cīvara-cetāpannehi pacceka-cīvarāni cetāpetvā itthannāmam bhikkhum cīvarehi acchādessāmā”ti, tatra ce so bhikkhu, pubbe appavārito, upasaṅkamtivā cīvare vikappam āpajjeyya: “Sādhu vata mam, āyasmanto, imehi pacceka-cīvara-cetāpannehi evarūpam vā evarūpam vā cīvaram cetāpetvā acchādeṭha, ubho'va santā ekenā”ti, kalyāṇa-kamyatam upādāya, nissaggiyam pācittiyam.

(假如)兩位非親戚的居士或女居士，指定為比庫各別準備衣資：「我們以這些各別的衣資，購買各別的衣後，我們將送衣給某某比庫披覆。」假如那位比庫先前未受邀請，就前往那裡作衣的指示：「賢友們，實在很好！請你們以這些各別的衣資兩者（合）一，購買如此如此的衣給我披覆。」欲求好而取著者，（犯）尼薩耆亞巴吉帝亞。
In case two householders—men or women—prepare separate robe funds for the sake of a bhikkhu, (thinking,) "Having purchased separate robes with these separate robe funds of ours, we will clothe the bhikkhu named so-and-so with robes": If the bhikkhu, not previously invited, approaching (them) should make a stipulation with regard to the robe, (saying,) "It would be good indeed, sirs, if you clothe me (with a robe), having purchased a robe of such-and-such a sort with these separate robe funds, the two (funds) together for one (robe)"—out of a desire for something fine—it is to be forfeited and confessed.

10. Bhikkhum pan'eva uddissa rājā vā rāja-bhoggo vā brāhmaṇo vā gahapatiko vā dūtena cīvara-cetāpannam pahīyeya: "Iminā cīvara-cetāpannena cīvaram cetāpetvā itthannāmam bhikkhum cīvarena acchādehī"ti.

假如王、王臣、婆羅門或居士，以（派）使者（的方式）指定為比庫送衣資：「請你以這衣資，購買衣後，送衣給某某比庫披覆。」
In case a king, a royal official, a brahman or a householder sends a robe fund for the sake of a bhikkhu via a messenger (saying,) "Having purchased a robe with this robe fund, clothe the bhikkhu named so-and-so with a robe":

So ce dūto tam bhikkhum upasaṅkamitvā evarā vadeyya: "Idam kho, bhante, āyasantam uddissa cīvara-cetāpannam ābhatam patigaṇhātu āyasmā cīvara-cetāpannam"ti. Tena bhikkhunā so dūto evamassa vacanīyo: Na kho mayam, āvuso, cīvara-cetāpannam patigaṇhāma, cīvaraṅca kho mayam patigaṇhāma kālena kappiyan"ti.

假如該使者前往那位比庫（處）後如此說：「尊者，這是指定為尊者帶來的衣資，請尊者接受衣資。」該比庫應對那位使者如此說：「賢

友，我們不能接受衣資，我們（只）接受在適時和允許的衣。」

If the messenger, approaching the bhikkhu, should say, "This is a robe fund being delivered for the sake of the venerable one. May the venerable one accept this robe fund," then the bhikkhu is to tell the messenger: "We do not accept robe funds, my friend. We accept robes (robe-cloth) as are proper according to season."

So ce dūto taṃ bhikkhuṃ evaṃ vadeyya: "Atthi paṇ'āyasmato koci veyyāvaccakaro?" ti, cīvaratthikena, bhikkhave, bhikkhunā veyyāvaccakaro niddisitabbo, ārāmiko vā upāsako vā: "Eso kho, āvuso, bhikkhūnaṃ veyyāvaccakaro" ti.

假如該使者對那位比庫如此說：「尊者有執事人嗎？」諸比庫，需要衣的比庫應指出寺院居士或伍巴薩咖為執事人：「賢友，這位就是比庫們的執事人。」

If the messenger should say to the bhikkhu, "Does the venerable one have a steward?" then, bhikkhus, if the bhikkhu desires a robe, he may indicate a steward—either a monastery attendant or a lay follower—(saying,) "That, my friend, is the bhikkhus' steward."

So ce dūto taṃ veyyāvaccakaraṃ saññāpetvā, taṃ bhikkhuṃ upasaṅkamtivā evaṃ vadeyya: "Yaṃ kho, bhante, āyasmā veyyāvaccakaraṃ niddisi saññatto so mayā, upasaṅkamatu āyasmā kālena, cīvarena taṃ acchādessatī" ti, cīvaratthikena, bhikkhave, bhikkhunā veyyāvaccakaro upasaṅkamtivā dvattikkhattuṃ code-tabbo sāretabbo: "Attho me, āvuso, cīvarena" ti. Dvattikkhattuṃ codayamāno sārāyamāno taṃ cīvaraṃ abhinipphādeyya, icc'etaṃ kusalam.

假如該使者交代那位執事人後，前往那位比庫（處）如此說：「尊者，尊者所指出的執事人，我已經交代他了，請尊者在適時前往，他將送衣給您披覆。」諸比庫，需要衣的比庫前往執事人（處）後，可以催促二、三次，使憶念：「賢友，我需要衣。」假如在催促二、三次使憶念時，（成功）取得該衣，此是善；

If the messenger, having instructed the steward and going to the bhikkhu, should say, "I have instructed the steward the venerable one indicated. May the venerable one go (to him) and he will clothe you with a robe in season," then the bhikkhu, desiring a robe and approaching the steward, may prompt and remind him two or three times, "I have need of a robe." Should (the steward) produce the robe after being prompted and reminded two or three times, that is good.

No ce abhinipphādeyya, catukkhattum, pañcakkhattum, chakkhattuparamaṃ tuṇhī-bhūtena uddissa ṭhātabbāṃ. Catukkhattum, pañcakkhattum, chakkhattu-paramaṃ tuṇhī bhūto uddissa tiṭṭhamāno taṃ cīvaraṃ abhinipphādeyya, icc'etaṃ kusalam. Tato ce uttarim vāyamamāno taṃ cīvaraṃ abhinipphādeyya, nissaggiyaṃ pācittiyaṃ.

假如沒有（成功）取得，可以四次、五次、最多六次為那（目的）靜默地站著。假如在四次、五次、最多六次為該（目的）靜默地站著時，（成功）取得那件衣，此是善；假如從那（規定）努力超過（成功）而取得該衣，（犯）尼薩耆亞巴吉帝亞。

If he does not produce the robe, (the bhikkhu) should stand in silence four times, five times, six times at most for that purpose. Should (the steward) produce the robe after (the bhikkhu) has stood in silence for the purpose four times, five times, six times at most, that is good. If he should not produce the robe (at that point), should he then produce the robe after (the bhikkhu) has endeavored further than that, it is to be forfeited and confessed.

No ce abhinipphādeyya, yat'assa cīvara-cetāpannaṃ ābhataṃ tattha sāmaṃ vā gantabbāṃ dūto vā pāhetabbo: "Yaṃ kho tumhe, āyasmanto, bhikkhuṃ uddissa cīvara-cetāpannaṃ paṇiṭṭha na taṃ tassa bhikkhuno kiñci atthaṃ anubhoti. Yuñjant'āyasmanto sakaṃ, mā vo sakaṃ vinassā"ti. Ayaṃ tattha sāmīci.

假如沒有（成功）取得，應當自己去或派遣使者到為那位（比庫）帶來衣資之處：「你們曾經指定為比庫送衣資，該比庫沒有從那（衣

資) 得到任何利益。賢友們，要回自己的(財物)，不要失去你們自己的。」此在這裡是如法。

If he should not produce (the robe), then the bhikkhu himself should go to the place from which the robe fund was brought, or a messenger should be sent (to say,) "The robe fund that you, venerable sirs, sent for the sake of the bhikkhu has given no benefit to the bhikkhu at all. May the you be united with what is yours. May what is yours not be lost." This is the proper course here.

Cīvara-Vaggo Paṭhamo

第一衣品

The first Chapter, on Robes

11. Yo pana bhikkhu kosiya-missakaṃ santhataṃ kāraṇeṃ, nissaggiyaṃ pācittiyaṃ.

凡是比庫，假如(令)做混雜有蠶絲的敷具者，(犯)尼薩耆亞巴吉帝亞。

Should any bhikkhu have a felt (blanket/rug) made of a mixture containing silk, it is to be forfeited and confessed.

12. Yo pana bhikkhu suddha-kāḷakānaṃ eḷaka-lomānaṃ santhataṃ kāraṇeṃ, nissaggiyaṃ pācittiyaṃ.

凡是比庫，假如以純黑色羊毛(令)做敷具者，(犯)尼薩耆亞巴吉帝亞。

Should any bhikkhu have a felt (blanket/rug) made of pure black wool, it is to be forfeited and confessed.

13. Navānaṃ pana bhikkhunaṃ santhataṃ kārayamaṇena dve bhāgā suddha-kāḷakānaṃ eḷaka-lomānaṃ ādātābbaṃ, tatiyaṃ odātānaṃ, catutthaṃ gocariyaṇaṃ. Anādā ce bhikkhu dve bhāge suddha-kāḷakānaṃ eḷaka-lomānaṃ, tatiyaṃ odātānaṃ, catutthaṃ gocariyaṇaṃ, navānaṃ santhataṃ kāraṇeṃ, nissaggiyaṃ pācittiyaṃ.

當比庫(令)做新敷具時，應當取兩部分純黑色的羊毛，第三(部

分) 白色, 第四 (部分) 黃褐色。假如比庫不取兩部分純黑色的羊毛, 第三 (部分) 白色, 第四 (部分) 黃褐色 (令) 做新敷具者, (犯) 尼薩耆亞巴吉帝亞。

When a bhikkhu is having a new felt (blanket/rug) made, two parts of pure black wool are to be incorporated, a third (part) of white, and a fourth of brown. If a bhikkhu should have a new felt (blanket/rug) made without incorporating two parts of pure black wool, a third of white, and a fourth of brown, it is to be forfeited and confessed.

14. Navam̐ pana bhikkhunā santhataṃ kārāpetvā chabbassāni dhāretabbari. Orena ce channam̐ vassānam̐, tam̐ santhataṃ vissajjetvā vā avissajjetvā vā, aññam̐ navam̐ santhataṃ kārāpeyya, aññatra bhikkhu sammutiyā, nissaggiyam̐ pācittiyam̐.

當比庫 (令) 做新敷具後應持用六年。在六年內無論捨或未捨該敷具, 假如 (令) 做其它新敷具者, 除了比庫 (僧甘馬) 共許外, (犯) 尼薩耆亞巴吉帝亞。

When a bhikkhu has had a new felt (blanket/rug) made by, he is to be kept for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then—unless he has been authorized by the bhikkhus—it is to be forfeited and confessed.

15. Nisīdana-santhataṃ pana bhikkhunā kārayamānena purāṇa-santhatassa sāmantaṃ sugata-vidatthi ādātabbā, dubbaṇṇa-karaṇāya. Anādā ce bhikkhu purāṇa-santhatassa sāmantaṃ sugata-vidatthim̐ navam̐ nisīdana-santhataṃ kārāpeyya, nissaggiyam̐ pācittiyam̐.

當比庫 (令) 做坐敷具時, 應從舊敷具的邊緣取一善逝張手, 爲了作壞色。假如不從舊敷具的邊緣取一善逝張手, 而 (令) 做新坐敷具者, (犯) 尼薩耆亞巴吉帝亞。

When a bhikkhu is having felt sitting rug made, a piece of old felt a sugata span [25 cm.] on each side is to be incorporated for the sake of discoloring it. If without incorporating a piece of old felt a sugata span on each side, a bhikkhu should have a new felt sitting rug made, it is to

be forfeited and confessed.

16. Bhikkhuno pan'eva addhāna-magga paṭipannassa eḷaka-lomāni uppajjeyyum, ākaṅkhamānena bhikkhunā paṭiggahetabbāni paṭiggahetvā tiyojana-paramaṃ sahatthā haritabbāni, asante hārake. Tato ce uttarim hareyya, asante'pi hārake, nissaggiyaṃ pācittiyaṃ.

假如比庫在遊行途中獲得羊毛，想要的比庫可以接受。接受後，在沒有運持者（時），比庫最多可以親手運持三由旬。假如從那（規定）運持超過者，即使在沒有運持者，也（犯）尼薩耆亞巴吉帝亞。

Should wool accrues to a bhikkhu as he is going on a journey, he may accept it if he so desires. Having accepted it, he may carry it by hand—there being no one else to carry it—three leagues [48 km.=30 miles] at most. If he should he carry it farther than that, even if there is no one else to carry it, it is to be forfeited and confessed.

17. Yo pana bhikkhu aññātikāya bhikkhuniyā eḷaka-lomāni dhovāpeyya vā rajāpeyya vā vijāpeyya vā, nissaggiyaṃ pācittiyaṃ.

凡是比庫，假如使非親戚的比庫尼洗、染或梳羊毛者，（犯）尼薩耆亞巴吉帝亞。

Should any bhikkhu have wool washed, dyed, or carded by a bhikkhuni unrelated to him, it is to be forfeited and confessed.

18. Yo pana bhikkhu jāta-rūpa-rajataṃ uggaṇheyya vā uggaṇhāpeyya vā upanikkhittaṃ vā sādiyeyya, nissaggiyaṃ pācittiyaṃ.

凡是比庫，假如提取金銀（錢）、使令提取，或同意放在近處者，（犯）尼薩耆亞巴吉帝亞。

Should any bhikkhu take gold and silver, or have it accepted, or consent to its being deposited (near him), it is to be forfeited and confessed.

19. Yo pana bhikkhu nānappakāraṃ rūpiya-samvo-hāraṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.

凡是比庫，假如從事各種金錢交易者，（犯）尼薩耆亞巴吉帝亞。

Should any bhikkhu engage in various types of monetary exchange, it (the income) is to be forfeited and confessed.

20. Yo pana bhikkhu nānappakāraṁ kaya-vikkayaṁ samāpajjeyya, nissaggiyaṁ pācittiyaṁ.

凡是比庫，假如從事各種買賣者，(犯)尼薩耆亞巴吉帝亞。

Should any bhikkhu engage in various types of trade, it (the article obtained) is to be forfeited and confessed.

Kosiyā-Vaggo Dutīyo

第二蠶絲品

The second Chapter, on Silk

21. Dasāha-paramaṁ atireka-patto dhāretabbo. Taṁ atikkāmayato, nissaggiyaṁ pācittiyaṁ.

多餘的鉢最多可以持有十日。超過那(期限)者，(犯)尼薩耆亞巴吉帝亞。

An extra alms bowl may be kept ten days at most. Beyond that, it is to be forfeited and confessed.

22. Yo pana bhikkhu ūna-pañca-bandhanena pattena aññaṁ navāṁ pattāṁ cetāpeyya, nissaggiyaṁ pācittiyaṁ.

Tena bhikkhunā so patto bhikkhu parisāya nissajjitabbo, yo ca tassā bhikkhu parisāya patta pariyanto so tassa bhikkhuno padātabbo: "Ayaṁ te, bhikkhu, patto yāva bhedanāya dhāretabbo"ti. Ayaṁ tattha sāmīci.

凡是比庫，假如以未滿五補綴的鉢換取其它新鉢者，(犯)尼薩耆亞巴吉帝亞。該鉢應由那位比庫在比庫眾中捨，而該比庫眾最後的鉢應給與那位比庫(說)：「比庫，這是你的鉢，應持(用)到破(為止)。」此在這裡是如法。

Should a bhikkhu with an alms bowl having fewer than five mends ask for another new bowl, it is to be forfeited and confessed. The bowl is to be forfeited by the bhikkhu to the company of bhikkhus. That company of bhikkhus' final bowl should be presented to the bhikkhu, (saying,) "This,

bhikkhu, is your bowl. It is to be kept until broken." This is the proper procedure here.

23. Yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāyanīyāni bhesajjāni, seyyath'īdaṃ: Sappi, nava-nītaṃ, telaṃ, madhu, phāṇitaṃ; tāni paṭiggahetvā sattāha-paramaṃ sannidhi-kāraṃ paribhuñjitabbāni. Taṃ atikkāmayato, nissaggiyaṃ pācittiyaṃ.

凡諸生病比庫所服用的藥品，這即是：熟酥、生酥、油、蜂蜜、糖。接受那些（藥）後，最多可以儲存七日服用，超過那（期限）者，（犯）尼薩耆亞巴吉帝亞。

There are these tonics to be taken by sick bhikkhus: ghee, fresh butter, oil, honey, sugar/molasses. Having been received, they are to be used from storage seven days at most. Beyond that, they are to be forfeited and confessed.

24. 'Māso seso gimhānaṃ'ti bhikkhunā vassika-sāṭhika-cīvaraṃ pariyesitabbaṃ 'addhamāso seso gimhānaṃ'ti katvā nivāsetabbaṃ. Orena ce 'māso seso gimhānaṃ'ti vassika-sāṭhika-cīvaraṃ pariyeseyya oren 'addhamāso seso gimhānaṃ'ti katvā nivāseyya, nissaggiyaṃ pācittiyaṃ.

「熱季最後一個月」比庫可以尋求雨浴衣；「熱季最後半個月」做（好）後可以著用。假如在「熱季最後一個月」之前就尋求雨浴衣；假如在「熱季最後半個月」之前做好而著用者，（犯）尼薩耆亞巴吉帝亞。

When a month is left to the hot season, a bhikkhu may seek a rains-bathing cloth. When a half-month is left to the hot season, (the cloth) having been made, may be worn. If when more than a month is left to the hot season he should seek a rains-bathing cloth, (or) when more than a half-month is left to the hot season, (the cloth) having been made should be worn, it is to be forfeited and confessed.

25. Yo pana bhikkhu bhikkhussa sāmāṃ cīvaraṃ datvā, kupito anattamaṇo, acchindeyya vā acchindāpeyya vā, nissaggiyaṃ pācittiyaṃ.

凡是比庫自己施衣給比庫後，忿怒、不喜，假如奪取或使令奪取者，（犯）尼薩耆亞巴吉帝亞。

Should any bhikkhu—having himself given a robe-cloth to (another) bhikkhu, and then being angered and displeased—snatch it back or have it snatched back, it is to be forfeited and confessed.

26. Yo pana bhikkhu sāmāṃ suttāṃ viññā petvā tantavāyehi cīvaraṃ vāyāpeyya, nissaggiyaṃ pācittiyaṃ. 凡是比庫自己乞線後，假如使諸織匠織衣者，（犯）尼薩耆亞巴吉帝亞。

Should any bhikkhu, having requested thread, have a robe-cloth woven by weavers, it is to be forfeited and confessed.

27. Bhikkhuṃ pan'eva uddissa aññātaḥ gahapati vā gahapatānī vā tantavāyehi cīvaraṃ vāyāpeyya, tatra ce so bhikkhu, pubbe appavārito, tantavāye upasaṅkamitvā cīvare vikappaṃ āpajjeyya: “Idaṃ kho, āvuso, cīvaraṃ maṃ uddissa vīyati. Āyataṅca karotha, vitthataṅca appitaṅca suvītaṅca suppavāyitaṅca suvilekhitaṅca suvitacchitaṅca karotha, app'eva nāma mayam'pi āyasmantānaṃ kiñci-mattaṃ anupadajjeyyāma”ti, evaṅca so bhikkhu vatvā kiñci-mattaṃ anupadajjeyya, antamaso piṇḍapāta-mattaṃ'pi, nissaggiyaṃ pācittiyaṃ.

如果非親戚的居士或女居士，指定使諸織匠為比庫織衣。假如那位比庫先前未受邀請，就前往諸織匠那裡作衣的指示：「賢友們，這件衣是指定為我織的，請你們做得長、寬、堅固、善織、善編織、善刮平，以及做得使極平滑，或許我們會送某物品給賢友你們的。」當該比庫如此說了之後，假如給與某些物品，乃至鉢食之量，也（犯）尼薩耆亞巴吉帝亞。

In case a man or woman householder unrelated (to the bhikkhu) has robe-cloth woven by weavers for the sake of a bhikkhu, and if the bhikkhu, not previously invited (by the householder), having approached the weavers, should make stipulations with regard to the cloth, (saying,) "This cloth, friends, is to be woven for my sake. Make it long, make it broad, tightly woven, well woven, well spread, well scraped, well

smoothed, and perhaps I may reward you with a little something;" and should the bhikkhu, having said that, reward them with a little something, even as much as almsfood, it (the cloth) is to be forfeited and confessed.

28. Dasāhā-nāgataṃ kattika-temāsika-puṇṇamaṃ, bhikkhuno pan'eva acceka-cīvaraṃ uppajjeyya, accekaṃ maññamānena bhikkhunā paṭiggahetabbaṃ paṭiggahetvā yāva cīvara-kāla-samayaṃ nikkhipitabbaṃ. Tato ce uttarim nikkhipeyya, nissaggiyaṃ pācittiyaṃ.

在未到咖提咖（雨季第三）月的滿月（之前）十天，假如比庫有急施衣，知道急施衣的比庫可以接受，接受後直到衣時可以存放，假如從那（期限）存放超過者，（犯）尼薩耆亞巴吉帝亞。

Ten days prior to the third-month Kattika full moon, should robe-cloth offered in urgency accrue to a bhikkhu, he is to accept it if he regards it as offered in urgency. Once he has accepted it, he may keep it throughout the robe season. Beyond that, it is to be forfeited and confessed.

29. Upavassaṃ kho pana kattika-puṇṇamaṃ, yāni kho pana tāni āraññakāni senāsanāni, sāsaṅka-sammatāni sappati-bhayāni; tathā-rūpesu bhikkhu senāsanesu viharanto ākaṅkhamāno tiṇṇaṃ cīvarānaṃ aññatarānaṃ cīvaraṃ antaraghare nikkhipeyya, siyācatassa bhikkhuno kocideva paccayo tena cīvarena vippavāsāya, chāratta-paramaṃ tena bhikkhunā tena cīvarena vippavasi tabbaṃ. Tato ce uttarim vippavaseyya, aññatra bhikkhu sammutiyā, nissaggiyaṃ pācittiyaṃ.

住了雨安居在咖提咖（雨季第四）月的滿月，在公認具有危險、恐怖、阿蘭若住處，當比庫在如此的住處居住時，（如果）希望，他可以於三衣中隨留一衣放在村舍內。當有某因緣那位比庫可以離該衣而宿，那位比庫最多可以離該衣六夜而宿。假如從那（規定）離宿超過者，除了比庫（僧甘馬）共許外，（犯）尼薩耆亞巴吉帝亞。

There are wilderness lodgings that are considered dubious and risky. A

bhikkhu living in such lodgings after having observed the Kattika full moon may keep any one of his three robes in a village if he so desires. Should he have any reason to live apart from the robe, he may do so for six nights at most. If he should live apart from it beyond that—unless authorized by the bhikkhus—it is to be forfeited and confessed.

30. Yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ attano pariṇāmeyya, nissaggiyaṃ pācittiyaṃ.

凡是比庫，明知要（欲施）向僧團的所得，假如廻入自己者，（犯）尼薩耆亞巴吉帝亞。

Should any bhikkhu knowingly divert to himself gains that had been allocated for a Community, they are to be forfeited and confessed.

Patta-Vaggo Tatiyo

第三鉢品

The third Chapter, on Bowls

Uddiṭṭhā kho, āyāsmanto, timsa nissaggiyā pācittiyā dhammā.

尊者們，已經誦（出）三十尼薩耆亞巴吉帝亞法了。

Venerable sirs, the thirty actions entailing forfeiture and confession have been recited.

Tatth'āyasmante pucchāmi: 'Kacci'ttha parisuddhā?'

在此我問尊者們：「在此是否清淨？」

Thus I ask the venerable ones: Are you pure in this?

Dutiyam'pi, pucchāmi: 'Kacci'ttha parisuddhā?'

第二次我再問：「在此是否清淨？」

For the second time, I ask: Are you pure in this?

Tatth'āyasmante pucchāmi: 'Kacci'ttha parisuddhā?'

第三次我再問：「在此是否清淨？」

For the third time, I ask: Are you pure in this?

Parisuddh'etth'āyasmanto, tasmā tuṅhī. Evam'etaṃ

dhārayāmi' ti.

在此尊者們是清淨的，因此默然。此（事）我如此（憶）持。

The venerable ones are pure in this, which is why they are silent. Thus do I hold it.

Timsa Nissaggiyā Pācittiyā Dhammā nitthitā.

三十尼薩耆亞巴吉帝亞法已結束。

The fifth Section, Forfeiture and Confession Actions is finished.

Ime kho pan'āyasmanto, dve-navuti pācittiyā dhammā
uddesaṃ āgacchanti.

尊者們，誦出這九十二巴吉帝亞法來。

Venerable sirs, these ninety-two actions entailing confession come up for recitation.

1. Sampajāna-musāvāde, pācittiyāṃ.

知而妄語者，（犯）巴吉帝亞。

A deliberate lie is to be confessed.

2. Omasavāde, pācittiyāṃ.

辱罵語者，（犯）巴吉帝亞。

An insult is to be confessed.

3. Bhikkhu-pesuṇṇe, pācittiyāṃ.

離間比庫者，（犯）巴吉帝亞。

Malicious tale-bearing among bhikkhus is to be confessed.

4. Yo pana bhikkhu anupasampannaṃ padaso dhammaṃ
vāceyya, pācittiyāṃ.

凡是比庫，假如與未受具戒者同句教誦法者，（犯）巴吉帝亞。

Should any bhikkhu have an unordained person recite Dhamma line by line (with him), it is to be confessed.

5. Yo pana bhikkhu anupasampannena uttariṃ diratta-

tirattaṃ saha seyyaṃ kappeyya, pācittiyaṃ.

凡是比庫，假如與未受具戒者同宿超過兩、三夜者，(犯)巴吉帝亞。
Should any bhikkhu lie down together (in the same dwelling) with an unordained person for more than two or three (consecutive) nights, it is to be confessed.

6. Yo pana bhikkhu mātugāmena saha seyyaṃ kappeyya, pācittiyaṃ.

凡是比庫，假如與女人同宿者，(犯)巴吉帝亞。
Should any bhikkhu lie down together (in the same dwelling) with a woman, it is to be confessed.

7. Yo pana bhikkhu mātugāmassa uttariṃ chappañca-vācāhi dhammaṃ deseyya, aññatra viññunā purisaviggahena, pācittiyaṃ.

凡是比庫，假如為女人說法超過五、六語，除了有智男子(在場)外，(犯)巴吉帝亞。
Should any bhikkhu teach more than five or six sentences of Dhamma to a woman—unless a knowledgeable man is present—it is to be confessed.

8. Yo pana bhikkhu anupasampannassa uttari-manussa-dhammaṃ āroceyya, bhūtasmiṃ, pācittiyaṃ.

凡是比庫實得上人法，假如向未受具戒者說者，(犯)巴吉帝亞。
Should any bhikkhu report (his own) superior human state to an unordained person, when it is factual, it is to be confessed.

9. Yo pana bhikkhu bhikkhussa duṭṭhullaṃ āpattiṃ anupasampannassa āroceyya, aññatra bhikkhu sammutiyā, pācittiyaṃ.

凡是比庫，假如將比庫的粗惡罪向未受具戒者說，除了比庫(僧)共許外，(犯)巴吉帝亞。
Should any bhikkhu report (another) bhikkhu's serious offense to an unordained person—unless authorized by the bhikkhus—it is to be confessed.

10. Yo pana bhikkhu paṭhavim̐ khaṇeyya vā khaṇāpeyya vā, pācittiyam̐.

凡是比庫，假如掘地，或使令掘者，(犯)巴吉帝亞。

Should any bhikkhu dig soil or have it dug, it is to be confessed.

Musāvāda-Vaggo Paṭhamo

第一妄語品

The first Chapter, on Lies

11. Bhūtagāma-pātavyatāya, pācittiyam̐.

破壞(草木)生物村者，(犯)巴吉帝亞。

The damaging of a living plant is to be confessed.

12. Aññavādake vihesake, pācittiyam̐.

(以)異語(答非所問)，(或默然)惱亂者，(犯)巴吉帝亞。

Evasive speech and causing frustration are to be confessed.

13. Ujjhāpanake khīyanake, pācittiyam̐.

輕賤(或)嫌毀者，(犯)巴吉帝亞。

Criticizing or complaining (about a Community official) is to be confessed.

14. Yo pana bhikkhu saṅghikaṃ mañcam̐ vā pīṭham̐ vā bhisim̐ vā koccham̐ vā ajjhokāse santharivā vā santharāpetvā vā taṃ pakkamanto n'eva uddhareyya na uddharāpeyya anāpucchā vā gaccheyya, pācittiyam̐.

凡是比庫，在露地鋪設或使令鋪設僧團的床、椅子、床墊或椅墊後，在離開時假如不收舉取那(床等)、也不使令收舉，或未囑咐而離去者，(犯)巴吉帝亞。

Should any bhikkhu set a bed, bench, mattress, or stool belonging to the Community out in the open—or have it set out—and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.

15. Yo pana bhikkhu saṅghike vihāre seyyam̐ santharivā

vā santharāpetvā vā taṃ pakkamanto n'eva uddhareyya na uddharāpeyya anāpucchāvā gaccheyya, pācittiyaṃ.

凡是比庫，在僧團的住處敷設或使令鋪設臥具後，在離開時假如不收舉取那（臥具）、也不使令收舉，或未囑咐而離去者，（犯）巴吉帝亞。

Should any bhikkhu, having set out bedding in a dwelling belonging to the Community—or have it set out—and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.

16. Yo pana bhikkhu saṅghike vihāre jānaṃ pubbūpagataṃ bhikkhuṃ anupakhajja seyyaṃ kappeyya: 'Yassa sambādho bhavissati so pakkamissatī'ti, etadeva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

凡是比庫，在僧團的住處，假如明知有先到的比庫強入止宿：「他將由於擁擠而離開。」以此因緣而作，而非其它者，（犯）巴吉帝亞。
Should any bhikkhu knowingly lie down in a dwelling belonging to the Community so as to intrude on a bhikkhu who arrived there first, (thinking,) "Whoever finds it confining will go away"—doing it for that reason and no other—it is to be confessed.

17. Yo pana bhikkhu bhikkhuṃ, kupito anattamano, saṅghikā vihārā nikkaddheyya vā nikkaddhāpeyya vā, pācittiyaṃ.

凡是比庫忿怒、不喜，假如將比庫從僧團的住處趕出，或使令趕出者，（犯）巴吉帝亞。

Should any bhikkhu, angered and displeased, evict a bhikkhu from a dwelling belonging to the Community—or have him evicted—it is to be confessed.

18. Yo pana bhikkhu saṅghike vihāre upari-vehāsa-kuṭiyā āhacca-pādakam mañcaṃ vā pīṭhaṃ vā abhinisīdeyya vā abhinipajjeyya vā, pācittiyaṃ.

凡是比庫，在僧團的住處，假如在閣樓（放身急）坐或臥於上層可拆卸腳的床或椅子者，（犯）巴吉帝亞。

Should any bhikkhu sit or lie down on a bed or bench with detachable legs on an (unplanked) loft in a dwelling belonging to the Community, it is to be confessed.

19. Mahallakam pana bhikkhunā vihāram kārayamānena yāva dvāraḥkosā aggalaṭṭhapanāya āloka-sandhi-parikkammāya dvatticchadanassa pariyañam, appaharite ṭhitena, adhiṭṭhātabbaram. Tato ce uttarim appaharite'pi ṭhito adhiṭṭhaheyya, pācittiyam.

當比庫（令）建造大住處時，爲了固定門框（可以在開門所及的周圍一再地塗抹牆壁），爲了留置窗口（，也可以在窗框的周圍一再地塗抹牆壁）。應當站在沒有農作物處指示，以圍式（蓋法）可以（覆蓋）屋頂兩、三層，假如從那（規定）指示超過者，即使站在沒有農作物處（指示），也（犯）巴吉帝亞。

When a bhikkhu is having a large dwelling built, he may supervise two or three layers of facing to plaster the area around the window frame and reinforce the area around the door frame the width of the door opening, while standing where there are no crops to speak of. Should he supervise more than that, even if standing where there are no crops to speak of, it is to be confessed.

20. Yo pana bhikkhu jānam sappāṇakam udakam tiñam vā mattikam vā siñceyya vā siñcāpeyya vā, pācittiyam.

凡是比庫知道水有生物，假如澆草或土，或使令澆者，（犯）巴吉帝亞。

Should any bhikkhu knowingly pour water containing living beings—or have it poured—on grass or on clay, it is to be confessed.

Bhūtagāma-Vaggo Dutīyo

第二生物村品

The second Chapter, on Living Plants

21. Yo pana bhikkhu asammato bhikkhuniyo ovadeyya, pācittiyam.

凡是比庫未經（僧甘馬）選派，假如教誡諸比庫尼者，（犯）巴吉帝亞。

Should any bhikkhu, unauthorized, exhort the bhikkhunis, it is to be confessed.

22. Sammato'pi ce bhikkhu atthaṅgate suriye bhikkhuniyo ovadeyya, pācittiyaṃ.

即使被選派，假如比庫在日落教誡諸比庫尼者，（犯）巴吉帝亞。

Should any bhikkhu, even if authorized, exhort the bhikkhunis after sunset, it is to be confessed.

23. Yo pana bhikkhu bhikkhunū-passayaṃ upasaṅkamitvā bhikkhuniyo ovadeyya, aññatra samayā, pācittiyaṃ. Tatthāyaṃ samayo: Gilānā hoti bhikkhunī. Ayaṃ tattha samayo.

凡是比庫，假如前往諸比庫尼的住處教誡諸比庫尼者，除了適時外，（犯）巴吉帝亞。這裡的適時是：比庫尼生病了。此是這裡的適時。
Should any bhikkhu, having gone to the bhikkhunis' quarters, exhort the bhikkhunis—except at the proper occasion—it is to be confessed. Here the proper occasion is this: A bhikkhuni is ill. This is the proper occasion here.

24. Yo pana bhikkhu evaṃ vadeyya: “Āmisa-hetu therā bhikkhū bhikkhuniyo ovaḍanti”ti, pācittiyaṃ.

凡是比庫，假如如此說：「諸比庫爲了利養因緣而教誡諸比庫尼」者，（犯）巴吉帝亞。

Should any bhikkhu say that the bhikkhus exhort the bhikkhunis for the sake of worldly gain, it is to be confessed.

25. Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaram dadeyya, aññatra pārivattakā, pācittiyaṃ.

凡是比庫，假如送衣給非親戚的比庫尼，除了交換外，（犯）巴吉帝亞。

Should any bhikkhu give robe-cloth to a bhikkhuni unrelated to him—except in exchange—it is to be confessed.

26. Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaram

sibbeyya vā sabbāpeyya vā, pācittiyam.

凡是比庫，假如爲非親戚的比庫尼縫衣，或使令縫者，(犯)巴吉帝亞。

Should any bhikkhu sew a robe or have it sewn for a bhikkhuni unrelated to him, it is to be confessed.

27. Yo pana bhikkhu bhikkhuniyā saddhim samvidhāya ek'addhāna-maggam paṭipajjeyya, antamaso gāmantaram' pi, aññatra samayā, pācittiyam.

凡是比庫，假如與比庫尼相約在同一旅途而行者，乃至村落間，除了適時外，(犯)巴吉帝亞。

Should any bhikkhu, by arrangement, travel together with a bhikkhuni even for the interval between one village and the next—except at the proper occasion—it is to be confessed.

Tatthāyam samayo: Sattha-gamanīyo hoti maggo, sāsānka-sammato sappaṭibhayo. Ayam tattha samayo.

這裡的適時是：(這是一條)應與商旅隊同行，(以及)公認具有危險、恐怖的道路，此是這裡的適時。

Here the proper occasion is this: The road is to be traveled by caravan and is considered dubious and risky. This is the proper occasion here.

28. Yo pana bhikkhu bhikkhuniyā saddhim samvidhāya ekam nāvam abhirūtheyya uddhagāminim vā adhogāminim vā, aññatra tiriyaṃ taraṇāya, pācittiyam.

凡是比庫，假如與比庫尼相約，搭乘同一條船往上游或往下游航行者，除了橫渡外，(犯)巴吉帝亞。

Should any bhikkhu, by arrangement, get in the same boat with a bhikkhuni going upstream or downstream—except to cross over to the other bank—it is to be confessed.

29. Yo pana bhikkhu jānam bhikkhunī-paripācitam piṇḍapātam bhunṇeyya, aññatra pubbe gihī-samārambhā, pācittiyam.

凡是比庫，知道比庫尼所促成的鉢食，假如食用者，除了居士們先

前已有意（供養）外，（犯）巴吉帝亞。

Should any bhikkhu knowingly eat almsfood donated through the prompting of a bhikkhuni—except for food that householders had already intended for him—it is to be confessed.

30. Yo pana bhikkhu bhikkhuniyā saddhim eko ekāya raho nisajjam kappeyya, pācittiyam.

凡是比庫，假如單獨與一比庫尼祕密地共坐者，（犯）巴吉帝亞。

Should any bhikkhu sit in private, alone with a bhikkhuni, it is to be confessed.

Bhikkhunovāda-Vaggo Tatiyo

第三教誡比庫尼品

The third chapter, on Exhortation

31. Agilānena bhikkhunā eko āvasathapiṇḍo bhuñjitabbo. Tato ce uttarim bhuñjeyya, pācittiyam.

在普施食的住處，無病比庫可以食用一次，假如從那（規定）食用超過者，（犯）巴吉帝亞。

A bhikkhu who is not ill may eat one meal at a public alms center. If he should eat more than that, it is to be confessed.

32. Gaṇabhojane, aññatra samayā, pācittiyam. Tatthāyam samayo: Gilāna-samayo, cīvara-dāna-samayo, cīvara-kāra-samayo, addhāna-gamana-samayo, nāvābhirūhana-samayo, mahā-samayo, samaṇa-bhatta-samayo. Ayam tattha samayo.

成眾受食者，除了適時外，（犯）巴吉帝亞。這裡的適時是：生病時，施衣時，做衣時，旅行時，乘船時，大眾（會）時，沙門（施）食時，此是這裡的適時。

A group meal—except at the proper occasions—is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth, a time of making robes, a time of going on a journey, a time of embarking on a boat, a great occasion, a time when the meal is supplied by contemplatives. These are the proper occasions here.

33. Parampara-bhojane, aññātra samayā, pācittiyam. Tatthāyam samayo: Gilāna-samayo, cīvara-dāna-samayo, cīvara-kāra-samayo. Ayam tattha samayo.

展轉（已受邀請，食餘主）食者，除了適時外，（犯）巴吉帝亞。這裡的適時是：生病時，施衣時，做衣時，此是這裡的適時。

An out-of-turn meal—except on the proper occasions—is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth, a time of making robes. These are the proper occasions here.

34. Bhikkhum pan'eva kulam upagatam pūvehi vā manthehi vā abhihaṭṭhum pavāreyya, ākaṅkhamānena bhikkhunā dvatti-patta-pūrā paṭiggahetabbā. Tato ce uttarim paṭiggaṇheyya, pācittiyam. Dvatti-patta-pūre paṭiggahetvā tato nīharitvā bhikkhūhi saddhim samvibhajitabbam. Ayam tattha sāmīci.

當比庫前往俗家，假如以餅或炒糧邀請可以隨意取用，想要的比庫可以接受兩、三滿鉢，假如從那（規定）接受超過者，（犯）巴吉帝亞。接受兩、三滿鉢後，應從那（裡）帶回與諸比庫分享。此在這裡是如法。

In case a bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two-or-three bowlfuls and having taken them from there, he is to share them among the bhikkhus. This is the proper course here.

35. Yo pana bhikkhu, bhuttāvī pavārito, anatirittam khādanīyam vā bhojanīyam vā khādeyya vā bhuñjeyya vā, pācittiyam.

凡是比庫已食滿足，假如咀嚼或食用未作餘食法的副食或主食者，（犯）巴吉帝亞。

Should any bhikkhu, having eaten and turned down an offer (of further food), chew or consume staple or non-staple food that is not left over, it is to be confessed.

36. Yo pana bhikkhu bhikkhum, bhuttāvim pavāritam, anatirittena khādanīyena vā bhojanīyena vā abhihaṭṭhum pavāreyya: “Handa, bhikkhu, khāda vā bhuñja vā”ti, jānam āsādan’āpekkho, bhuttasmim, pācittiyam.

凡是比庫知道比庫已食滿足，假如以未作餘食法的副食或主食拿去邀請：「來，比庫，咀嚼或食用。」欲使（他犯）而指責者，在（他）食用，（犯）巴吉帝亞。

Should any bhikkhu, knowingly and wishing to find fault, present staple or non-staple food he has brought to a bhikkhu who has eaten and turned down an offer (for further food), (saying,) "Here, bhikkhu, chew or consume this"—when it has been eaten, it is to be confessed.

37. Yo pana bhikkhu vikāle khādanīyam vā bhojanīyam vā khādeyya vā bhuñjeyya vā, pācittiyam.

凡是比庫，假如非時咀嚼或食用副食或主食者，（犯）巴吉帝亞。

Should any bhikkhu chew or consume staple or non-staple food at the wrong time, it is to be confessed.

38. Yo pana bhikkhu sannidhi-kāraṇam khādanīyam vā bhojanīyam vā khādeyya vā bhuñjeyya vā, pācittiyam.

凡是比庫，假如咀嚼或食用經儲存的副食或主食者，（犯）巴吉帝亞。

Should any bhikkhu chew or consume stored-up staple or non-staple food, it is to be confessed.

39. Yāni kho pana tāni pañīta-bhojanāni, seyyath’idaṃ: Sappi, navanītam, telam, madhu, phaṇitam, maccho, maṃsam, khīram, dadhi; yo pana bhikkhu evarūpāni pañīta-bhojanāni, agilāno, attano atthāya viññāpetvā bhuñjeyya, pācittiyam.

凡諸勝妙飲食，這即是：熟酥、生酥、油、蜂蜜、糖、魚、肉、乳、酪。凡是比庫無病，假如爲自己乞求如此勝妙飲食而食用者，（犯）巴吉帝亞。

There are these finer staple foods: ghee, fresh butter, oil, honey, sugar/molasses, fish, meat, milk, and curds. Should any bhikkhu who is not ill, having requested finer staple foods such as these for his own

sake, then eat them, it is to be confessed.

40. Yo pana bhikkhu adinnam mukha-dvaram aharam ahareyya, aññatra udaka-dantaponā , pācittiyam.

凡是比庫未經授與的食物，假如持入口中，除了水（和）齒木外，（犯）巴吉帝亞。

Should any bhikkhu take into his mouth an edible that has not been given—except for water and tooth-cleaning sticks—it is to be confessed.

Bhojana-Vaggo Catuttho

第四食物品

The fourth Chapter, on Food

41. Yo pana bhikkhu acelakassa vā paribbājakassa vā paribbājikāya vā sahatthā khādanīyam vā bhojanīyam vā dadeyya, pācittiyam.

凡是比庫，假如親手給與裸形者、男遍行者或女遍行者副食或主食者，（犯）巴吉帝亞。

Should any bhikkhu give staple or non-staple food with his own hand to a naked ascetic, a male wanderer, or a female wanderer, it is to be confessed.

42. Yo pana bhikkhu bhikkhum evam vadeyya : “Eh’āvuso, gāmaṃ vā nigamaṃ vā piṇḍāya pavisissāmā”ti, tassa dāpetvā vā adāpetvā vā uyyojeyya : “Gacch’āvuso, na me tayā saddhim kathā vā nisajjā vā phāsu hoti, ekakassa me kathā vā nisajjā vā phāsu hoti”ti, etadeva paccayam karitvā anaññam, pācittiyam.

凡是比庫，假如對比庫如此說：「賢友，來，我們（一起）入村或鎮乞食。」（無論）給與或未給與，假如趕他走：「賢友，你走，我與你論說或共坐不安樂，我獨自論說或坐著安樂。」以此因緣而作，而非其它者，（犯）巴吉帝亞。

Should any bhikkhu say to a bhikkhu, "Come, my friend, let's enter the village or town for alms," and then—whether or not he has had (food) given to him—dismiss him, (saying,) "Go away, my friend. I don't like

sitting or talking with you. I prefer sitting or talking alone,"—doing it for just that reason and no other—it is to be confessed.

43. Yo pana bhikkhu sabhojane kule anupakhajja nisajjaṃ kappeyya, pācittiyaṃ.

凡是比庫，在有（男女）兩人之家，假如強入安坐者，（犯）巴吉帝亞。

Should a bhikkhu sit intruding on a family "with its meal," it is to be confessed.

44. Yo pana bhikkhu mātugāmena saddhim raho paṭicchanne āsane nisajjaṃ kappeyya, pācittiyaṃ.

凡是比庫，假如與女人在祕密的屏覆座位共坐者，（犯）巴吉帝亞。

Should any bhikkhu sit in private on a secluded seat with a woman, it is to be confessed.

45. Yo pana bhikkhu mātugāmena saddhim eko ekāya raho nisajjaṃ kappeyya, pācittiyaṃ.

凡是比庫，假如單獨與一女人祕密地共坐者，（犯）巴吉帝亞。

Should any bhikkhu sit in private, alone with a woman, it is to be confessed.

46. Yo pana bhikkhu, nimantito sabhatto samāno, santam bhikkhum anāpucchā, purebhattam vā pacchābhattam vā, kulesu cārittam āpajjeyya, aññatra samayā, pācittiyaṃ. Tatthāyaṃ samayo: Cīvara-dāna-samayo, cīvara-kāra-samayo. Ayaṃ tattha samayo.

凡是比庫已受食物邀請，有比庫而未囑咐，假如在食前或食後行訪（其他）諸家，除了適時外，（犯）巴吉帝亞。這裡的適時是：施衣時，做衣時，此是這裡的適時。

Should any bhikkhu, being invited for a meal and without taking leave of an available bhikkhu, go calling on families before or after the meal—except at the proper occasions—it is to be confessed. Here the occasions times are these: a time of giving cloth, a time of making robes. These are the proper occasions here.

47. Agilānena bhikkhunā cātu-māsa-paccaya-pavāraṇā sādītābā. Aññatra puna-pavāraṇāya aññatra nicca-pavāraṇāya, tato ce uttarim sādīyeyya, pācittiyam.

無病比庫可以接受四個月（病）緣（藥品）的邀請，除了再請、常請外，假如從那（期限）超過而接受者，（犯）巴吉帝亞。

A bhikkhu who is not ill may accept (make use of) a four-month invitation to ask for requisites. If he should accept (make use of) it beyond that—unless the invitation is renewed or is permanent—it is to be confessed.

48. Yo pana bhikkhu uyyuttam senam dassanāya gaccheyya, aññatra tathā-rūpa-paccayā, pācittiyam.

凡是比庫，假如前往觀看出征的軍隊，除了適當因緣外，（犯）巴吉帝亞。

Should any bhikkhu go to see an army on active duty—unless there is a suitable reason—it is to be confessed.

49. Siyā ca tassa bhikkhuno kocideva paccayo senam gamanāya, diratta-tirattam tena bhikkhunā senāya vasitabbam. Tato ce uttarim vaseyya pācittiyam.

當比庫有因緣前往軍中時，那位比庫可以在軍中住兩、三夜，假如從那（規定）住超過者，（犯）巴吉帝亞。

There being some reason or another for a bhikkhu to go to an army, he may stay two or three (consecutive) nights with the army. If he should stay longer than that, it is to be confessed.

50. Diratta-tirattam ce bhikkhu senāya vasamāno uyyodhikam vā balaggam vā senābyūham vā anīka-dassanam vā gaccheyya, pācittiyam.

當比庫住在軍中兩、三夜時，假如前往戰場、點兵處、或（觀看）佈陣或閱兵者，（犯）巴吉帝亞。

If a bhikkhu staying two or three nights with an army should go to a battle-field, a roll call, the troops in battle formation, or to see a review of the (battle) units, it is to be confessed.

Acelaka-Vaggo Pañcamo

第五裸形者品

The fifth Chapter, on Naked Ascetics

51. Surā-meraya-pāne, pācittiyam.

飲穀物酒或花果酒者，(犯)巴吉帝亞。

The drinking of alcohol or fermented liquor is to be confessed.

52. Aṅguli-patodake, pācittiyam.

以指(輕觸)胷肢(使他生酥養發笑)者，(犯)巴吉帝亞。

Tickling with the fingers is to be confessed.

53. Udake hassa-dhamme, pācittiyam.

水中嬉戲者，(犯)巴吉帝亞。

The act of playing in the water is to be confessed.

54. Anādariye, pācittiyam.

不恭敬者，(犯)巴吉帝亞。

Disrespect is to be confessed.

55. Yo pana bhikkhu bhikkhum bhimsāpeyya, pācittiyam.

凡是比庫，假如恐怖比庫者，(犯)巴吉帝亞。

Should any bhikkhu try to frighten another bhikkhu, it is to be confessed.

56. Yo pana bhikkhu, agilāno visibban'āpekkho, jotim samādaheyya vā samādahāpeyya vā, aññatra tathā-rūpa-paccayā, pācittiyam.

凡是比庫無病，想要取暖，假如燃火，或使令人燃者，除了適當因緣外，(犯)巴吉帝亞。

Should any bhikkhu who is not ill, seeking to warm himself, kindle a fire or have one kindled—unless there is a suitable reason—it is to be confessed.

57. Yo pana bhikkhu oren'addha-māsam nahāyeyya, aññatra samayā, pācittiyam. Tatthāyam samayo:

‘Diyaddho māso seso gimhānan’ti, ‘vassānassa paṭhamo māso’—icc’ete addhateyya-māsā uṇha-samayo, pariḷaha-samayo, gilāna-samayo, kamma-samayo, addhāna-gamana-samayo, vāta-vuṭṭhi-samayo. Ayaṃ tattha samayo.

凡是比庫，假如在半月之內洗浴，除了適時外，(犯)巴吉帝亞。這裡的適時是：「熱季剩餘的一個半月」、「雨季的第一個月」，如此這兩個半月為暑時(和)炎熱時，生病時，工作時，旅行時，風雨時，此是這裡的適時。

Should any bhikkhu bathe at intervals of less than half a month—except at the proper occasions—it is to be confessed. Here the proper occasions are these: the last month and a half of the hot season, the first month of the rains, these two and a half months being a time of heat, a time of fever; (also) a time of illness; a time of work; a time of going on a journey; a time of wind or rain. These are the proper times here.

58. Navaṃ pana bhikkhunā cīvara-lābhena tiṇṇaṃ dubbaṇṇa-karaṇānaṃ aññataraṃ dubbaṇṇa-karaṇaṃ ādātabbaṃ, nīlaṃ vā kaddamaṃ vā kāḷasāmaṃ vā. Anādā ce bhikkhu tiṇṇaṃ dubbaṇṇa-karaṇānaṃ aññataraṃ dubbaṇṇa-karaṇaṃ navaṃ cīvaraṃ paribhuñjeyya, pācittiyaṃ.

當比庫獲得新衣時，應當取三種壞色：青色、泥色或暗褐色中隨一而作壞色，假如比庫新衣未取三種壞色中隨一作壞色而使用者，(犯)巴吉帝亞。

When a bhikkhu receives a new robe, any one of three means of discoloring it is to be applied: green, brown, or black. If a bhikkhu should make use of a new robe without applying any of the three means of discoloring it, it is to be confessed.

59. Yo pana bhikkhu bhikkhussa vā bhikkhuniyā vā sikkhamānāya vā sāmaṇerassa vā sāmaṇeriyā vā sāmaṃ cīvaraṃ vikappetvā apaccuddhāraṃ paribhuñjeyya, pācittiyaṃ.

凡是比庫自己將衣淨施給比庫、比庫尼、正學尼、沙馬內拉或沙馬

內莉後，假如未經授權而使用者，（犯）巴吉帝亞。

Should any bhikkhu, having himself placed robe-cloth under shared ownership (vikappana) with a bhikkhu, a bhikkhuni, a female trainee, a male novice, or a female novice, then make use of the cloth without the shared ownership's being rescinded, it is to be confessed.

60. Yo pana bhikkhu bhikkhussa pattamā vā cīvaramā vā nisīdanamā vā sūci-gharamā vā kāya-bandhanamā vā apanidheyya vā apanidhāpeyya vā, antamaso hass'ā-pekkho'pi, pācittiyam.

凡是比庫，假如藏比庫的鉢、衣、坐具、針筒或腰帶，或使令藏者，即使爲了戲笑，也（犯）巴吉帝亞。

Should any bhikkhu hide (another) bhikkhu's bowl, robe, sitting cloth, needle box, or belt—or have it hidden—even as a joke, it is to be confessed.

Surāpāna-Vaggo Chattho

第六飲穀物酒品

The sixth Chapter, on Alcoholic Drinks

61. Yo pana bhikkhu sañcicca paṇa jīvitā voropeyya, pācittiyam.

凡是比庫，假如故意地奪取生物的生命者，（犯）巴吉帝亞。

Should any bhikkhu intentionally deprive an animal of life, it is to be confessed.

62. Yo pana bhikkhu jānam sappāṇakam udakam paribhuñjeyya, pācittiyam.

凡是比庫明知有生物的水，假如使用者，（犯）巴吉帝亞。

Should any bhikkhu knowingly make use of water containing living beings, it is to be confessed.

63. Yo pana bhikkhu jānam yathā-dhammam nihatādhi-karaṇam punakammāya ukkoṭeyya, pācittiyam.

凡是比庫知道已如法決斷的諍事，假如爲了使再度甘馬而發學者，

(犯) 巴吉帝亞。

Should any bhikkhu knowingly agitate for the reviving of an issue that has been rightly fully dealt with, it is to be confessed.

64. Yo pana bhikkhu bhikkhussa jānaṃ duṭṭhullaṃ āpattiṃ paṭicchādeyya, pācittiyaṃ.

凡是比庫知道比庫的粗惡罪，假如覆藏者，(犯) 巴吉帝亞。

Should any bhikkhu knowingly conceal (another) bhikkhu's serious offense, it is to be confessed.

65. Yo pana bhikkhu jānaṃ ūna-vīsati-vassaṃ puggalaṃ upasampādeyya, so ca puggalo anupasampanno te ca bhikkhū gārayhā, idaṃ tasmim, pācittiyaṃ.

凡是比庫知道未滿二十歲的人，假如授與具足戒，那個人未得具足戒，而且那些比庫應受呵責，這對那位(戒師犯) 巴吉帝亞。

Should any bhikkhu knowingly give full Acceptance (ordination) to an individual less than twenty years old, the individual is not accepted and the bhikkhus are blameworthy; and as for him (the preceptor), it is to be confessed.

66. Yo pana bhikkhu jānaṃ theyya-satthena saddhiṃ saṃvidhāya ek'addhāna-maggaṃ paṭipajjeyya, antamaso gāmaṃ antaram'pi, pācittiyaṃ.

凡是比庫知道盜賊的商旅，假如相約在同一旅途而行者，乃至村落間，(犯) 巴吉帝亞。

Should any bhikkhu knowingly and by arrangement travel together with a caravan of thieves, even for the interval between one village and the next, it is to be confessed.

67. Yo pana bhikkhu mātuḡāmena saddhiṃ saṃvidhāya ek'addhāna-maggaṃ paṭipajjeyya, antamaso gāman-taram'pi, pācittiyaṃ.

凡是比庫，假如與女人相約，在同一旅途而行者，乃至村落間，(犯) 巴吉帝亞。

Should any bhikkhu, by arrangement, travel together with a woman,

even for the interval between one village and the next, it is to be confessed.

68. Yo pana bhikkhu evaṃ vadeyya: “Tathā’haṃ Bhagavatā dhammaṃ desitaṃ ājānāmi yathā ye’me antarāyikā dhammā vuttā Bhagavatā te paṭisevato nālaṃ antarāyāyā”ti, so bhikkhu bhikkhūhi evamassa vacanīyo: “Mā, āyasmā, evaṃ avaca. Mā Bhagavantaṃ abbhācikkhi, na hi sādhu Bhagavato abbhakkhānaṃ, na hi Bhagavā evaṃ vadeyya. Aneka-pariyāyena, āvuso, antarāyikā dhammā antarāyikā vuttā Bhagavatā, alaṅca pana te paṭisevato antarāyāyā”ti.

凡是比庫，假如如此說：「我如實知道世尊所說的法，凡是習行那些世尊所說的障礙法不足以構成障礙。」諸比庫應如此勸告那位比庫：「請尊者不要如此說，不要毀謗世尊，毀謗世尊實非善哉，世尊不可能如此說。賢友，世尊以各種法門說諸障礙法為障礙，以及習行那些足以構成障礙。」當諸比庫如此勸告那位比庫時，

Should any bhikkhu say: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when engaged in are not genuine obstructions," the bhikkhus should admonish him thus: "Do not say that, venerable sir. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when engaged in they are genuine obstructions."

Evaṅca pana so bhikkhu bhikkhūhi vuccamāno tath’eva paggaṇheyya, so bhikkhu bhikkhūhi yāva-tatiyaṃ samanu-bhāsitabbo tassa paṭinissaggāya. Yāva-tatiyaṅce samanu-bhāsiyamāno taṃ paṭinissajjeyya, icc’etaṃ kusalaṃ. No ce paṭinissajjeyya, pācittiyaṃ.

假如他同樣地堅持，諸比庫應勸告那位比庫三次，爲了（使他）捨棄。假如在三次的勸告時，他捨棄了，此是善；假如不捨棄，（犯）巴吉帝亞。

And should the bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it is to be confessed.

69. Yo pana bhikkhu jānaṃ tathā-vādinā bhikkhunā, akatānu-dhammena taṃ diṭṭhiṃ appaṭinissaṭṭhena, saddhiṃ sambhuñjeyya vā samvaseyya vā saha vā seyyaṃ kappeyya, pācittiyaṃ.

凡是比庫知如此主張的比庫，未如法作（解罪），也未捨棄該見，假如（與他）共同受用、共住或同宿者，（犯）巴吉帝亞。

Should any bhikkhu knowingly commune, affiliate, or lie down in the same dwelling with a bhikkhu professing such a view who has not acted in compliance with the rule, who has not abandoned that view, it is to be confessed.

70. Samaṇuddeso'pi ce evaṃ vadeyya: "Tathā'haṃ Bhagavatā dhammaṃ desitaṃ ājānāmi yathā ye'me antarāyikā dhammā vuttā Bhagavatā te paṭisevato nālaṃ antarāyāyā"ti, so samaṇuddeso bhikkhūhi evamassa vacanīyo: "Mā, āvuso samaṇuddesa, evaṃ avaca. Mā Bhagavantam abhācikkhi, na hi sādhu Bhagavato abhakkhānaṃ, na hi Bhagavā evaṃ vadeyya. Aneka-pariyāyena, āvuso samaṇuddesa, antarāyikā dhammā antarāyikā vuttā Bhagavatā, alaṅca pana te paṭisevato antarāyāyā"ti.

假如沙馬內拉也如此說：「我如實知道世尊所說的法，凡是習行那些世尊所說的障礙法不足以構成障礙。」諸比庫應如此勸告那位沙馬內拉：「賢友沙馬內拉，請不要如此說，不要毀謗世尊，毀謗世尊實非善哉，世尊不可能如此說。賢友沙馬內拉，世尊以各種法門說諸障礙法為障礙，以及習行那些足以構成障礙。」

And if a novice should say: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One, those acts the Blessed One says are obstructive, when engaged in are not genuine obstructions," the

bhikkhus are to admonish him thus: "Do not say that, friend novice. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when engaged in they are genuine obstructions."

Evañca pana so samañuddeso bhikkhūhi vuccamāno tath'eva paggañheyya, so samañuddeso bhikkhūhi evam'assa vacanīyo: "Ajjatagge te, āvuso samañuddesa, na c'eva so Bhagavā satthā apadisitabbo yam'pi c'aññe samañuddesā labhanti bhikkhūhi saddhim diratta-tirattam saha-seyyam, sāpi te n'atthi. Cara' p'are, vinassā!"ti.

當諸比庫如此勸告那位沙馬內拉時，假如他同樣地堅持，諸比庫應對那位沙馬內拉如此說：「賢友沙馬內拉，從今以後你不應聲稱世尊是你的大師，當其他沙馬內拉得與諸比庫同宿兩、三夜，而你不得。走出外面，消失吧！」

And should that novice, thus admonished by the bhikkhus, persist as before, the bhikkhus are to admonish him thus: "From this day forth, friend novice, you are not to claim the Blessed One as your teacher, nor are you even to have the opportunity the other novices get—that of sharing dwellings two or three nights with the bhikkhus. Away with you! Get lost!"

Yo pana bhikkhu jānam tathā-nāsitam samañuddesam upalāpeyya vā upatthāpeyya vā sambhuñjeyya vā saha vā seyyam kappeyya, pācittiyam.

凡是比庫知如此被擯沙馬內拉，假如撫慰、令服侍、共同受用或同宿者，(犯)巴吉帝亞。

Should any bhikkhu knowingly befriend, receive services from, commune with, or lie down in the same dwelling with a novice thus expelled, it is to be confessed.

Sappāṇaka-Vaggo Sattamo

第七有生物品

The seventh Chapter, on Animals

71. Yo pana bhikkhu bhikkhūhi saha-dhammikam vuccamāno evam vadeyya: “Na tāvāham, āvuso, etasmim sikkhāpade sikkhissāmi yāva na aññam bhikkhum, vyattam vinaya-dhamam, paripucchāmī”ti, pācittiyam. Sikkhamānena, bhikkhave, bhikkhunā aññātabbam, paripucchitabbam, paripañhitabbam. Ayam tattha sāmīci.

凡是比庫當諸比庫如法勸告時，假如如此說：「諸賢友，在我尚未詢問其他閑熟持律的比庫前，我將不學此學處。」（犯）巴吉帝亞。諸比庫，正在學習的比庫應當了解、詢問、思量，此在這裡是如法。
Should any bhikkhu, admonished by the bhikkhus in accordance with a rule, say, "Friends, I will not train myself under this training rule until I have put questions about it to another bhikkhu, competent and learned in the discipline," it is to be confessed. Bhikkhus, a bhikkhu in training should understand, should asked, should pondered. This is the proper course here.

72. Yo pana bhikkhu pātimokkhe uddissamāne evam vadeyya: “Kim pan’imehi khuddānukhuddakehi sikkhāpadehi udditthehi, yāvad’eva kukkuccāya vihesāya vilekhāya samvattantī”ti, sikkhāpada-vivaṇṇanake, pācittiyam.

凡是比庫在誦巴帝摩卡時，假如如此說：「爲什麼誦這些小隨小學處呢？那只會導致疑悔、惱害、混亂而已。」毀謗學處者，（犯）巴吉帝亞。

Should any bhikkhu, when the Pātimokkha is being recited, say, "Why are these lesser and minor training rules recited when they lead only to anxiety, bother and confusion?" the criticism of the training rules is to be confessed.

73. Yo pana bhikkhu anvaddha-māsam pātimokkhe uddissamāne evam vadeyya: “Idān’eva kho, āvuso, aham jānāmi ayam’pikiradhammo, suttāgato sutta-pariyāpanno, anvaddha-māsam uddesam āgacchatī”ti, tañce bhikkhum aññe bhikkhū jāneyyum: ‘Nisinna-pubbam iminā bhikkhunā dvattikkhattum pātimokkhe uddissamāne, ko

pana vādo bhiiyo'ti, na ca tassa bhikkhuno aññāṇakena mutti atthi, yañca tattha āpattim āpanno tañca yathā-dhammo kāretabbo, uttarim c'assa moho āropetabbo: "Tassa te, āvuso, alābhā, tassa te dulladdham, yaṃ tvaṃ pātimokkhe uddissamāne na sādhukaṃ aṭṭhikatvā mana-sikarosi"ti. Idam tasmim mohanake, pācittiyam.

凡是比庫，在每半月誦巴帝摩卡時，假如如此說：「現在我才知道這法確實也收入在（戒）經、繫屬於（戒）經，在每半月時誦出來。」假如其他諸比庫知道那位比庫：「這位比庫在誦巴帝摩卡時，先前曾坐（在眾中）兩、三次，何況更多！」那位比庫無法以無知而可脫（罪），凡所犯的罪應當如法懲治，應更對其愚癡施以呵責（甘馬）：「賢友，那對你不得（利益），那對你難得（利益），在誦巴帝摩卡時，你不完全地專心、作意。」（施以呵責甘馬後，）在他（更聲稱）無知者，（犯）巴吉帝亞。

Should any bhikkhu, when the Pāṭimokkha is being recited every half-month, say, "Just now have I learned that this case, too, is handed down in the Pāṭimokkha, is included in the Pāṭimokkha, and comes up for recitation every half-month;" and if the bhikkhus should know, "That bhikkhu has already sat through two or three recitations of the Pāṭimokkha, if not more," the bhikkhu is not exempted for being ignorant. Whatever the offense he has committed, he is to be dealt with in accordance with the rule; and in addition, his deception is to be exposed: "It is no gain for you, friend, it is ill-done, that when the Pāṭimokkha is being recited, you do not pay proper attention and take it to heart." As for the deception, is to be confessed.

74. Yo pana bhikkhu bhikkhussa, kupito anattamano, pahāraṃ dadeyya, pācittiyam.

凡是比庫忿怒、不喜，假如打比庫者，（犯）巴吉帝亞。

Should any bhikkhu, angered and displeased, give a blow to (another) bhikkhu, it is to be confessed.

75. Yo pana bhikkhu bhikkhussa, kupito anattamano talasattikaṃ uggireyya, pācittiyam.

凡是比庫忿怒、不喜，假如向比庫舉起手掌（作打勢）者，（犯）巴

吉帝亞。

Should any bhikkhu, angered and displeased, raise the palm of his hand against (another) bhikkhu, it is to be confessed.

76. Yo pana bhikkhu bhikkhuṃ amūlakena saṅghādisesena anuddhamseyya, pācittiyāṃ.

凡是比庫，假如以無根的桑咯地些沙毀謗比庫者，(犯)巴吉帝亞。
Should any bhikkhu charge a bhikkhu with an unfounded Saṅghadisesa (offense), it is to be confessed.

77. Yo pana bhikkhu bhikkhussa sañcicca kukkucçaṃ upadaheyya: 'Iti' ssa muhuttam' pi aphāsu bhavissatī'ti, etadeva paccayaṃ karitvā anaññaṃ, pācittiyāṃ.

凡是比庫，假如故意地致使比庫疑悔：「如此他將會短暫的不安樂。」以此因緣而作，而非其它者，(犯)巴吉帝亞。

Should any bhikkhu intentionally provoke anxiety in (another) bhikkhu, (thinking,) "This way, even for just a moment, he will have no peace"—doing it for just that reason and no other—it is to be confessed.

78. Yo pana bhikkhu bhikkhūnaṃ bhaṇḍana-jātānaṃ kalaha-jātānaṃ vivādāpanānaṃ upassutiṃ tiṭṭheyya: 'Yaṃ ime bhaṇissanti taṃ sossāmī'ti, etadeva paccayaṃ karitvā anaññaṃ, pācittiyāṃ.

凡是比庫，假如站在發生諍論、不和、爭吵的諸比庫近處偷聽：「我將聽聽他們說些什麼。」以此因緣而作，而非其它者，(犯)巴吉帝亞。

Should any bhikkhu stand eaves dropping on bhikkhus when they are arguing, quarreling, and disputing, (thinking,) "I will overhear what they say"—doing it for just that reason and no other—it is to be confessed.

79. Yo pana bhikkhu dhammikānaṃ kammānaṃ chandaṃ datvā pacchā khīyana-dhammaṃ āpajjeyya, pācittiyāṃ.

凡是比庫給與諸比庫如法甘馬的意欲後，假如後來表示嫌責者，(犯)巴吉帝亞。

Should any bhikkhu, having given consent (by proxy) to a transaction carried out in accordance with the rule, later complain (about the transaction), it is to be confessed.

80. Yo pana bhikkhu saṅghe vinicchaya-kathāya vattamānāya chandaṃ adatvā uṭṭhāy'āsanā pakkameyya, pācittiyaṃ.

凡是比庫在僧團進行決斷論事時，假如未與欲而起座離去者，(犯)巴吉帝亞。

Should any bhikkhu, when deliberation is being carried on in the Community, get up from his seat and leave without having given consent, it is to be confessed.

81. Yo pana bhikkhu samaggena saṅghena cīvaraṃ datvā pacchā khīyana-dhammaṃ āpajjeyya: "Yathā-santhutaṃ bhikkhū saṅghikaṃ lābhaṃ pariṇāmentī"ti, pācittiyaṃ.

凡是比庫在僧團和合地給與衣後，假如後來表示嫌責：「諸比庫隨親厚將僧團的所得迴與」者，(犯)巴吉帝亞。

Should any bhikkhu, (acting as part of) a united Community, give robe-cloth (to an individual bhikkhu) and later complain, "The bhikkhus allocate the Community's gains according to friendship," it is to be confessed.

82. Yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ puggalassa pariṇāmeyya, pācittiyaṃ.

凡是比庫，明知要(欲施)向僧團的所得，假如迴與個人者，(犯)巴吉帝亞。

Should any bhikkhu knowingly divert to an individual gains that had been allocated for a Community, it is to be confessed.

Saha-Dhammika-Vaggo Aṭṭhamo

第八如法品

The eighth Chapter, on What is in Accordance with the Rule

83. Yo pana bhikkhu rañño, khattiyassa muddhāvasittassa,

anikkhanta-rājake anībhata-ratanake, pubbe appaṭi-samvidito, indakhīlam atikkāmeyya, pācittiyam.

在刹帝利灌頂王，當王未出（寢宮），（以及稱為）寶（的王后）未出（寢宮）時，凡是比庫未先通告，假如（入宮）超過門檻者，（犯）巴吉帝亞。

Should any bhikkhu, unannounced beforehand, cross the threshold of a consecrated noble king's (sleeping chamber) from which the king has not left, from which the valuable (the queen) has not withdrawn, it is to be confessed.

84. Yo pana bhikkhu ratanam vā ratana-sammataṃ vā, aññatra ajjhārāmā vā ajjhāvasathā vā, uggahēyya vā uggahāpeyya vā, pācittiyam. Ratanam vā pana bhikkhunā ratana-sammataṃ vā, ajjhārāme vā ajjhāvasathe vā, uggahetvā vā uggahāpetvā vā nikkhipitabbari: 'Yassa bhavissati so harissati'ti. Ayam tattha sāmīci.

凡是比庫，除了在寺院中或止宿處內外，假如提取寶或寶類，或使令提取者，（犯）巴吉帝亞。在寺院中或止宿處內，比庫提取或使人提取寶或寶類，或使令提取後應當藏置：「其所有主將會持去。」此在這裡是如法。

Should any bhikkhu pick up or have (someone) pick up a valuable or what is considered a valuable—except in a monastery or in a dwelling—it is to be confessed. But when a bhikkhu has picked up or had (someone) pick up a valuable or what is considered a valuable (left) in a monastery or in a dwelling, he is to keep it, (thinking,) "Whoever it belongs to will (come and) fetch it." This is the proper course here.

85. Yo pana bhikkhu, santam bhikkhum anāpucchā, vikāle gāmaṃ paviseyya, aññatra tathārūpā accāyikā karaṇīyā, pācittiyam.

凡是比庫有比庫而未囑咐，假如在非時入村落者，除了有適當的緊急事件外，（犯）巴吉帝亞。

Should any bhikkhu, without taking leave of an available bhikkhu, enter a village at the wrong time—unless there is a suitable emergency—it is to be confessed.

86. Yo pana bhikkhu aṭṭhi-mayaṃ vā danta-mayaṃ vā visāṇa-mayaṃ vā sūciḥaraṃ kārāpeyya, bhedanakaṃ pācittiyaṃ.

凡是比庫，假如（令）做骨製、牙製或角製的針筒者，應打碎的巴吉帝亞。

Should any bhikkhu have a needle box made of bone, ivory, or horn, it is to be broken and confessed.

87. Navam pana bhikkhunā mañcaṃ vā pīṭhaṃ vā kāraya-mānena aṭṭh'aṅgula-pādaḥkaṃ kāretabbaṃ, sugat'aṅguleṇa, aññātra heṭṭhimāya aṭṭhiyā. Taṃ atikkāmayato, chedanakaṃ pācittiyaṃ.

當比庫（令）做新床或椅子時，腳（高）應當以善逝指寬的八指寬而做，除了底部的木框外。超過那（規定）者，應鋸斷的巴吉帝亞。

When a bhikkhu is making a new bed or bench made, it is to have legs (at most) eight fingerbreadths long—using sugata fingerbreadths—not counting the lower edge of the frame. In excess of that it is to be cut down and confessed.

88. Yo pana bhikkhu mañcaṃ vā pīṭhaṃ vā tūlonaddhaṃ kārāpeyya, uddālanakaṃ pācittiyaṃ.

凡是比庫，假如（令）做裝入棉花的床或椅子者，應取出的巴吉帝亞。

Should any bhikkhu have a bed or bench upholstered, it (the upholstery) is to be torn off and confessed.

89. Nisīdanaṃ pana bhikkhunā kārayamānena pamāṇikaṃ kāretabbaṃ. Tat'idaṃ pamāṇaṃ: Dīghaso dve vidatthiyo sugata vidatthiyā, tiriyaṃ diyaḍḍhaṃ, dasā vidatthi. Taṃ atikkāmayato, chedanakaṃ pācittiyaṃ.

當比庫（令）做坐具時，當應量而做，這裡的應量是：長以善逝張手的兩張手，寬一（張手）半，緣一張手，超過那（規定）者，應裁掉的巴吉帝亞。

When a bhikkhu is making a sitting cloth made, it is to be made to the standard measurement. Here the standard is this: two spans—using the

sugata span—in length, 1 1/2 in width, the border a span. In excess of that, it is to be cut down and confessed.

90. Kaṇḍu-paṭicchādiṃ pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr'idaṃ pamāṇaṃ: Dīghaso catasso vidatthiyo sugata vidatthiyā, tiriyaṃ dve vidatthiyo. Taṃ atikkāmayato, chedanakaṃ pācittiyaṃ.

當比庫（令）做覆瘡衣時，當應量而做，這裡的應量是：長以善逝張手的四張手，寬兩張手，超過那（規定）者，應裁掉的巴吉帝亞。
When a bhikkhu is having a skin-eruption covering cloth made, it is to be made to the standard measurement. Here the standard is this: four spans—using the sugata span—in length, two in width. In excess of that, it is to be cut down and confessed.

91. Vassika-sāṭikaṃ pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr'idaṃ pamāṇaṃ: Dīghaso cha vidatthiyo sugata vidatthiyā, tiriyaṃ aḍḍhateyyā. Taṃ atikkāmayato, chedanakaṃ pācittiyaṃ.

當比庫（令）做雨浴衣時，當應量而做，這裡的應量是：長以善逝張手的六張手，寬兩（張手）半，超過那（規定）者，應裁掉的巴吉帝亞。

When a bhikkhu is having a rains-bathing cloth made, it is to be made to the standard measurement. Here the standard is this: six spans—using the sugata span—in length, 2 1/2 in width. In excess of that, it is to be cut down and confessed.

92. Yo pana bhikkhu sugata-cīvarappamāṇaṃ cīvaraṃ kāraṇeyya atirekaṃ vā, chedanakaṃ pācittiyaṃ. Tatr'idaṃ sugatassa sugata-cīvarappamāṇaṃ: Dīghaso nava vidatthiyo sugata vidatthiyā, tiriyaṃ cha vidatthiyo. Idaṃ sugatassa sugata-cīvarappamāṇaṃ.

凡是比庫，假如（令）做與善逝衣（等）量或超過者，應裁掉的巴吉帝亞。這裡此善逝的善逝衣量為：長以善逝張手的九張手，寬六張手，此是善逝的善逝衣量。

Should any bhikkhu have a robe made the measurement of the sugata

robe or larger, it is to be cut down and confessed. Here, the measurement of the sugata robe is this: nine spans—using the sugata span—in length, six spans in width. This is the measurement of the Sugata's sugata robe.

Ratana-Vaggo Navamo

第九寶品

The ninth Chapter, on Valuables

Uddiṭṭhā kho, āyasmanto, dve-navuti pācittiyā dhammā.

尊者們，已經誦（出）巴吉帝亞了。

Venerable sirs, the ninety-two actions entailing confession have been recited.

Tatth'āyasmante pucchāmi: 'Kacci'ttha parisuddhā?'

在此我問尊者們：「在此是否清淨？」

Thus I ask the venerable ones: Are you pure in this?

Dutiyam'pi, pucchāmi: 'Kacci'ttha parisuddhā?'

第二次我再問：「在此是否清淨？」

For the second time, I ask: Are you pure in this?

Tatthiyam'pi, pucchāmi: 'Kacci'ttha parisuddhā?'

第三次我再問：「在此是否清淨？」

For the third time, I ask: Are you pure in this?

Parisuddh'etth'āyasmanto, tasmā tuṇhī. Evam'etaṃ dhārayāmi'ti.

在此尊者們是清淨的，因此默然。此（事）我如此（憶）持。

The venerable ones are pure in this, which is why they are silent. Thus do I hold it.

Dve-navuti Pācittiyā Dhammā niṭṭhitā.

九十二巴吉帝亞法已結束。

The Confessions is finished.

Ime kho pan'āyasmanto, cattāro paṭidesanīyā dhammā
uddesaṃ āgacchanti.

尊者們，誦出這四應悔過法來。

Venerable sirs, these four actions entailing acknowledged come up for recitation.

1. Yo pana bhikkhu aññātikāya bhikkhuniyā, antaragharaṃ pavittḥāya, hatthato khādanīyaṃ vā bhojanīyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhunḥeyya vā, paṭidesetabbaṃ tena bhikkhunā: “Gārayhaṃ, āvuso, dhammaṃ āpajjīm, asappāyaṃ paṭidesanīyaṃ, taṃ paṭidesemi”ti.

凡是比庫，假如從已入村路中的非親戚比庫尼手中，親手接受副食或主食而咀嚼或食用者，這位比庫應當懺悔：「賢友，我犯了應受呵責法，不適當，應當悔過，我為此事懺悔。」

Should any bhikkhu chew or consume staple or non-staple food, having received it with his own hand from the hand of an unrelated bhikkhuni in an inhabited area, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

2. Bhikkhū pan'eva kulesu nimantitā bhunḥanti, tatra ce sā bhikkhunī vosāsamāna-rūpā ṭhitā hoti: “Idha sūpaṃ detha, idha odanaṃ dethā”ti. Tehi bhikkhūhi sā bhikkhunī apasādetabbā: “Apasakka tāva, bhagini, yāva bhikkhū bhunḥanti”ti. Ekassa ce'pi bhikkhuno nappaṭibhāseyya taṃ bhikkhuniṃ apasādetuṃ: “Apasakka tāva, bhagini, yāva bhikkhū bhunḥanti”ti, paṭidesetabbaṃ tehi bhikkhūhi: “Gārayhaṃ, āvuso, dhammaṃ āpajjimhā, asappāyaṃ paṭidesanīyaṃ, taṃ paṭidesemā”ti.

當諸比庫受邀請在諸俗家進食，假如那裡有比庫尼站著指示：「這裡給豆羹，這裡給飯。」那些比庫應當遮止那位比庫尼：「賢妹，在諸比庫用餐時請離去。」假如甚至沒有一位比庫回應而遮止那位比庫尼：「賢妹，在諸比庫用餐時請離去。」這些比庫應當懺悔：「賢友，

我們犯了應受呵責法，不適當，應當悔過，我們爲此事懺悔。」

In case bhikkhus, being invited, are eating in family residences, and if a bhikkhuni is standing there as though giving directions, (saying,) "Give curry here, give rice here," then the bhikkhus are to dismiss her: "Go away, sister, while the bhikkhus are eating." If not one of the bhikkhus should speak to dismiss her, "Go away, sister, while the bhikkhus are eating," the bhikkhus are to acknowledge it: "Friends, we have committed a blameworthy, unsuitable act that ought to be acknowledged. We acknowledge it."

3. Yāni kho pana tāni sekkha-sammatāni kulāni; yo pana bhikkhu tathā-rūpesu sekkha-sammatesu kulesu, pubbe animantito agilāno, khādanīyaṃ vā bhojanīyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhunṅeyya vā, paṭidesetabbaṃ tena bhikkhunā: "Gārayhaṃ, āvuso, dhammaṃ āpajjīm asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemī"ti.

凡是（經僧甘馬）認定的諸學家，任何比庫無生病，先前未受邀請，假如在如此認定的諸學家，親手接受副食或主食而咀嚼或食用者，這位比庫應當懺悔：「賢友，我犯了應受呵責法，不適當，應當悔過，我爲此事懺悔。」

There are families designated as in training. Should any bhikkhu, not being ill, uninvited beforehand, chew or consume staple or non-staple food, having received it himself at the residences of families designated as in training, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

4. Yāni kho pana tāni āraññakāni senāsanāni, sāsanka-sammatāni sappaṭibhayāni; yo pana bhikkhu tathā-rūpesu senāsanesu viharanto pubbe appaṭisaṃviditaṃ khādanīyaṃ vā bhojanīyaṃ vā ajjhārāme sahatthā paṭiggahetvā, agilāno, khādeyya vā bhunṅeyya vā, paṭidesetabbaṃ tena bhikkhunā: "Gārayhaṃ, āvuso, dhammaṃ āpajjīm asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemī"ti.

凡是公認具有危險、恐怖之諸阿蘭若住處，任何比庫住在如此的諸

住處，無病，未先告知，假如在寺院中親手接受副食或主食而咀嚼或食用者，這位比丘應當懺悔：「賢友，我犯了應受呵責法，不適當，應當悔過，我爲此事懺悔。」

There are wilderness lodgings that are considered dubious and risky. Should any bhikkhu, not being ill, living in such lodgings, chew or consume (a gifts of) staple or non-staple food that was unannounced beforehand, having received it with his own hand in the lodging, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

Uddiṭṭhā kho, āyasmanto, cattāro pāṭidesanīyā dhammā.

尊者們，已經誦出應悔過法了。

Venerable sirs, the four actions entailing acknowledgement have been recited.

Tatth'āyasmante pucchāmi: 'Kacci'ttha parisuddhā?'

在此我問尊者們：「在此是否清淨？」

Thus I ask the venerable ones: Are you pure in this?

Dutiyam'pi, pucchāmi: 'Kacci'ttha parisuddhā?'

第二次我再問：「在此是否清淨？」

For the second time, I ask: Are you pure in this?

Tatthiyam'pi, pucchāmi: 'Kacci'ttha parisuddhā?'

第三次我再問：「在此是否清淨？」

For the third time, I ask: Are you pure in this?

Parisuddh'etth'āyasmanto, tasmā tuṅhī. Evam'etaṃ dhārayāmi'ti.

在此尊者們是清淨的，因此默然。此（事）我如此（憶）持。

The venerable ones are pure in this, which is why they are silent. Thus do I hold it.

Cattāro Pāṭidesanīyā Dhammā niṭṭhitā.

四應悔過法已結束。

The Acknowledgements Section is finished.

Ime kho pan'āyasmanto, sekhiyā dhammā uddesaṃ

āgacchanti.

尊者們，誦出這眾學法來。

Venerable sirs, these actions to be training in come up for recitation.

1. 'Parimaṇḍalaṃ nivāsessāmī' ti, sikkhā karaṇīyā.

「我將圓整地著（下衣）」，應當學。

I will wear the lower robe wrapped around (me): a training to be observed.

2. 'Parimaṇḍalaṃ pārupissāmī' ti, sikkhā karaṇīyā.

「我將圓整地披著（上衣）」，應當學。

I will wear the upper robe wrapped around (me): a training to be observed.

3. 'Supaṭicchanno antaraghare gamissāmī' ti, sikkhā karaṇīyā.

「我將善披覆而前往村落中」，應當學。

I will go well-covered in inhabited areas: a training to be observed.

4. 'Supaṭicchanno antaraghare nisīdissāmī' ti, sikkhā karaṇīyā.

「我將善披覆而坐在村落中」，應當學。

I will sit well-covered in inhabited areas: a training to be observed.

5. 'Susamvuto antaraghare gamissāmī' ti, sikkhā karaṇīyā.

「我將善攝護而前往村落中」，應當學。

I will go well-restrained in inhabited areas: a training to be observed.

6. 'Susamvuto antaraghare nisīdissāmī' ti, sikkhā karaṇīyā.

「我將善攝護而坐在村落中」，應當學。

I will sit well-restrained in inhabited areas: a training to be observed.

7. 'Okkhitta-cakkhu antaraghare gamissāmī' ti, sikkhā karaṇīyā.

「我將眼垂視而前往村落中」，應當學。

I will go with eyes lowered in inhabited areas: a training to be observed.

8. 'Okkhitta-cakkhu antaraghare nisīdissāmī'ti, sikkhā karaṇīyā.

「我將眼垂視而坐村落中」，應當學。

I will sit with eyes lowered in inhabited areas: a training to be observed.

9. 'Na ukkhittakāya antaraghare gamissāmī'ti, sikkhā karaṇīyā.

「我將不拉高（衣）而前往村落中」，應當學。

I will not go with robes hitched up in inhabited areas: a training to be observed.

10. 'Na ukkhittakāya antaraghare nisīdissāmī'ti, sikkhā karaṇīyā.

「我將不拉高（衣）而坐於村落中」，應當學。

I will not sit with robes hitched up in inhabited areas: a training to be observed.

Parimaṇḍala-Vaggo Paṭhamo

第一圓整品

The first, Chapter on Well-covered

11. 'Na ujjagghikāya antaraghare gamissāmī'ti, sikkhā karaṇīyā.

「我將不高聲嬉笑而前往村落中」，應當學。

I will not go laughing loudly in inhabited areas: a training to be observed.

12. 'Na ujjagghikāya antaraghare nisīdissāmī'ti, sikkhā karaṇīyā.

「我將不高聲嬉笑而坐於村落中」，應當學。

I will not sit laughing loudly in inhabited areas: a training to be

observed.

13. 'Appasaddo antaraghare gamissāmī'ti, sikkhā karaṇīyā.

「我將低聲而前往村落中」，應當學。

I will go (speaking) with a lowered voice in inhabited areas: a training to be observed.

14. 'Appasaddo antaraghare nisīdissāmī'ti, sikkhā karaṇīyā.

「我將低聲而坐在村落中」，應當學。

I will sit (speaking) with a lowered voice in inhabited areas: a training to be observed.

15. 'Na kāyappacālakam antaraghare gamissāmī'ti, sikkhā karaṇīyā.

「我將不搖身而前往村落中」，應當學。

I will not go swinging my body in inhabited areas: a training to be observed.

16. 'Na kāyappacālakam antaraghare nisīdissāmī'ti, sikkhā karaṇīyā.

「我將不搖身而坐在村落中」，應當學。

I will not sit swinging my body in inhabited areas: a training to be observed.

17. 'Na bāhuppacālakam antaraghare gamissāmī'ti, sikkhā karaṇīyā.

「我將不搖臂而前往村落中」，應當學。

I will not go swinging my arms in inhabited areas: a training to be observed.

18. 'Na bāhuppacālakam antaraghare nisīdissāmī'ti, sikkhā karaṇīyā.

「我將不搖臂而坐在村落中」，應當學。

I will not sit swinging my arms in inhabited areas: a training to be observed.

19. 'Na sīsappacālakam antaraghare gamissāmī'ti, sikkhā karaṇīyā.

「我將不搖頭而前往村落中」，應當學。

I will not go swinging my head in inhabited areas: a training to be observed.

20. 'Na sīsappacālakam antaraghare nisīdissāmī'ti, sikkhā karaṇīyā.

「我將不搖頭而坐在村落中」，應當學。

I will not sit swinging my head in inhabited areas: a training to be observed.

Ujjagghika-Vaggo Dutiyo

第二高聲嬉笑品

The second, Chapter on Loud Laught

21. 'Na khambhakato antaraghare gamissāmī'ti, sikkhā karaṇīyā.

「我將不叉腰而前往村落中」，應當學。

I will not go with arms akimbo in inhabited areas: a training to be observed.

22. 'Na khambhakato antaraghare nisīdissāmī'ti, sikkhā karaṇīyā.

「我將不叉腰而坐在村落中」，應當學。

I will not sit with arms akimbo in inhabited areas: a training to be observed.

23. 'Na oḡuṇṭhito antaraghare gamissāmī'ti, sikkhā karaṇīyā.

「我將不覆頭而前往村落中」，應當學。

I will not go with my head covered in inhabited areas: a training to be observed.

24. 'Na oḅuṅṅhito anataraghare nisīdissāmī'ti, sikkhā karaṇīyā.

「我將不覆頭而坐在村落中」，應當學。

I will not sit with my head covered in inhabited areas: a training to be observed.

25. 'Na ukkuṭikāya antaraghare gamissāmī'ti, sikkhā karaṇīyā.

「我將不提著腳跟或腳尖走而前往村落中」，應當學。

I will not go tiptoeing or walking just on the heels in inhabited areas: a training to be observed.

26. 'Na pallatthikāya antaraghare nisīdissāmī'ti, sikkhā karaṇīyā.

「我將不以手抱膝而坐在村落中」，應當學。

I will not sit clasping the knees in inhabited areas: a training to be observed.

27. 'Sakkaccaṃ piṇḍapātaṃ paṭiggahessāmī'ti, sikkhā karaṇīyā.

「我將恭敬地接受鉢食」，應當學。

I will receive almsfood appreciatively: a training to be observed.

28. 'Pattasaññī piṇḍapātaṃ paṭiggahessāmī'ti, sikkhā karaṇīyā.

「我將注意鉢而接受食物」，應當學。

I will receive almsfood with attention focused on the bowl: a training to be observed.

29. 'Samasūpakaṃ piṇḍapātaṃ paṭiggahessāmī'ti, sikkhā karaṇīyā.

「我將以適當比例的豆羹而接受鉢食」，應當學。

I will receive almsfood with bean curry in proper proportion: a training to be observed.

30. 'Samatittikaṃ piṇḍapātaṃ paṭiggahessāmī'ti, sikkhā karaṇīyā.

「我將平（鉢）而接受食物」，應當學。

I will receive almsfood level with the edge (of the bowl): a training to be observed.

Khambhakata-Vaggo Tatiyo

第三叉腰品

The third, Chapter on Arms Akimbo

31. 'Sakkaccaṃ piṇḍapātaṃ bhuñjissāmī'ti, sikkhā karaṇīyā.

「我將恭敬地食用鉢食」，應當學。

I will eat almsfood appreciatively: a training to be observed.

32. 'Pattasaññī piṇḍapātaṃ bhuñjissāmī'ti, sikkhā karaṇīyā.

「我將注意鉢而食用鉢食」，應當學。

I will eat almsfood with attention focused on the bowl: a training to be observed.

33. 'Sapadānaṃ piṇḍapātaṃ bhuñjissāmī'ti, sikkhā karaṇīyā.

「我將次第地食用鉢食」，應當學。

I will eat almsfood methodically: a training to be observed.

34. 'Samasūpakāṃ piṇḍapātaṃ bhuñjissāmī'ti, sikkhā karaṇīyā.

「我將以適當比例的豆羹而食用鉢食」，應當學。

I will eat almsfood with bean curry in proper proportion: a training to be observed.

35. 'Na thūpakato omadditvā piṇḍapātāṃ bhuñjissāmī' ti, sikkhā karaṇīyā.

「我將不從（中央）頂部捏取而食用鉢食」，應當學。

I will not eat almsfood taking mouthfuls from a heap: a training to be observed.

36. 'Na sūpaṃ vā byañjanaṃ vā odanena paṭicchādessāmi, bhiiyyokamyataṃ upādāyā' ti, sikkhā karaṇīyā.

「我將不以飯覆蓋豆羹或菜而想要取得更多」，應當學。

I will not hide bean curry and foods with rice out of a desire to get more: a training to be observed.

37. 'Na sūpaṃ vā odanaṃ vā agilāno attano atthāya viññāpetvā bhuñjissāmī' ti, sikkhā karaṇīyā.

「無病，我將不為自己乞求豆羹或飯而食用」，應當學。

Not being ill, I will not eat rice or bean curry that I have requested for my own sake: a training to be observed.

38. 'Na ujjhānasaññī paresaṃ pattāṃ olokessāmī' ti, sikkhā karaṇīyā.

「我將不以心存不滿而觀看他人的鉢」，應當學。

I will not look at another's bowl intent on finding fault: a training to be observed.

39. 'Nātimahantaṃ kabaḷaṃ karissāmī' ti, sikkhā karaṇīyā.

「我將不做過大的搏食」，應當學。

I will not take an extra-large mouthful: a training to be observed.

40. 'Parimaṇḍalaṃ ālopaṃ karissāmī' ti, sikkhā karaṇīyā.

「我將做圓整的團食」，應當學。

I will make a rounded mouthful: a training to be observed.

Sakkacca-Vaggo Catuttho

第四恭敬品

The fourth, Chapter on Carefully

41. 'Na anāhaṭe kabale mukhadvāraṃ vivarissāmī'ti, sikkhā karaṇīyā.

「在搏食未持到，我將不張口」，應當學。

I will not open the mouth when the mouthful has yet to be brought to it: a training to be observed.

42. 'Na bhujjamaṇo sabbam hattham mukhe pakkhipissāmī'ti, sikkhā karaṇīyā.

「用餐時我將不把手（指）全部塞入口中」，應當學。

I will not insert the whole hand into the mouth while eating: a training to be observed.

43. 'Na saka-bajena mukhena byāharissāmī'ti, sikkhā karaṇīyā.

「口有搏食我將不說話」，應當學。

I will not speak with the mouth full of food: a training to be observed.

44. 'Na piṇḍukkhepakam bhujjissāmī'ti, sikkhā karaṇīyā.

「我將不投擲團食（入口中）而食用」，應當學。

I will not eat from lifted balls of food: a training to be observed.

45. 'Na kabalāvacchedakam bhujjissāmī'ti, sikkhā karaṇīyā.

「我將不咬斷搏食（分開）來食用」，應當學。

I will not eat nibbling at mouthfuls of food: a training to be observed.

46. 'Na avagaṇḍakāraṇam bhujjissāmī'ti, sikkhā karaṇīyā.

「我將不填脹（頰）而食用」，應當學。

I will not eat stuffing out the cheeks: a training to be observed.

47. 'Na hattha-niddhunakam bhujjissāmī'ti, sikkhā karaṇīyā.

「我將不甩手而食」，應當學。

I will not eat shaking (food off) the hand: a training to be observed.

48. 'Na sitthāvakaṅkarakam bhuñjissāmī' ti, sikkhā karaṇīyā.

「我將不散落飯粒而食用」，應當學。

I will not eat scattering lumps of rice about: a training to be observed.

49. 'Na jivhānicchāṅkarakam bhuñjissāmī' ti, sikkhā karaṇīyā.

「我將不吐舌而食用」，應當學。

I will not eat sticking out the tongue: a training to be observed.

50. 'Na capucapu-kāṅkarakam bhuñjissāmī' ti, sikkhā karaṇīyā.

「我將不作出恰嘖恰嘖（咀嚼）聲而食用」，應當學。

I will not eat smacking the lips: a training to be observed.

Kabaḷa-Vaggo Pañcamo

第五搏食品

The fifth, Chapter on a Mouthful

51. 'Na surusurukāṅkarakam bhuñjissāmī' ti, sikkhā karaṇīyā.

「我將不作出嘶嚕嘶嚕（吸食）聲而食用」，應當學。

I will not eat making a slurping noise: a training to be observed.

52. 'Na hatthanillehakam bhuñjissāmī' ti, sikkhā karaṇīyā.

「我將不舔手（指）而食用」，應當學。

I will not eat licking the hands: a training to be observed.

53. 'Na pattanillehakam bhuñjissāmī' ti, sikkhā karaṇīyā.

「我將不（用手指）刮鉢而食用」，應當學。

I will not eat licking the bowl: a training to be observed.

54. 'Na oṭṭhanillehakam bhuñjissāmī' ti, sikkhā karaṇīyā.

「我將不舔唇而食用」，應當學。

I will not eat licking the lips: a training to be observed.

55. 'Na sāmisenā hatthenā pānīya-thālakam paṭiggahessāmī' ti, sikkhā karaṇīyā.

「我將不以沾有食物的手拿飲水杯」，應當學。

I will not accept a water vessel with a hand soiled by food: a training to be observed.

56. 'Na sasitthakam patta-dhovanam antaraghare chaddhessamī' ti, sikkhā karaṇīyā.

「我將不把有飯粒的洗鉢水倒在村落中」，應當學。

I will not, in an inhabited area, throw away bowl-rinsing water that has grains of rice in it: a training to be observed.

57. 'Na chattapāṇissa agilānassa dhammam desissamī' ti, sikkhā karaṇīyā.

「我將不對無病而手持傘者說法」，應當學。

I will not teach Dhamma to a person with an umbrella in his hand and who is not ill: a training to be observed.

58. 'Na daṇḍapāṇissa agilānassa dhammam desissamī' ti, sikkhā karaṇīyā.

「我將不對無病而手持杖者說法」，應當學。

I will not teach Dhamma to a person with a staff in his hand and who is not ill: a training to be observed.

59. 'Na sattha-pāṇissa agilānassa dhammam desissamī' ti, sikkhā karaṇīyā.

「我將不對無病而手持刀者說法」，應當學。

I will not teach Dhamma to a person with a knife in his hand and who is not ill: a training to be observed.

60. 'Na āyudhapāṇissa agilānassa dhammam desissamī' ti, sikkhā karaṇīyā.

「我將不對無病而手持弓箭者說法」，應當學。

I will not teach Dhamma to a person with a weapon in his hand and who is not ill: a training to be observed.

Surusuru-Vaggo Chaṭṭho

第六嘶嚙嘶嚙聲品

The sixth, Chapter on Making a Slurping Noise

61. 'Na pādukārūḷhassa agilānassa dhammaṃ desissāmī'ti, sikkhā karaṇīyā.

「我將不對無病而穿拖鞋者說法」，應當學。

I will not teach Dhamma to a person wearing non-leather footwear who is not ill: a training to be observed.

62. 'Na upāhanārūḷhassa agilānassa dhammaṃ desissāmī'ti, sikkhā karaṇīyā.

「我將不對無病而穿鞋者說法」，應當學。

I will not teach Dhamma to a person wearing leather footwear who is not ill: a training to be observed.

63. 'Na yānagatassa agilānassa dhammaṃ desissāmī'ti, sikkhā karaṇīyā.

「我將不對無病而坐在車乘者說法」，應當學。

I will not teach Dhamma to a person in a vehicle and who is not ill: a training to be observed.

64. 'Na sayanagatassa agilānassa dhammaṃ desissāmī'ti, sikkhā karaṇīyā.

「我將不對無病而躺臥者說法」，應當學。

I will not teach Dhamma to a person lying down who is not ill: a training to be observed.

65. 'Na pallatthikāya nisinnassa agilānassa dhammaṃ desissāmī'ti, sikkhā karaṇīyā.

「我將不對無病以手抱膝而坐者說法」，應當學。

I will not teach Dhamma to a person who sits clasping his knees and who is not ill: a training to be observed.

66. 'Na vethitasīsassa agilānassa dhammaṃ desissāmī'ti, sikkhā karaṇīyā.

「我將不對無病而纏頭者說法」，應當學。

I will not teach Dhamma to a person wearing headgear who is not ill: a training to be observed.

67. 'Na oḅuṅṅhitasāsassa agilānassa dhammaṃ desissāmi'ti, sikkhā karaṇīyā.

「我將不對無病而覆頭者說法」，應當學。

I will not teach Dhamma to a person whose head is covered (with a robe or scarf) and who is not ill: a training to be observed.

68. 'Na chamāyaṃ nisīditvā āsane nisinnassa agilānassa dhammaṃ desissāmi'ti, sikkhā karaṇīyā.

「我將不坐在地上對無病而坐在座位者說法」，應當學。

Sitting on the ground, I will not teach Dhamma to a person sitting on a seat who is not ill: a training to be observed.

69. 'Na nīce āsane nisīditvā ucce āsane nisinnassa agilānassa dhammaṃ desissāmi'ti, sikkhā karaṇīyā.

「我將不坐在低座對無病而坐在高座者說法」，應當學。

Sitting on a low seat, I will not teach Dhamma to a person sitting on a high seat who is not ill: a training to be observed.

70. 'Na ṭhito nisinnassa agilānassa dhammaṃ desissāmi'ti, sikkhā karaṇīyā.

「我將不站著對無病而坐著者說法」，應當學。

Standing, I will not teach Dhamma to a person sitting who is not ill: a training to be observed.

71. 'Na pacchato gacchanto purato gacchantassa agilānassa dhammaṃ desissāmi'ti, sikkhā karaṇīyā.

「我將不走在後面對無病而走在前面者說法」，應當學。

Walking behind, I will not teach Dhamma to a person walking ahead who is not ill: a training to be observed.

72. 'Na uppathena gacchanto pathena gacchantassa agilānassa dhammaṃ desissāmi'ti, sikkhā karaṇīyā.

「我將不走在路旁對無病而走在路（中）者說法」，應當學。
Walking beside a path, I will not teach Dhamma to a person walking on the path and who is not ill: a training to be observed.

73. 'Na ṭhito, agilāno uccāraṃ vā passāvaṃ vā karissāmi'ti, sikkhā karaṇīyā.

「無病，我將不站著大便或小便」，應當學。
Not being ill, I will not defecate or urinate while standing: a training to be observed.

74. 'Na harite agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmi'ti, sikkhā karaṇīyā.

「無病，我將不在植物上大便、小便或吐唾液」，應當學。
Not being ill, I will not defecate, urinate, or spit on living crops: a training to be observed.

75. 'Na udake agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmi'ti, sikkhā karaṇīyā.

「無病，我將不在水中大便、小便或吐唾液」，應當學。
Not being ill, I will not defecate, urinate, or spit in water: a training to be observed.

Pāduka-Vaggo Sattamo

第七拖鞋品

The seventh, Chapter on a Footwear

Uddiṭṭhā kho, āyasmanto, sekhiyā dhammā.

尊者們，已經誦（出）眾學法了。
Venerable sirs, the actions to be trained in have been recited.

Tatth'āyasmante pucchāmi: 'Kacci'ttha parisuddhā?'

在此我問尊者們：「在此是否清淨？」
Thus I ask the venerable ones: Are you pure in this?

Dutiyam'pi, pucchāmi: 'Kacci'ttha parisuddhā?'

第二次我再問：「在此是否清淨？」

For the second time, I ask: Are you pure in this?

Tatīyam'pi, pucchāmi: 'Kacci'ttha parisuddhā?'

第三次我再問：「在此是否清淨？」

For the third time, I ask: Are you pure in this?

Parisuddh'etth'āyasmanto, tasmā tuṅhī. Evam'etaṃ dhārayāmi'ti.

在此尊者們是清淨的，因此默然。此（事）我如此（憶）持。

The venerable ones are pure in this, which is why they are silent. Thus do I hold it.

Sekhiyā Dhammā niṭṭhitā.

眾學法已結束。

The Trainings Section is finished.

Ime kho pan'āyasmanto, satta adhikaraṇa-samathā dhammā uddesaṃ āgacchanti.

尊者們，誦出這七滅諍法來。

Venerable sirs, these seven means for settling issues come up for recitation.

Uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya:

每當生起諸諍事，爲了消滅、止息：

For the settling and stilling of issues that have arisen:

1. Sammukhā-vinayo dātabbo,

應與現前維那亞。

A verdict "in the presence of" should be given.

2. Sati-vinayo dātabbo,

應與憶念維那亞。

A verdict of mindfulness may be given.

3. Amūḷha-vinayo dātabbo,

應與不癡維那亞。

A verdict of past insanity may be given.

4. Paṭiññāya kāretabbaṃ,

應以（他所）承認的而懲治。

Acting in accordance with what is admitted.

5. Yebhuyyasikā,

依多數人（之語）。

Acting in accordance with the majority.

6. Tassa-pāpiyyassikā,

（查）他（所犯）的罪之性質。

Acting for his (the accused's) further punishment.

7. Tiṇa-vatthārako'ti.

以草覆蓋。

Covering over as with grass.

Uddiṭṭhā kho, āyasmanto, satta adhikaraṇa-samathā dhammā.

尊者們，已經誦（出）七滅諍法了。

Venerable sirs, the seven means for settling issues have been recited.

Tatth'āyasmante pucchāmi: 'Kacci'ttha parisuddhā?'

在此我問尊者們：「在此是否清淨？」

Thus I ask the venerable ones: Are you pure in this?

Dutiyam'pi, pucchāmi: 'Kacci'ttha parisuddhā?'

第二次我再問：「在此是否清淨？」

For the second time, I ask: Are you pure in this?

Tatthiyam'pi, pucchāmi: 'Kacci'ttha parisuddhā?'

第三次我再問：「在此是否清淨？」

For the third time, I ask: Are you pure in this?

Parisuddh'etth'āyasmanto, tasmā tuṇhī. Evam'etaṃ

dhārayāmi' ti.

在此尊者們是清淨的，因此默然。此（事）我如此（憶）持。

The venerable ones are pure in this, which is why they are silent. Thus do I hold it.

Satta Adhikaraṇa-samathā Dhammā niṭṭhitā.

七滅諍法已結束。

The Means for Settling Issues Section is finished.

Uddiṭṭham kho, āyasmanto, nidānam.

尊者們，已經誦了（戒）序；

Venerable sirs, the introduction have been recited.

Uddiṭṭhā cattāro pārājikā dhammā.

已經誦了四巴拉基嘎法；

The four actions entailing defeat have been recited.

Uddiṭṭhā terasa saṅghādisesā dhammā.

已經誦了十三桑喀地些沙法；

The thirteen actions entailing initial and subsequent meetings of the Community have been recited.

Uddiṭṭhā dve aniyatā dhammā.

已經誦了二不定法；

The two indefinite actions have been recited.

Uddiṭṭhā timsa nissaggiyā pācittiyā dhammā.

已經誦了三十尼薩耆亞巴吉帝亞法；

The thirty actions entailing forfeiture and confession have been recited.

Uddiṭṭhā dvenavuti pācittiyā dhammā.

已經誦了九十二巴吉帝亞法；

The ninety-two actions entailing confession have been recited.

Uddiṭṭhā cattāro pāṭidesanīyā dhammā.

已經誦了四應悔過法：

The four actions entailing acknowledgement have been recited.

Uddiṭṭhā sekhiyā dhammā.

已經誦了眾學法：

The actions to be trained have been recited.

Uddiṭṭhā satta adhikaraṇa-samathā dhammā.

已經誦了七減諍法。

The seven means for settling issues have been recited.

Ettakaṃ tassa Bhagavato sutt'āgataṃ sutta-pariyāpannaṃ
anvaddha-māsaṃ uddesaṃ āgacchati.

這些是世尊收入在（戒）經，繫屬於（戒）經，在每半月誦出來。

This much is handed down in the Blessed One's Pāṭimokkha, is included in the Blessed One's Pāṭimokkha, and comes up for recitation every half-month.

Tattha sabbeh'eva samaggehi sammodamānehi, avivada-
mānehi sikkhitabban'ti.

這裡一切應當以和合、歡喜、無諍而學。

In it, all should train themselves harmoniously, cordially, and without dispute.

Vithāruddeso Pañcama

第五廣誦

The fifth, the Detail

Bhikkhu-Pāṭimokkhaṃ niṭṭhitaṃ.

比庫巴帝摩卡已結束。

The Pāṭimokkha is finished.

Sādhu! Sādhu! Sādhu!

好的！好的！好的！

It is well! It is well! It is well!

OVĀDA-PĀṬIMOKKHA GĀTHĀ

(Dīgha Nikāyā. 14 Mahā-Padāna Sutta; Dhammapada Verses 183-185)

巴帝摩卡教誡偈 (長部·第 14 大本經；法句經·第 183-185 偈)

PĀṬIMOKKHA EXHORTATION VERSES

[Uddiṭṭhaṃ kho] tena Bhagavatā jānatā passatā Arahatā,
Sammā-Sambuddhena: Ovāda-pāṭimokkhaṃ tīhi
gāthāhi.

世尊、知者、見者、阿羅漢、全自覺者，略說巴帝摩卡教誡三偈：
This was summarized by the Blessed One, the One who Knows, the One who Sees, the Worthy One, the Perfectly Self-Enlightenment One—the Pāṭimokkha Exhortation in three verses:

Khantī paramaṃ tapo titikkhā —
nibbānaṃ paramaṃ vadanti Buddhā;
Na hi pabbajito parūpaghātī —
samaṇo hoti paraṃ viheṭṭhayanto.

諸佛說涅槃最上，忍辱為最高苦行，害他實非出家者，惱他不名為沙門。

Enduring patience is the highest austerity. "Nibbāna is supreme," say the Buddhas. One gone-forth who harms and oppresses another is not a self-appeased one.

Sabba-pāpassa akaraṇaṃ — kusalassa upasampadā,
Sacitta-pariyodapanaṃ — etaṃ Buddhāna'Sāsaṇaṃ.

一切惡莫作，一切善應行，自調淨其意，是則諸佛教。

The not doing of all that is bad, undertaking (all) that is skilful and cleansing one's own mind—this is the teachings of the Buddhas.

Anūpavādo anūpaghāto — pātimokkhe ca saṃvaro
Mattaññutā ca bhattasmim — pantañ-ca sayanāsaṇaṃ,
Adhicitte ca āyogo etaṃ — Buddhāna'Sāsaṇaṃ'ti.

不誹與不害，嚴持於戒律，飲食知節量，僻靜處獨居，勤修增上定，

是為諸佛教。

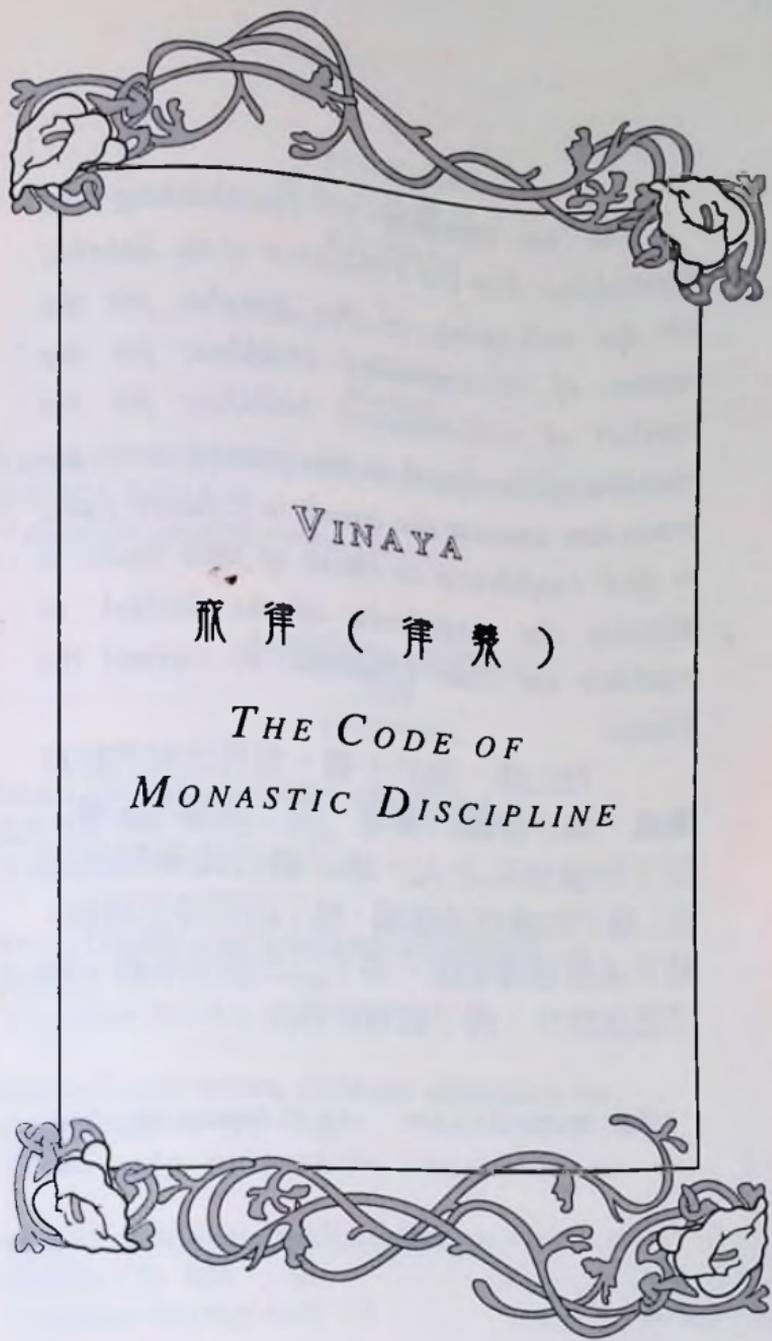
Not despising, not harming, restrained according to the monastic discipline, knowing the (right) amount in regards to food, (dwelling in a) secluded lodging, and dedication to (meditation and developing one's) mind—this is the teaching of the Buddhas.

[Bhāsitaṃ'idam] tena Bhagavatā jānatā passatā, Arahatā, Sammā-sambuddhena: "Sampanna-sīlā bhikkhave viharatha sampanna pāṭimokkhā. Pāṭimokkhā saṃvara-saṃvutā viharatha ācāra-gocara sampannā. Aṇumattesu vajjesu bhaya-dassāvī samādāya sikkhatha sikkhā-padesū"ti.

This was said by the Blessed One, the One who Knows, the One who Sees, the Worthy One, the Rightly Self-awakened One: "Live consummate in virtue, bhikkhus, and consummate in the Pāṭimokkha. Live restrained with the restraint of the Pāṭimokkha, consummate in your behavior and sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults."

Tasmā tih'amhehi sikkhitabbaṃ: "Sampanna-sīlā viharissāma sampanna-pāṭimokkhā. Pāṭimokkhā saṃvara-saṃvutā viharassāma ācāra-gocara sampannā. Aṇumattesu vajjesu bhaya-dassāvī samādāya sikkhassāma sikkhā-padesū"ti. Evañ'hi no sikkhitabbaṃ.

Therefore we should train ourselves: "We will live consummate in virtue, consummate in the Pāṭimokkha. We will live restraint with the restraint of the Pāṭimokkha, consummate in our behavior and sphere of activity. We will train ourselves, having undertaken the training rules, seeing danger in the slightest faults." That's is how we should train ourselves.



VINAYA

戒律 (律 兼)

*THE CODE OF
MONASTIC DISCIPLINE*

The ten reasons for establishing the Pāṭimokkha: For the excellence of the Saṅgha; for the well-being of the Saṅgha; for the control of ill-controlled bhikkhus; for the comfort of well-behaved bhikkhus; for the restraint of the āsavā in this present state; for protection against the āsavā in a future state; to give confidence to those of little faith; to increase the confidence of the faithful; to establish the True Dhamma; to support the Vinaya.

「諸比庫，緣於十義，我為比庫們制定學處：為了僧團的優越，為了僧團的安樂；為了折服無恥之人，為了善行比庫們的安住；為了防護現法諸漏，為了防禦後世諸漏；為了未生信者生信，為了已生信者增長；為了正法住立，為了資益於律。」

（律藏：增支部•第10.4.1經） (Vin. III, Āṅguttara Nikāya 10.4.1)

PARIKKHĀRA
資具 (必需品)
REQUISITE

Bindu (cf. Vin, IV, 120)
點淨
Marking

Kappa-binduṃ [Imaṃ bindu-kappaṃ] karomi. (x3)

我作 [此] 點淨。(三遍)

"I make [this] properly marked." (x3)

Adhiṭṭhāna (SP, III, 643f)
決意
Determining

Imaṃ [Etaṃ] saṅghāṭiṃ adhiṭṭhāmi. (x3)

我決意這 [那] 件外衣。(三遍)

"I determine this [that] outer robe." (x3)

Imaṃ [Etaṃ] uttarā-saṅgaṃ adhiṭṭhāmi. (x3)

我決意這 [那] 件上衣。(三遍)

"I determine this [that] upper robe." (x3)

Imaṃ [Etaṃ] antara-vāsakaṃ adhiṭṭhāmi. (x3)

我決意這 [那] 件下衣。(三遍)

"I determine this [that] lower robe." (x3)

Imaṃ [Etaṃ] pattaṃ adhiṭṭhāmi. (x3)

我決意這 [那] 個鉢。(三遍)

"I determine this [that] bowl." (x3)

Imaṃ [Etaṃ] nisīdanam adhiṭṭhāmi. (x3)

我決意這 [那] 件坐具。(三遍)

"I determine this [that] sitting-cloth." (x3)

Imaṃ [Imāni] kaṇḍu-paṭicchādīm [kaṇḍu-paṭicchādīni] adhiṭṭhāmi. (x3)

我決意這件 [些] 包瘡布。(三遍)

"I determine this [these] skin-eruption covering cloth[s]." (x3)

Etaṃ [Etāni] kaṇḍu-paṭicchādīm [kaṇḍu-paṭicchādīni] adhiṭṭhāmi. (x3)

我決意那件 [些] 包瘡布。(三遍)

"I determine that [those] skin-eruption covering cloth[s]." (x3)

Imaṃ [Imāni] vassika-sāṭikam [vassika-sāṭikāni] adhiṭṭhāmi. (x3)

我決意這件 [些] 雨浴布。(三遍)

"I determine this (these) rains cloth[s]." (x3)

Etaṃ [Etāni] vassika-sāṭikam [vassika-sāṭikāni] adhiṭṭhāmi. (x3) (SP,III,644)

我決意那件 [些] 雨浴布。(三遍)

"I determine that [those] rains cloth[s]." (x3)

Imaṃ [Imāni] paccattharaṇam [paccattharaṇāni] adhiṭṭhāmi. (x3)

我決意這件 [些] 床單。(三遍)

"I determine this [these] sleeping cloth[s]." (x3)

Etaṃ [Etāni] paccattharaṇam [paccattharaṇāni] adhiṭṭhāmi. (x3)

我決意那件 [些] 床單。(三遍)

"I determine that [those] sleeping cloth[s]." (x3)

Imaṃ [Imāni] mukha-puñchana-colam [mukha-puñchana-colāni] adhiṭṭhāmi. (x3) (SP,III,645)

我決意這件 [些] 手帕。(三遍)

"I determine this [these] handkerchief[s]." (x3)

Etam [Etāni] mukha-puñchana-colam [mukha-puñchana-colāni] adhiṭṭhāmi. (x3)

我決意那件 [些] 手帕。(三遍)

"I determine that [those] handkerchief[s]." (x3)

Imam [Imāni] parikkhāra-colam [parikkhāra-colāni] adhiṭṭhāmi. (x3)

我決意這件 [些] 零碎布 (濾水布、鉢帶、掛帶、包布)。(三遍)

"I determine this [these] small requisite[s]." (x3)

Etam [Etāni] parikkhāra-colam [parikkhāra-colāni] adhiṭṭhāmi. (x3)

我決意那件 [些] 零碎布 (濾水布、鉢帶、掛帶、包布)。(三遍)

"I determine that [those] small requisite[s]." (x3)

Paccuddharaṇa (SP,III,643)

取消 (決意)

Relinquishing (of the Determining)

Imam [Etam] saṅghāṭim paccuddharāmi. (x3)

我取消這 [那] 件外衣。(三遍)

"I relinquish this [that] outer robe." (x3)

Imam [Etam] uttarā-saṅgam paccuddharāmi. (x3)

我取消這 [那] 件上衣。(三遍)

"I relinquish this [that] upper robe." (x3)

Imam [Etam] antara-vāsakam paccuddharāmi. (x3)

我取消這 [那] 件下衣。(三遍)

"I relinquish this [that] lower robe." (x3)

Imam [Etam] pattam paccuddharāmi. (x3)

我取消這 [那] 個鉢。(三遍)

"I relinquish this [that] bowl." (x3)

Imaṃ [Etaṃ] nisīdanam paccuddharāmi. (x3)

我取消這 [那] 件坐具。(三遍)

"I relinquish this [that] sitting-cloth." (x3)

Imaṃ [Imāni] kaṇḍu-paṭicchādīm [kaṇḍu-paṭicchādīni] paccuddharāmi. (x3)

我取消這件 [些] 包瘡布。(三遍)

"I relinquish this [these] skin-eruption covering cloth[s]." (x3)

Etaṃ [Etāni] kaṇḍu-paṭicchādīm [kaṇḍu-paṭicchādīni] paccuddharāmi. (x3)

我取消那件 [些] 包瘡布。(三遍)

"I relinquish that [those] skin-eruption covering cloth[s]." (x3)

Imaṃ [Imāni] vassika-sāṭikam [vassika-sāṭikāni] paccuddharāmi. (x3)

我取消這件 [些] 雨浴布。(三遍)

"I relinquish this [these] rains cloth[s]." (x3)

Etaṃ [Etāni] vassika-sāṭikam [vassika-sāṭikāni] paccuddharāmi. (x3)

我取消那件 [些] 雨浴布。(三遍)

"I relinquish that [those] rains cloth[s]." (x3)

Imaṃ [Imāni] paccattharaṇam [paccattharaṇāni] paccuddharāmi. (x3)

我取消這件 [些] 床單。(三遍)

"I relinquish this [these] sleeping cloth[s]." (x3)

Etaṃ [Etāni] paccattharaṇam [paccattharaṇāni] paccuddharāmi. (x3)

我取消那件 [些] 床單。(三遍)

"I relinquish that [those] sleeping cloth[s]." (x3)

Imaṃ [Imāni] mukha-puñchana-colam [mukha-puñchana-colāni] paccuddharāmi. (x3)

我取消這件 [些] 手帕。(三遍)

"I relinquish this [these] handkerchief[s]." (x3)

Etam [Etāni] mukha-puñchana-colam [mukha-puñchana-colāni] paccuddharāmi. (x3)

我取消那件 [些] 手帕。(三遍)

"I relinquish that [those] handkerchief[s]." (x3)

Imam [Imāni] parikkhāra-colam [parikkhāra-colāni] paccuddharāmi. (x3)

我取消這件 [些] 零碎布 (濾水布、鉢帶、掛帶、包布)。(三遍)

"I relinquish this [these] small requisite[s]." (x3)

Etam [Etāni] parikkhāra-colam [parikkhāra-colāni] paccuddharāmi. (x3)

我取消那件 [些] 零碎布 (濾水布、鉢帶、掛帶、包布)。(三遍)

"I relinquish that [those] small requisite[s]." (x3)

Vikappana (VIN,IV,122)

淨施 (共同擁有)

Sharing Ownership

受淨施者下座在場 *The receiver in the presence and he is junior*

Imam [Imāni] cīvaram [cīvarāni] tuyham [tumhākam/āyasmato] vikappemi. (x3)

這件 [些] 衣與你 [們 / 尊者] 共同擁有。(三遍)

"I share this [these] robe[s] with you [your/venerable]." (x3)

Etam [Etāni] cīvaram [cīvarāni] tuyham [tumhākam/āyasmato] vikappemi. (x3)

那件 [些] 衣與你 [們 / 尊者] 共同擁有。(三遍)

"I share that [those] robe[s] with you [your/venerable]." (x3)

Imam [Ime] pattam [patte] tuyham [tumhākam/āyasmato] vikappemi. (x3)

這個 [些] 鉢與你 [們 / 尊者] 共同擁有。(三遍)

"I share this [these] bowl[s] with you [your/venerable]." (x3)

Etam̐ [Ete] pattam̐ [patte] tuyham̐ [tumhākam̐/āyasmato] vikappemi. (x3)

那個 [些] 鉢與你 [們 / 尊者] 共同擁有。(三遍)

"I share that [those] bowl[s] with you [your/venerable]." (x3)

受淨施者吾達羅在場 *In the presence of the receiving bhikkhu Uttaro* Imaṃ [Imāni] cīvaram̐ [cīvarāni] [āyasmato] Uttarassa bhikkhuno [sāmaṇerassa] vikappemi. (x3)

這件 [些] 衣與吾達羅比庫 [吾達羅尊者 / 吾達羅沙彌] 共同擁有。(三遍)

"I share this [these] robe[s] with [venerable] Uttaro Bhikkhu [Uttaro novice]." (x3)

Etam̐ [Etāni] cīvaram̐ [cīvarāni] [āyasmato] Uttarassa bhikkhuno [sāmaṇerassa] vikappemi. (x3)

那件 [些] 衣與吾達羅比庫 [吾達羅尊者 / 吾達羅沙彌] 共同擁有。(三遍)

"I share that [those] robe[s] with [venerable] Uttaro Bhikkhu Uttaro [novice]." (x3)

Imam̐ [Ime] pattam̐ [patte] [āyasmato] Uttarassa bhikkhuno [sāmaṇerassa] vikappemi. (x3)

這個 [些] 鉢與吾達羅比庫 [尊者 / 沙彌] 共同擁有。(三遍)

"I share this [these] bowl[s] with [venerable] Uttaro Bhikkhu [novice]." (x3)

Etam̐ [Ete] pattam̐ [patte] [āyasmato] Uttarassa bhikkhuno [sāmaṇerassa] vikappemi. (x3)

那個 [些] 鉢與吾達羅比庫 [尊者 / 沙彌] 共同擁有。(三遍)

"I share that [those] bowl[s] with [venerable]. Uttaro Bhikkhu [novice]." (x3)

受淨施者缺席，向見證者說 *In the absence of the receiver, say to a witness* Imaṃ [Imāni] cīvaram̐ [cīvarāni] vikappanattāya tuyham̐ dammi. (x3)

這件 [些] 衣與你共同擁有。(三遍)

"I give this [these] robe[s] to you for the purpose of sharing." (x3)

Etam [Etāni] cīvaram [cīvarāni] vikappanattāya tuyham dammi. (x3)

那件 [些] 衣與你共同擁有。(三週)

"I give that [those] robe[s] to you for the purpose of sharing." (x3)

Imam [Ime] pattam [patte] vikappanattāya tuyham dammi. (x3)

這個 [些] 鉢與你共同擁有。(三週)

"I give this [these] bowl[s] to you for the purpose of sharing." (x3)

Etam [Ete] pattam [patte] vikappanattāya tuyham dammi. (x3)

那個 [些] 鉢與你共同擁有。(三週)

"I give that [those] bowl[s] to you for the purpose of sharing." (x3)

見證者問受淨施者們的名字 *The witness ask the names of the receivers*

Ko te mitto vā sandiṭṭho vā.

誰是你認識的人或朋友？

"Who is your friend or acquaintance?"

Uttaro bhikkhu ca tisso sāmaṇero ca.

吾達羅比庫和提索沙彌。

"Bhikkhu Uttaro and samaṇera Tisso."

Aham Uttarassa bhikkhuno ca Tissassa sāmaṇerassa dammi.

我給吾達羅比庫和提索沙彌。

"I give it to bhikkhu Uttaro and samaṇera Tisso."

Anujānana (cf. Kv,122)

許可 (使用)

Grant Permission (to Use)

許可下座使用 *Permission grant to junior to use*

Imam cīvaram [Imāni cīvarāni] mayham santakam [santakāni] paribhuñja vā visajjehi vā yathā-paccayam

vā karohi.

這件 [這些] 我的衣你可以穿用，或者送人，或者隨你如何處理。
 "This robe [These robes] of mine; you may use it, give it away, or do as you wish with it."

Etam cīvaram [Etāni cīvarāni] mayham santakam [santakāni] paribhuñja vā visajjehi vā yathā-paccayam vā karohi.

那件 [那些] 我的衣你可以穿用，或者送人，或者隨你如何處理。
 "That robe [Those robes] of mine; you may use it, give it away, or do as you wish with it."

Imam pattam [Ime patte] mayham santakam [santakāni] paribhuñja vā visajjehi vā yathā-paccayam vā karohi.

這個 [這些] 我的鉢你可以使用，或者送人，或者隨你如何處理。
 "This bowl [These bowls] of mine; you may use it, give it away, or do as you wish with it."

Etam pattam [Ete patte] mayham santakam [santakāni] paribhuñja vā visajjehi vā yathā-paccayam vā karohi.

那個 [那些] 我的鉢你可以使用，或者送人，或者隨你如何處理。
 "That bowl [Those bowls] of mine; you may use it, give it away, or do as you wish with it."

許可上座使用 *Permission grant to senior to use*

Imam cīvaram [Imāni cīvarāni] mayham santakam [santakāni] paribhuñja [paribhuñjatha] vā visajjehi [visajjetha] vā yathā-paccayam vā karohi [karotha].

這件 [這些] 我的衣您可以穿用，或者送人，或者隨您如何處理。
 "This robe [These robes] of mine; venerable sir may use it, give it away, or do as venerable sir wish with it."

Etam cīvaram [Etāni cīvarāni] mayham santakam [santakāni] paribhuñja [paribhuñjatha] vā visajjehi [visajjetha] vā yathā-paccayam vā karohi [karotha].

那件 [那些] 我的衣您可以穿用，或者送人，或者隨您如何處理。
 "That robe [Those robes] of mine; venerable sir may use it, give it away,

or do as venerable sir wish with it."

Imaṃ pattam [Ime patte] mayham santakam [santakāni] paribhuṅja [paribhuṅjatha] vā visajjehi [visajjetha] vā yathā-paccayam vā karoḥi [karotha].

這個 [這些] 我的鉢您可以使用，或者送人，或者隨您如何處理。

"This bowl [These bowls] of mine; venerable sir may use it, give it away, or do as venerable sir wish with it."

Etaṃ pattam [Ete patte] mayham santakam [santakāni] paribhuṅja [paribhuṅjatha] vā visajjehi [visajjetha] vā yathā-paccayam vā karoḥi [karotha].

那個 [那些] 我的鉢您可以使用，或者送人，或者隨您如何處理。

"That bowl [Those bowls] of mine: venerable sir may use it, give it away, or do as venerable sir wish with it."

ĀPATTI PAṬIDESANĀ

懺罪

CONFESSION OF OFFENCES

下座向上座懺罪 *Junior Confess Offences to Senior*

Junior: Okāsa, aham, bhante sabbā āpattiyo ārocemi.

尊者，我發露（所違犯的）一切罪。

"I venerable sir, declare all offences."

Dutiyampi, aham, bhante sabbā āpattiyo ārocemi.

尊者，我第二次發露（所違犯的）一切罪。

"For the second time, I venerable sir, declare all offences."

Tatiyampi, aham, bhante sabbā āpattiyo ārocemi.

尊者，我第三次發露（所違犯的）一切罪。

"For the third time, I venerable sir, declare all offences."

Senior: Sādhu, āvuso, sādhu.

好的，賢友，好的。

"It is well friend, it is well."

Junior: Okasā ahaṃ, bhante, sambahulā nānāvattukā
āpattiyo āpajjīm, tā tumha'mūle paṭidesemi.

尊者，我犯了眾多不同（罪）事的一切罪，我在您的跟前懺悔那些（罪）。

"I venerable sir, having many times fallen into different offences with different bases, these I confess."

Senior: Passasi, āvuso, tā āpattiyo.

賢友，你見到那些（所違犯的）罪嗎？

"Do you see, venerable friend, those offences?"

Junior: Āma, bhante, passāmi.

是的，尊者，我見（罪）。

"Yes venerable sir, I see."

Senior: Āyatīm, āvuso, saṃvareyyāsi.

賢友，未來你應當（好好地）守護！

"In the future, friend, you should be restrained."

Junior: Sādhu suṭṭhu, ahaṃ, bhante āyatīm, saṃvarissāmi.

好的、極佳，尊者，我將會（好好）守護的。

"It is well indeed, venerable sir, in future I shall be restrained."

Dutiyampi, sādhu suṭṭhu, ahaṃ, bhante āyatīm,
saṃvarissāmi.

第二次好的、極佳，尊者，我將會（好好）守護的。

"For the second time, it is well indeed, venerable sir, in future I shall be restrained."

Tatīyampi, sādhu suṭṭhu, ahaṃ, bhante āyatīm,
saṃvarissāmi.

第三次好的、極佳，尊者，我將會（好好）守護的。

"For the third time, it is well indeed, venerable sir, in future I shall be restrained."

Senior: Sādhu, āvuso, sādhu.

好的，賢友，好的。

"It is well, venerable friend. It is well."

Junior: Okāsa, ahaṃ, bhante sabbā tā āpattiyo āvikaromi.
尊者，我發露（所違犯的）一切罪。

"I venerable sir, declare all offences."

Dutiyampi, ahaṃ, bhante sabbā tā āpattiyo āvikaromi.
尊者，我第二次發露（所違犯的）一切罪。

"For the second time, I venerable sir, declare all offences."

Tatiyampi, ahaṃ, bhante sabbā tā āpattiyo āvikaromi.
尊者，我第三次發露（所違犯的）一切罪。

"For the third time, I venerable sir, declare all offences."

Senior: Sādhu, āvuso, sādhu.

好的，賢友，好的。

"It is well, venerable friend. It is well."

上座向下座懺罪 *Senior Confess Offences to Junior*

Senior: Okāsa, ahaṃ, āvuso sabbā āpattiyo ārocemi.

賢友，我發露（所違犯的）一切罪。

"I venerable friend, declare all offences."

Dutiyampi, ahaṃ, āvuso sabbā āpattiyo ārocemi.

賢友，我第二次發露（所違犯的）一切罪。

"For the second time, I venerable friend, declare all offences."

Tatiyampi, ahaṃ, āvuso sabbā āpattiyo ārocemi.

賢友，我第三次發露（所違犯的）一切罪。

"For the third time, I venerable friend, declare all offences."

Junior: Sādhu, bhante, sādhu.

好的，尊者，好的。

"It is good venerable sir, it is good."

Senior: Okasā, ahaṃ, āvuso, sambahulā nānāvattukā
āpattiyo āpajjīṃ, tā tumha'mūle paṭidesemi.

賢友，我犯了眾多不同（罪）事的一切罪，我在你的跟前懺悔那些罪。

"I venerable friend, having many times fallen into different offences with different bases, these I confess."

Junior: Passatha, bhante, tā āpattiyo.

尊者，見到那些（所違犯的）罪嗎？

"Do you see, venerable sir, those offences?"

Senior: Āma, āvuso, passāmi.

是的，賢友，我見（罪）。

"Yes venerable friend, I see."

Junior: Āyatim, bhante, samvareyatha.

尊者，未來您應當（好好地）守護！

"In the future, venerable sir, you should be restrained."

Senior: Sādhu suṭṭhu, ahaṃ, āvuso āyatim, samvarissāmi.

好的、極佳，賢友，我將會（好好）守護的。

"It is well indeed, venerable friend, in future I shall be restrained."

Dutiyampi, sādhu suṭṭhu, ahaṃ, āvuso āyatim, samvarissāmi.

第二次好的、極佳，賢友，我將會（好好）守護的。

"For the second time, it is well indeed, venerable friend, in future I shall be restrained."

Tatiyampi, sādhu suṭṭhu, ahaṃ, āvuso āyatim, samvarissāmi.

第三次好的、極佳，賢友，我將會（好好）守護的。

"For the third time, it is well indeed, venerable friend, in future I shall be restrained."

Junior: Sādhu, bhante, sādhu.

好的，尊者，好的。

"It is well venerable sir, it is well."

Senior: Okāsa, ahaṃ, āvuso sabbā tā āpattiyo āvikaromi.

賢友，我發露（所違犯的）一切罪。

"I venerable friend, declare all offences."

Dutiyampi, ahaṃ, āvuso sabbā tā āpattiyo āvikaromi.

賢友，我第二次發露（所違犯的）一切罪。

"For the second time, I venerable friend, declare all offences."

Tatiyampi, ahaṃ, āvuso sabbā tā āpattiyo āvikaromi.

賢友，我第三次發露（所違犯的）一切罪。

"For the third time, I venerable friend, declare all offences."

Junior: Sādhu, bhante, sādhu.

好的，尊者，好的。

"It is well venerable sir, it is well."

下座再向上座懺罪 *Again Junior Confess Offences to Senior*

Junior: Okāsa, ahaṃ, bhante desanā dukkaṭaṃ āpattiṃ,

āpajjīṃ, tāṃ tumha'mūle paṭidesemi. (cf. VIN,II,102)

尊者，我犯了惡作罪因懺相同的（罪）事，我在您的跟前懺悔那些罪。

"I venerable sir, confess an offence of wrong-doing through having confessed the same-based offences."

Senior: Passasi, āvuso, tāṃ āpattiṃ.

賢友，你見到那些（所違犯的）罪嗎？

"Do you see, venerable friend, those offence?"

Junior: Āma, bhante, passāmi.

是的，尊者，我見（罪）。

"Yes venerable sir, I see."

Senior: Āyatīṃ, āvuso, samvareyyāsi.

賢友，未來你應當（好好地）守護！

"In the future, friend, you should be restrained."

Junior: Sādhu suṭṭhu, ahaṃ, bhante āyatim,
saṃvarissāmi.

好的、極佳、尊者，我將會（好好）守護的。

"It is well indeed, venerable sir, in future I shall be restrained."

Dutiyampi, sādhu suṭṭhu, ahaṃ, bhante āyatim,
saṃvarissāmi.

第二次好的、極佳、尊者，我將會（好好）守護的。

"For the second time, it is well indeed, venerable sir, in future I shall be restrained."

Tatiyampi, sādhu suṭṭhu, ahaṃ, bhante āyatim,
saṃvarissāmi.

第三次好的、極佳、尊者，我將會（好好）守護的。

"For the third time, it is well indeed, venerable sir, in future I shall be restrained."

Senior: Sādhu, āvuso, sādhu.

好的、賢友、好的。

"It is well, venerable friend. It is well."

NISSAGGIYA PĀCITTIYA

尼薩耆亞巴吉帝亞（捨心墮）

ACTIONS ENTAILING FORFEITURE & CONFESSION

NP2 Cīvara Ratti Vippavuttha (Vin, III, 199-200)

捨心墮 2 衣離宿

NP2 Dwell Apart from Robes

Idaṃ me bhante [āvuso], cīvaraṃ [dvi-cīvaraṃ/ticīvaraṃ]
ratti vippavutthaṃ aññatra bhikkhu sammatiyā
nissaggiyaṃ. Imāhaṃ āyasmato [tuyhaṃ] nissajjāmi.

尊者 [賢友]，我未經比庫（僧甘馬）共許，這件衣 [兩件衣 / 三件衣] 離了（衣）過夜而宿，應當捨，我將這（件衣）捨給您 [你]。

"This robe [two robes/three robes], venerable sir [friend], which has stayed separate (from me) for a night without the consent of the

bhikkhus, is to be forfeited by me; I forfeit it to sir [friend]."

NP18 Jāta-Rūpa Rajata (Vin, III, 238)

捨心墮 18 接受金、銀（錢）

NP18 Accept Gold & Silver (Money)

Ahaṃ, bhante, rūpiyaṃ paṭiggahesiṃ. Idaṃ me nissaggiyaṃ. Imāhaṃ saṅghassa nissajjāmi.
尊者們，我接受了錢，我這個（錢）應當捨，我對僧團捨棄這個（錢）。

"Venerable sir, I have accepted money. This is to be forfeited by me; I forfeit it to the Saṅgha."

NP19 Rūpiya Saṃvohāra (Vin, III, 240)

捨心墮 19 從事金錢交易

No.19 Monetary Exchange

Ahaṃ, bhante, nānappakāraṃ rūpiya-saṃvohāraṃ samāpajjīṃ. Idaṃ me nissaggiyaṃ. Imāhaṃ saṅghassa nissajjāmi.

尊者們，我從事各種金錢交易，我這個應當捨，我對僧團捨棄這個。

"Venerable sir, I have engaged in various kinds of trafficking with money. This (money) is to be forfeited by me; I forfeit it to the Saṅgha."

NP20 Kaya Vikkaya (Vin, III, 242)

捨心墮 20 買賣

NP20 Buying & Selling

Ahaṃ, bhante [āvuso], nānappakāraṃ kaya-vikkayaṃ samāpajjīṃ. Idaṃ me nissaggiyaṃ. Imāhaṃ āyasmato [āyasmantānaṃ/saṅghassa] nissajjāmi.

尊者 [賢友]，我從事各種買賣，我這個應當捨，我這個捨給您 [你們 / 僧團]。

"Venerable sir [friend], I have engaged in various kinds of buying and selling. This (gain) of mine is to be forfeited by me; I forfeit it to sir [friend/the Saṅgha]."

NP23 Bhesajja Sattāhātikkanta (Vin, III, 251)

捨心墮 23 收藏藥超過七日

NP23 Kept Medicines Beyond the Seven-days

Idaṃ me bhante [āvuso] bhesajjaṃ sattāhātikkantaṃ
nissaggiyaṃ. Imāhaṃ āyasmato [tuyhaṃ] nissajjāmi.

尊者 [賢友]，我這藥 (收藏) 超過七日，應當捨，我將這 (藥) 捨給您 [你]。

"This medicine, venerable sir [friend], which has been passed beyond the seven-day (limit), is to be forfeited by me; I forfeit it to sir [you]."

Imaṃ bhesajjaṃ tuyhaṃ [āyasmato] dammi.

我將這藥給你 [您]。

"I give this medicine to you [sir]."

UPOSATHA

布薩

OBSERVANCE

Pārisuddhi Uposatha (cf. VIN, I, 129)

清淨布薩

Purity Uposatha

僧團前表白清淨布薩法 *Pārisuddhi Before Saṅgha*

Parisuddho ahaṃ, bhante, 'parisuddho'ti maṃ dhāretha
[dhāretu].

尊者們，我清淨。請您們 [願僧團] 憶持我「清淨」。

"I, venerable sirs, am quite pure. May your [the Saṅgha] hold me to be pure."

Dutiyam'pi, parisuddho ahaṃ, bhante, 'parisuddho'ti maṃ dhāretha [dhāretu].

第二次，尊者們，我清淨。請您們 [願僧團] 憶持我「清淨」。

"For the second time, I, venerable sirs, am quite pure. May your [the Saṅgha] hold me to be pure."

Tatīyam'pi, parisuddho ahaṃ, bhante, 'parisuddho'ti maṃ dhāretha [dhāretu]. (cf. VIN, I, 129)

第三次，尊者們，我清淨。請您們 [願僧團] 憶持我「清淨」。

"For the third time, I, venerable sirs, am quite pure. May your [the Saṅgha] hold me to be pure."

三位比庫表白清淨法 *Pārisuddhi for Three Bhikkhus*

Namo tassa Bhagavato, Arahato, Sammā-sambuddhassa. (x3)

禮敬世尊、阿羅漢、全自覺者。(三遍)

Homage to Him, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One. (x3)

Suṇāntu me, bhante [āvuso], āyasmantā. Ajj'uposatho paṇṇaraso [cātuddaso]. Yad'āyasmantānaṃ pattakallaṃ, mayam aññamaññaṃ pārisuddhi-uposathaṃ kareyyāma.

尊者 [賢友] 們，請大德們聽我說，今天是十五 [十四] 日布薩。假如大德們已到適時，我們應當互相行清淨布薩。

"Let the venerable sirs [friends] listen to me. Today is an Uposatha day, which is fifteenth [fourteenth] day. If it seems right to the venerable sirs [friends] let us carry out the Observance with one another by way of entire purity."

由上座開始 *Starting with Senior*

Parisuddho ahaṃ, āvuso [bhante], 'parisuddho'ti maṃ dhāretha.

賢友 [尊者] 們，我清淨。請你們憶持我「清淨」。

"I, venerable friends [sirs], am quite pure. Understand that I am quite pure."

Dutiyam'pi, parisuddho ahaṃ, āvuso [bhante], 'parisuddho'
ti maṃ dhāretha.

第二次，賢友 [尊者] 們，我清淨。請你們憶持我「清淨」。

"For the second time, I, venerable ones [sirs], am quite pure. Understand that I am quite pure."

Tatīyam'pi, parisuddho ahaṃ, āvuso [bhante], 'parisuddho'
ti maṃ dhāretha. (VIN. I, 124)

第三次，賢友 [尊者] 們，我清淨。請你們憶持我「清淨」。

"For the third time, I, venerable ones [sirs], am quite pure. Understand that I am quite pure."

兩位比庫表白清淨法 *Pārisuddhi for Two Bhikkhus*

Parisuddho ahaṃ, āvuso [bhante], 'parisuddho'ti maṃ
dhārehi [dhāretha].

賢友 [尊者]，我清淨。請你憶持我「清淨」。

"I, venerable one [sir], am quite pure. Understand that I am quite pure."

Dutiyam'pi, parisuddho ahaṃ, āvuso [bhante], 'parisuddho'
'ti maṃ dhārehi [dhāretha].

第二次，賢友 [尊者]，我清淨。請你憶持我「清淨」。

"For the second time, I, venerable one [sir], am quite pure. Understand that I am quite pure."

Tatīyam'pi, parisuddho ahaṃ, āvuso [bhante], 'parisuddho'
'ti maṃ dhārehi [dhāretha]. (VIN. I, 124-125)

第三次，賢友 [尊者]，我清淨。請你憶持我「清淨」。

"For the third time, I, venerable one [sir], am quite pure. Understand that I am quite pure."

一位比庫表白清淨法 *Adhiṭṭhāna Uposatha for a Bhikkhu*

Ajja me uposatho paṇṇaraso [cātuddaso]. (x3) (VIN. I, 125)

今天十五 [十四] 日我布薩。(三遍)

"Today is an Uposatha, which is fifteenth [fourteenth] day for me." (x3)

Gilāno Bhikkhu Pārisuddhi (VIN, I, 120)

病比庫表白清淨

Sick Bhikkhu Declare Purity

上[下]座病比庫表白清淨法 *Pārisuddhi for a Senior [Junior] Sick Bhikkhu*
Pārisuddhiṃ dammi, pārisuddhiṃ me hara [haratha],
pārisuddhiṃ me ārocehi [arocetha].

我給清淨，請你 [您] 帶我的清淨去，請替我告知清淨。

"I give my purity. May you [sir] convey purity for me, declare purity for me."

下座代上座病比庫告知清淨 *Junior Convey Senior Sick Bhikkhu Pārisuddhi*
Āyasmā, bhante, Uttaro [Uttaro bhante bhikkhu] gilāno,
'pārisuddho'ti paṭijāni, 'pārisuddho'ti taṃ saṅho
dhāretu.

尊者們，吾達羅尊者 [比庫] 生病，他自稱「清淨」，請僧團記住他「清淨」。

"Venerable sirs, Uttaro bhante [bhikkhu] who is sick acknowledge that he is pure. May the Saṅgha hold him to be pure."

上座授與下座欲 *Senior Bhikkhu Sending his Chanda to Junior Bhikkhu*
Chandaṃ dammi, chandaṃ me hara [haratha], chandaṃ
me ārocehi [arocetha].

我授與欲，請你 [您] 帶我的欲去，請你 [您] 告知我的欲。

"I offer my consent. May you convey my consent. May you declare my consent to them."

下座代上座告知欲 *Junior Bhikkhu Convey Senior Bhikkhu Uttaro Chanda*
Āyasmā, bhante, Uttaro [Uttaro bhante bhikkhu]
mayhaṃ chandaṃ adāsi, tassa chando mayā āhaṭṭo sādhu,
bhante, saṅho dhāretu.

尊者們，吾達羅尊者 [比庫] 授與我欲，我帶來他的欲。尊者們，請僧團好好地記住。

"Venerable sirs, Uttaro bhante [bhikkhu] has given his consent to me. I have conveyed his consent. It is well, venerable sirs, if the Saṅgha holds

it to be so."

Pārisuddhi & Chanda (cf VIN, I, 122)

清淨與欲

Purity & Consent

下座代上座告知清淨與欲 *Junior Bhikkhu Convey Senior Bhikkhu Pārisuddhi + Chanda*

Āyasmā, bhante, Uttaro [Uttaro bhante bhikkhu] gilāno, mayhaṃ chandañca pārisuddhiñca adāsi, tassa chando ca pārisuddhi ca mayā āhaṭā sādhu, bhante [āvuso], saṅgho dhāretu.

尊者們，吾達羅尊者 [比庫] 生病，他授與我清淨與欲，我替他帶來清淨與欲，尊者 [賢友] 們，請僧團好好地記住。

"Venerable sirs, Uttaro bhante [bhikkhu] is sick. He has given his consent and purity to me. I have conveyed his consent and purity. It is well, venerable sirs [friends], if the Saṅgha holds it to be so."

VASSĀVĀSO (cf SP, V, 1067)

雨安居

RAINS-RESIDENCE

泰國式 *Thai Tradition*

Imasmim vihāre [āvāse] imañ temāsaṃ vassaṃ upemi [upema]. (x3)

我 [們] 在這座寺院 [住處] 過 (入) 這三個月的雨安居。(三遍)

"I [We] enter the Rains in this monastery [resident] for three months." (x3)

斯里蘭卡式 *Sri Lanka Tradition*

Namo tassa Bhagavato, Arahato, Sammā-sambuddhassa. (x3)

禮敬世尊、阿羅漢、全自覺者。(三遍)

Homage to Him, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One. (x3)

Imasmim̄ vihāre [āvāse] imam̄ temāsam̄ vassam̄ upemi [upema], idha vassam̄ upemi [upema].

我 [們] 在這座寺院 [住處] 過 (入) 這三個月的雨安居，我 [們] 在此入雨安居。

"I [We] enter the Rains in this monastery [resident] for three months. I [We] enter the Rains here."

Dutiyam̄'pi, imasmim̄ vihāre [āvāse] imam̄ temāsam̄ vassam̄ upemi [upema], idha vassam̄ upemi [upema].

第二次，我 [們] 在這座寺 [住處] 院過 (入) 這三個月的雨安居，我 [們] 在此入雨安居。

"For the second time, I [we] enter the Rains in this monastery [resident] for three months. I [We] enter the Rains here."

Tatīyam̄'pi, imasmim̄ vihāre [āvāse] imam̄ temāsam̄ vassam̄ upemi [upema], idha vassam̄ upemi [upema].

第三次，我 [們] 在這座寺院 [住處] 過 (入) 這三個月的雨安居，我 [們] 在此入雨安居。

"For the third time, I [we] enter the Rains in this monastery [resident] for three months. I [We] enter the Rains here."

Sādhu! Sādhu! Sādhu!

好的！好的！好的！

"It is well! It is well! It is well!"

在遊行中入雨安居 *Enter Rains During Travelling*

Idha vassam̄ upemi. (x3)

我在此入雨安居。(三遍)

"I enter the Rains here." (x3)

請七日假 *Request Sattāha-karaṇīya (Seven days leave)*

Aham̄ bhante [āvuso] sattāha-karaṇīyam̄ kiccam̄ me atthi, tasmā mayā gantabbam̄. Imasmim̄ sattāhabbhantare nivattissāmi. (cf VIN, I, 139)

尊者 [賢友]，我有一件在七天之內要辦的事，所以我應當去 (辦)，在七天內我將返回。

"Venerable sirs (friend), I have an obligation which must be fulfilled within seven days. Therefore I have to go. I shall return within seven

days.”

另一種請假法 *Alternatively Formula*

Sace me koci antarāyo na bhaveyya, sattāhabbhantare puna nivattissāmi.

如果我沒有任何障礙，我將在七天之內返回。

“If I have no any obstacle. I shall return within seven days.”

PAVĀRAṆĀ (cf VIN, I, 159)

自恣

INVITING ADMONITION

五位比庫或以上的動議法 *Ñatti for Five or more Bhikkhus*

Suṇātu me bhante [āvuso] saṅgho ajja pavāraṇā paṇṇarasī [cātuddasī] yadi saṅghassa pattakallaṃ saṅgho [samāna-vassikaṃ] te-vācikaṃ [dve-vācikaṃ/eka-vācikaṃ] pavāreyya. (cf VIN, I, 159)

尊者 [賢友] 們，請僧團聽我說，今天十五 [十四] 日自恣，假如僧團已到適時，僧伽當 [以同戒臘] 以三 [二 / 一] 語自恣。

“Venerable sirs [friends], may the Saṅgha listen to me. Today is the Pavāraṇā on the fifteenth [fourteenth] day. If the Saṅgha is ready, the Saṅgha should invite [in the manner of equal Rains] with three [two/one] statements.”

三語自恣法 *Three Statements Formula*

Saṅghaṃ, āvuso [bhante], pavāremi diṭṭhena vā sutena vā parisāṅkāya vā vadantu maṃ āyasmanto anukampaṃ upādāyā passanto paṭikkarissāmi.

賢友 [尊者] 們，我向僧團自恣，(若有) 曾看見、聽聞或懷疑 (我犯罪)，請賢友們悲愍地告訴我，在見 (罪) 時，我將 (如法地) 懺悔。

“Venerable friends [sirs], I invite admonition from the Saṅgha. According to what has been seen, heard or suspected, may the venerable friends instruct me out of compassion. Seeing it, I shall make amends.”

Dutiyam'pi, āvuso [bhante], saṅghaṃ pavāremi diṭṭhena vā sutena vā parisāṅkāya vā vadantu maṃ āyasmanto anukampaṃ upādāyā passanto paṭikkariṣṣāmi.
賢友 [尊者] 們，第二次我向僧團自恣，(若有) 曾看見、聽聞或懷疑 (我犯罪)，請賢友們悲愍地告訴我，在見 (罪) 時，我將 (如法地) 懺悔。

"For the second time, venerable friends [sirs], I invite admonition from the Saṅgha. According to what has been seen, heard or suspected, may the venerable friends instruct me out of compassion. Seeing it, I shall make amends."

Tatīyam'pi, āvuso [bhante], saṅghaṃ pavāremi diṭṭhena vā sutena vā parisāṅkāya vā vadantu maṃ āyasmanto anukampaṃ upādāyā passanto paṭikkariṣṣāmi.

賢友 [尊者] 們，第三次我向僧團自恣，(若有) 曾看見、聽聞或懷疑 (我犯罪)，請賢友們悲愍地告訴我，在見 (罪) 時，我將 (如法地) 懺悔。

"For the third time, venerable friends [sirs], I invite admonition from the Saṅgha. According to what has been seen, heard or suspected, may the venerable friends instruct me out of compassion. Seeing it, I shall make amends."

四或三位比庫的動議法 *Ñatti for Four or Three Bhikkhus*

Suṇantu me āyasmanto [āyasmanta], ajja pavāraṇā paṇṇarasī [cātuddasī] yad'āyasmantānaṃ pattakallaṃ mayam aññamaññaṃ pavareyyāma. (cf VIN, I, 162)

請尊者們 [三位比庫法] 聽我說，今天十五 [十四] 日自恣，假如尊者們已到適時，我們應當互相自恣。

"Venerable sirs [three bhikkhu formula], may you listen to me. Today is the Pavāraṇā on the fifteenth [fourteenth] day. If there is complete preparedness of the venerable friends, we should Pavāraṇā to each other."

三語自恣法 *Three Statements Formula*

Ahaṃ, āvuso [bhante], āyasmante, pavāremi diṭṭhena vā

sutena vā parisāṅkāya vā vadantu maṃ āyasmanto
anukampaṃ upādāyā passanto paṭikkariṣṣāmi.

賢友 [尊者] 們，我向尊者們自恣，(若有)曾看見、聽聞或懷疑(我犯罪)，請賢友們悲愍地告訴我，在見(罪)時，我將(如法地)懺悔。

"Venerable friends [sirs], I invite admonition from venerable friends. According to what has been seen, heard or suspected, may the venerable friends instruct me out of compassion. Seeing it, I shall make amends."

Dutiyam'pi, āvuso [bhante], āyasmante pavāremi diṭṭhena
vā sutena vā parisāṅkāya vā vadantu maṃ āyasmanto
anukampaṃ upādāyā passanto paṭikkariṣṣāmi.

賢友 [尊者] 們，第二次我向尊者們自恣，(若有)曾看見、聽聞或懷疑(我犯罪)，請賢友們悲愍地告訴我，在見(罪)時，我將(如法地)懺悔。

"For the second time, venerable friends [sirs], I invite admonition from venerable friends. According to what has been seen, heard or suspected, may the venerable friends instruct me out of compassion. Seeing it, I shall make amends."

Tatīyam'pi, āvuso [bhante], āyasmante pavāremi diṭṭhena
vā sutena vā parisāṅkāya vā vadantu maṃ āyasmanto
anukampaṃ upādāyā passanto paṭikkariṣṣāmi.

賢友 [尊者] 們，第三次我向尊者們自恣，(若有)曾看見、聽聞或懷疑(我犯罪)，請賢友們悲愍地告訴我，在見(罪)時，我將(如法地)懺悔。

"For the third time, venerable friends [sirs], I invite admonition from venerable friends. According to what has been seen, heard or suspected, may the venerable friends instruct me out of compassion. Seeing it, I shall make amends."

兩位比丘三語自恣法 *Three Statements for Two Bhikkhus Formula*

Ahaṃ, āvuso [bhante], āyasmantaṃ, pavāremi diṭṭhena
vā sutena vā parisāṅkāya vā vadantu maṃ āyasmā
anukampaṃ upādāyā passanto paṭikkariṣṣāmi. (cf VIN, I, 163)

賢友 [尊者]，我向大德自恣，(若有)曾看見、聽聞或懷疑(我犯罪)，請大德悲愍地告訴我，在見(罪)時，我將(如法地)懺悔。
“Venerable friend [sir], I invite admonition from venerable friend. According to what has been seen, heard or suspected, may the venerable friend instruct me out of compassion. Seeing it, I shall make amends.”

Dutiyam’pi, āvuso [bhante], āyasmantaṃ pavāremi diṭṭhena vā sutena vā parisāṅkāya vā vadantu maṃ āyasmā anukampaṃ upādāyā passanto paṭikkariṣṣāmi.

賢友 [尊者]，第二次我向大德自恣，(若有)曾看見、聽聞或懷疑(我犯罪)，請大德悲愍地告訴我，在見(罪)時，我將(如法地)懺悔。

“For the second time, venerable friend [sir], I invite admonition from venerable friend. According to what has been seen, heard or suspected, may the venerable friend instruct me out of compassion. Seeing it, I shall make amends.”

Tatīyam’pi, āvuso [bhante], āyasmantaṃ pavāremi diṭṭhena vā sutena vā parisāṅkāya vā vadantu maṃ āyasmā anukampaṃ upādāyā passanto paṭikkariṣṣāmi.

賢友 [尊者]，第三次我向大德自恣，(若有)曾看見、聽聞或懷疑(我犯罪)，請大德悲愍地告訴我，在見(罪)時，我將(如法地)懺悔。

“For the third time, venerable friend [sir], I invite admonition from venerable friend. According to what has been seen, heard or suspected, may the venerable friend instruct me out of compassion. Seeing it, I shall make amends.”

一位比庫自恣法 For One Bhikkhu Pavāraṇā Formula

Ajja me pavāraṇā paṇṇarasī [cātuddasī]. (x3) (VIN, I, 163)

今天十五 [十四] 日我自恣。(三遍)

“Today is Pavāraṇā, which is fifteenth [fourteenth] day for me.” (x3)

Gilāno Bhikkhu Pavāraṇā (VIN, I, 161)

病比庫自恣

Sick Bhikkhu Pavāraṇā

上[下]座病比丘表白自恣法 *Pavāraṇā for a Senior [Junior] Sick Bhikkhu*
Pavāraṇāṃ dammi, pavāraṇāṃ me hara [haratha],
mam'atthāya pavārehi [pavāretha].

我給自恣，請你 [您] 帶我的自恣去，請替我告知自恣。

"I give my Pavāraṇā. May friend [sir] convey Pavāraṇā for me, Pavāraṇā on my behalf."

下座代上座病比丘告知自恣 *Junior Convey Senior Sick Bhikkhu Pavāraṇā*
Āyasmā, bhante, Uttaro [Uttaro bhante bhikkhu] gilāno,
saṅghaṃ pavāreti diṭṭhena vā sutena vā parisāṅkāya vā
vadantu taṃ āyasmanto anukampaṃ upādāyā passanto
paṭikkariṣṣāti.

尊者們，吾達羅尊者 [比丘] 生病，他向僧團自恣，(若有)曾看見、聽聞或懷疑 (他犯罪)，請尊者們悲潛地告訴他，在見 (罪) 時，他將 (如法地) 懺悔。

"Venerable sirs, Uttaro bhante [bhikkhu] who is sick makes Pavāraṇā to the Saṅgha. With what you have seen, heard and suspected, may all of you instruct him out of compassion. Seeing it, he will make amends."

Dutiyam'pi, bhante āyasmā Uttaro [Uttaro bhante
bhikkhu] gilāno, saṅghaṃ pavāreti diṭṭhena vā sutena vā
parisāṅkāya vā vadantu taṃ āyasmanto anukampaṃ
upādāyā passanto paṭikkariṣṣāti.

尊者們，第二次吾達羅尊者 [比丘] 生病，他向僧團自恣，(若有)曾看見、聽聞或懷疑 (他犯罪)，請尊者們悲潛地告訴他，在見 (罪) 時，他將 (如法地) 懺悔。

"For the second time, venerable sirs, Uttaro bhante [bhikkhu] who is sick makes Pavāraṇā to the Saṅgha. With what you have seen, heard and suspected, may all of you instruct him out of compassion. Seeing it, he will make amends."

Tatīyam'pi, bhante āyasmā Uttaro [Uttaro bhante
bhikkhu] gilāno, saṅghaṃ pavāreti diṭṭhena vā sutena vā
parisāṅkāya vā vadantu taṃ āyasmanto anukampaṃ
upādāyā passanto paṭikkariṣṣāti. (SP, v. 1075)

尊者們，第三次吾達羅尊者 [比丘] 生病，他向僧團自恣，(若有)曾看見、聽聞或懷疑 (他犯罪)，請尊者們悲潛地告訴他，在見 (罪)

時，他將（如法地）懺悔。

"For the third time, venerable sirs, Uttaro bhante [bhikkhu] who is sick makes Pavāraṇā to the Saṅgha. With what you have seen, heard and suspected, may all of you instruct him out of compassion. Seeing it, he will make amends."

KAṬHINA (cf VIN, I, 254)

咖提那（功德衣）

STIFF ROBE

敷展迦提那衣者唵 *The Recipient of the Kaṭhina Recite*

Atthataṃ, bhante [āvuso], saṅghassa kaṭhinaṃ,
dhammiko kaṭhinatthāro anumodatha. (x3)

尊者 [賢友] 們，僧團的迦提那（衣）已經敷展，請隨喜如法地敷展迦提那。（三遍）

"Venerable sirs [friends], the spreading of the kaṭhina is in accordance with the Dhamma. Please approve of it." (x3)

Sādhu! Sādhu! Sādhu!

好的！好的！好的！

It is well! It is well! It is well!

僧團其餘的成員唵 *The Rest of the Saṅgha Members Recite*

Atthataṃ, bhante [āvuso], saṅghassa kaṭhinaṃ,
dhammiko kaṭhinatthāro anumodāmi [anumodamā]. (x3)

尊者 [賢友] 們，僧團的迦提那（衣）已經敷展，我 [們] 隨喜如法地敷展迦提那。（三遍）

"Venerable sirs [friends], the spreading of the kaṭhina is in accordance with the Dhamma. I [We] approve it. (x3)

Sādhu! Sādhu! Sādhu!

好的！好的！好的！

It is well! It is well! It is well!

NISSAYA (VIN, I, 60-61)

依止

DEPENDENCE

比庫 *The bhikkhu*

Ācariyo me, bhante, hohi, āyasmato nissāya vacchāmi.

尊者，請做我的老師，我依止具壽而住。

"Venerable sir, may you be my teacher. I shall stay dependent on the venerable sir."

Dutiyam'pi, ācariyo me, bhante, hohi, āyasmato nissāya vacchāmi.

第二次，尊者請做我的老師，我依止具壽而住。

"For the second time, venerable sir, may you be my teacher. I shall stay dependent on the venerable sir."

Tatiam'pi, ācariyo me, bhante, hohi, āyasmato nissāya vacchāmi.

第三次，尊者請做我的老師，我依止具壽而住。

"For the third time, venerable sir, may you be my teacher. I shall stay dependent on the venerable sir."

老師 *The Ācariya*

Pāsādikena sampādehi [Sādhu/Lahu/Opāyikaṃ/Patirūpaṃ].

應以淨信而成就 [很好 / 可以 / 這是適合的 / 這是適當的]。

"Should endeavour to conduct in a good manner [It is well/Convenient/Suitable/Proper]."

比庫 *The bhikkhu*

Āma, bhante.

是的，尊者！

"Yes, venerable sir."

Ajjatagge'dāni therō mayhaṃ bhāro, aham'pi therassa bhāro. (x3) (SP, V, 977)

從今天起，長老是我的職責，我也是長老的職責。(三遍)

"From this day onwards the Thera will be my burden and I shall be the burden of the Thera." (x3)

KAPPIYA KARAṆA (SP, IV, 767-768)

作淨

THE MAKING ALLOWABLE

比庫 *The bhikkhu*

Kappiyaṃ karohi.

作淨（使它成爲如法）吧！

"Make it allowable."

在家居士或沙彌 *The Lay-people or novice*

Kappiyaṃ, bhante.

尊者，（這是）淨的。

"It is allowable, venerable sir."

VIKĀLE GĀMA PAVESANA (cf. Kv, 140)

非時入村

ENTERING TOWN AFTER MIDDAY

Vikāle gāma-pavesanaṃ āpucchāmi.

我請求在非時進入村莊。

"I take leave to go to the town at the 'wrong time'."

DESANĀ (VIN, I, 113)

開示

SERMON

Ārādhanaṃ Sammuti Vinaya Kathā

乞求應許講戒

Requesting Permission to Speak on Vinaya

Okāsaṃ me bhante thero detu vinaya-kathaṃ kathetum.

大德長老，請應許（我）講戒律。

"Venerable sir, please give permission to speak on Vinaya."

Karomi āyasmato okāsaṃ. (VIN, I, 113)

尊者，我應許你。

"I give you the oppurtiny, venerable sir."

Namo tassa Bhagavato, Arahato, Sammā-sambuddhassa. (x3)

禮敬世尊、阿羅漢、全自覺者。(三遍)

Homage to Him, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One. (x3)

Buddhaṃ Dhammaṃ Saṅghaṃ namassāmi. Vinayo
sāsanassa āyūti karotu me āyasmā okāsaṃ ahan-taṃ
vattukāmo.

我禮敬佛、法、僧。戒律是佛教的命脈。我向尊者們乞求應許，我想講戒。

"I venerate the Buddha, Dhamma, Saṅgha. Vinaya is the life of the religion. I ask for permission from the venerable friend; I wish to speak about the Vinaya."

Ārāḍhanā Sammuti Dhamma Kathā

乞求應許講法

Requesting Permission to Speak on Dhamma

Okāsaṃ me bhante thero detu dhamma-kathaṃ kathetum.

大德長老，請應許（我）講法。

"Venerable sir, please give permission to speak on Dhamma."

Karomi āyasmato okāsaṃ. (VIN, I, 113)

尊者，我應許你。

"I give you the oppurtiny, venerable sir."

Namo tassa Bhagavato, Arahato, Sammā-sambuddhassa. (x3)

禮敬世尊、阿羅漢、全自覺者。(三遍)

Homage to Him, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One. (x3)

Buddhaṃ Dhammaṃ Saṅghaṃ namassāmi. Apārutā
tesaṃ amatassa dvārā ye sotavantā pamuñcantu
saddham.

我禮敬佛、法、僧。戒律是佛教的命脈。我向尊者們乞求應許，我想講戒。

"I venerate the Buddha, Dhamma, Saṅgha. Open are the doors to the Deathless. May all those who have ears release their faith."

講戒或講法完畢後 *After the Talk on Vinaya or Dhamma*

Ayaṃ dhammā [vinayā/dhamma-vinayā] kathā
sādh'āyasmantehi saṃrakkhetabbāti.

尊者們，應該善於護持此法 [律 / 法與律] 的開示。

"This talk on Dhamma [Vinaya/Dhamma-Vinaya] should be well-preserved by you, venerable sirs."

Handa mayaṃ ovādā dhammā [vinayā/dhamma-vinayā]
kathāya sādhu-kāraṃ dadāmasē.

來，讓我們對此法 [律 / 法與律] 的開示說聲「善哉」。

"Now let us make the act of acknowledging this Dhamma [Vinaya/Dhamma-Vinaya] talk."

Sādhu! Sādhu! Sādhu! Aumodāmi.

好的！好的！好的！我隨喜。

"It is well! It is well! It is well! I rejoice."

SAṄGHA-DĀNA APALOKANA (Thai SP, VII, 1405-1409)

分配僧團施品

SHARING SAṄGHA-DĀNA

Yagge bhante saṅgho jānātu. Ayaṃ paṭhama-bhago
therassa [mahā-therassa] pāpuṇāti, avasesā bhāgā
avasesānaṃ bhikkhu, sāmaṇerānaṃ pāpuṇantu, yathā-

sukhaṃ paribhuñjantu. (x3)

大德僧團，請聽我說。這第一份分給長老 [大長老]，剩餘的則分給其他的比庫和沙馬內拉，請隨意用。(三遍)

"May the Saṅgha hear me. The first portion (of this offering) goes to the elders [great-elders]. The remainder is for the rest of the bhikkhus and sāmeṇeras here."(x3)

Sādhu! Sādhu! Sādhu!

好的！好的！好的！

"It is well! It is well! It is well!"

PAṂSUKŪLA-CĪVARA (Thai)

取糞掃衣

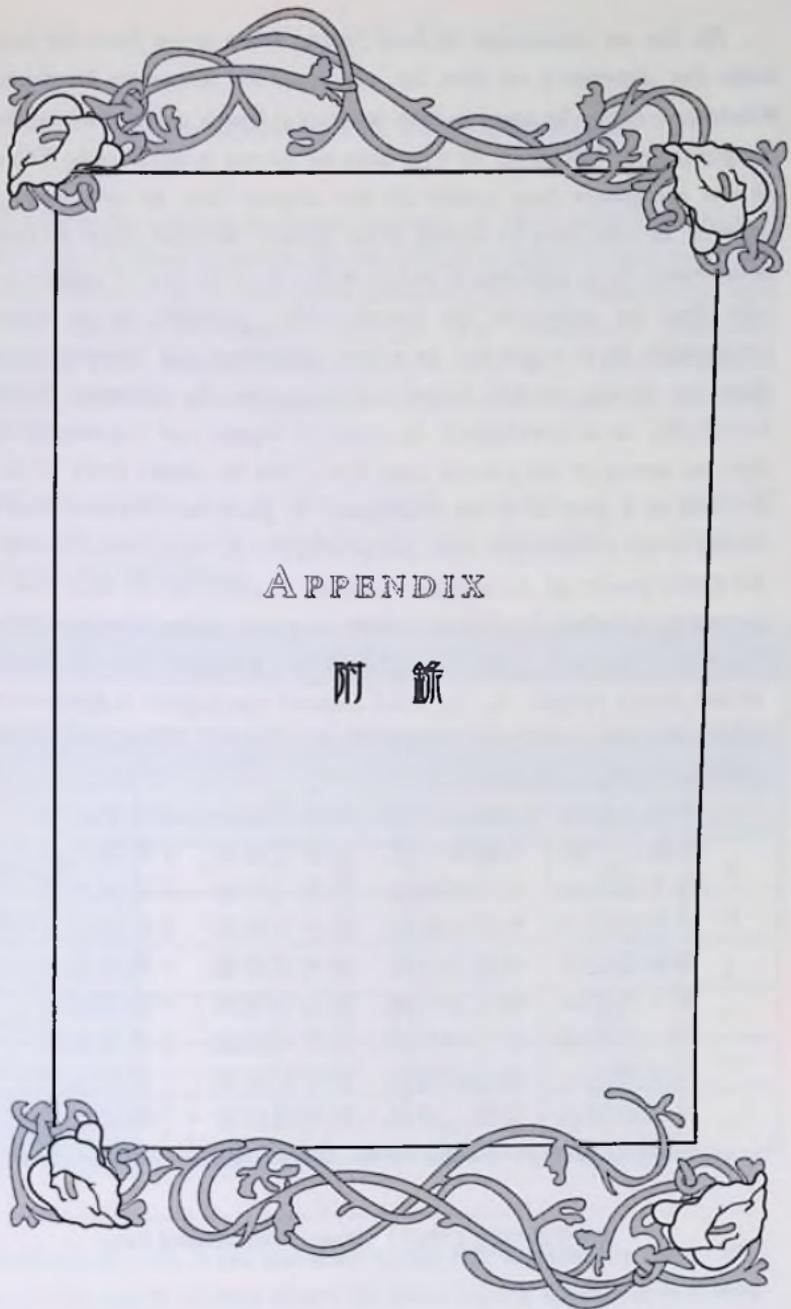
TAKING FOREST-CLOTH

Imaṃ paṃsukūla-cīvaraṃ, assāmikaṃ mayhaṃ pāpuṇāti.

這無主的糞掃衣已歸我所有。

"This rag-robe, which is ownerless, has reached me."

Whoever sees pleasure as stress, pain as a stinger, and peaceful neither-pleasure-nor-pain as inconstant, is a monk who has seen rightly. From that he is there set free: a master of direct knowledge, at peace, a sage gone beyond the yoke.



APPENDIX

附錄

He has an abundance of food (even) when away from his home, many live depending on him, he who does no wrong to his friends. Whatever country he goes to, in a town or a king's capital, everywhere (he goes) he is honoured, he who does no wrong to his friends. Thieves do not overpower him, nobles do not despise him, he overcomes all enemies, he who does no wrong to his friends. Without anger he comes to his home, he is welcome in public halls, he is the best of relatives, he who does no wrong to his friends. After greeting, he is greeted, respectable, he is respected, he enjoys splendour and renown, he who does no wrong to his friends. Honourable, he receives honour, worshipful, he is worshipped, he acquires repute and renown, he who does no wrong to his friends. Just like a fire he shines forth, he is as brilliant as a god, he is not abandoned by good luck, he who does no wrong to his friends. His cows are productive for him, what is sown in his fields grows up, he enjoys the boon of children, he who does no wrong to his friends. Whether that man has fallen from a cleft, a mountain, or a tree, while falling, he receives support, he who does no wrong to his friends. As the wind (cannot overpower) a Banyan tree which has roots well grown, (so) enemies cannot overpower, he who does no wrong to his friends.

作爲多食者，已離自己家；許多依靠他，不欺朋友者。
無論去何國，市鎮與王都；到處受尊敬，不欺朋友者。
賊不強迫他，王不輕蔑他；超越一切敵，不欺朋友者。
不忿怒回家，集會受歡迎；是至上親族，不欺朋友者。
尊敬者受敬，尊重者受尊；擁有讚聲譽，不欺朋友者。
敬人得敬奉，禮人者受禮；獲得名聞稱，不欺朋友者。
如火之燃燒，如天神光照；吉祥不捨離，不欺朋友者。
牛爲他出生，種田地增產；食用籽與果，不欺朋友者。
人從洞或山，從樹上掉落；落者得扶助，不欺朋友者。
如根枝已長，風 [莫搖] 榕樹；仇敵不壓迫，不欺朋友者。

PĀLI ALPHABET & PRONUNCIATION

Pāli is the original scriptural language of *Theravādin* Buddhism. It was a spoken language, closely related to *Sanskrit*, with no written script of its own. As written forms have emerged, they have always been in the lettering of another language (e.g. *Devanāgiri*, *Sinhalese*, *Burmese*, *Thai*, *Roman*, *Khmer*, *Mongol*, and etc.). Thus the Roman lettering used here is pronounced just as one would expect, as the below clarifications.

The *Pāli* alphabet has 41 letters which comprises of 8 vowels, 32 consonants (traditionally) and one pure nasal (*niggahīta*), and these are shown in the table below:

VOWELS									
Short — a, i, u					Long — ā, ī, ū, e, o				
CONSONANTS									
	unaspirated		aspirated		unaspirated		aspirated		nasals
<i>Gutturals</i>	k		kh		g		gh		ṅ
<i>Palatals</i>	c		ch		j		jh		ñ
<i>Cerebrals</i>	ṭ		ṭh		ḍ		ḍh		ṇ
<i>Dentals</i>	t		th		d		dh		n
<i>Labials</i>	p		ph		b		bh		m
<i>Semi-vowels, etc.</i>	y	r	l	l ¹	(lh)	v	s	h	m ²

¹Traditionally, this is the last letter in the Pāli alphabet (i.e. after 'h'), but in dictionaries (Roman script) this letter usually appears as indicated here.

Vowels

short a i u as in *what*, *pin*, *put*;

long ā ī ū as in *art*, *keen*, *rule*;

long e o as in *cage*, *no*.

- e o, although long, are sounded short before a double consonant, e.g. *mettā*, *yottam*.

The vowels a, i & u are pronounced (short) as in *cut*, *bit* & *put* respectively; the vowels ā, ī, ū, e & o are pronounced (long) as in *father*, *machine*, *tool*, *fair* (without the 'r' sound) & *for* (also without the 'r' sound) respectively, but if e & o are followed by double or conjunct consonants, as in the word *ettha* (here), they are generally pronounced short as in *get* & *got* respectively.

Consonants

unaspirated

k g as in *key*, *get*. *Gutturals*: are spoken with the throat.

c j as in *child*, *jug*. *Palatal*: are spoken with the tongue touching the

² The *niggahīta* 'm' usually occurs in dictionaries between the end of the vowels and the beginning of the consonants (i.e. ... e, o, m, k, kh ...). It is also written as 'ṃ' in some books.

³ There are exceptions though, when they are pronounced long, as when e or o are followed by conjunct consonants because of elision, as for example *kammassako'mhi* (= *kammassako* + *amhi*), or when e and o are the result of the combining of ā + ī and ā + ū respectively (ā = a or ā; ī = i or ī; ū = u or ū), as for example in *ti-vidhottamam* (= *ti-vidha* + *uttamam*). Very occasionally, due to the stress of the metre in verses, e or o may be pronounced short, even though not followed by conjunct consonants, as the 'o' in *abhabbo* in the line 'cha cābhiṭṭhānāni abhabbo kātum.' (Ratana-Sutta, Kh.6; Sn.2:1).

palate.

ṭ ḍ ṇ as in caṭ, baḍ, know. *Cerebrals (Retroflex)*: are spoken with the tongue-tip on the roof of the mouth.

t d n as in stop, do, now. *Dental*: are spoken with the tongue on the upper front teeth.

p b m as in pot, bucket, mother. *Labial*: are spoken with the lips.

aspirated

kh gh ch jh ṭh ḍh th dh ph bh are single consonants and are pronounced like their corresponding unaspirated but with a slight outward puff of breath, e.g. kh—backhand, gh—big house, th—Thomas, ph—top hat, bh—abhorence.

nasal

ṅ ṭ ṇ as in siṅg, caṅon, know.

ṁ (ṁ, ṁ) is an 'n' sounded with a resonance in the nose.

Double consonants are pronounced separately as double, e.g. gg as in big gun; tt as in metta (mettar). In such cases the stress falls on the first consonant: e.g. metṭā

The consonants are pronounced as follows: k as in kick; g as in get; ṅ as in siṅg; c as in check; j as in jack; ṅ as in siṅgor (seṅor, i.e. a 'ny' sound); ṭ, ḍ & ṇ as in take, drink & net respectively (but the tongue should curl up and go further back in each case); t, d, & n as in tea, do & not respectively (the tongue should go further forward and touch the inside of the top front teeth in each case); p, b & m – as in English; y & r – also as in English; l & ḷ – as in English, but the tongue should go as for t & ṭ respectively; v is pronounced more like w, as in vent; s & h – as in English and the *niggahīra* (lit. restrained, but here meaning the pure nasal sound), ṁ, no air is released through the mouth while pronouncing this, and is similar to ṅ (ng) — the difference is that the former is sounded in the nose and the latter in the throat.

In Pāli, double or conjunct consonants are pronounced with a slight stopping effect, as in English when the final sound of a word is the same as the initial of the one immediately following, e.g. *black cat*, and syllables that end with such consonants are equivalent in length to a long vowel. The syllables -am, -im & -um are also equivalent in length to a long vowel. Two short syllables are equivalent to one long.

Pronunciation of the aspirates kh, gh, etc. (note these are not conjunct consonants, and so there should be no stopping effect when pronounced) is similar to the non-aspirates k, g, etc., however, there is a much stronger breath pulse used for the aspirates and a difference in sound (as when breathing hard or panting) can be heard. In other scripts that are used for writing Pāli, for example: *Sinhala*, *Devanāgarī* (which is used for *Sanskrit*, *Hindi* and *Nepali*), Burmese and Thai the aspirates are written as single letters, with the exception of ḥ (indicated above in brackets) which is written as two letters joined together and thus pronounced as a conjunct. However, in some books it is stated to be an aspirate, and this is confirmed when considering the form of some words in which this letter is preceded by a long vowel like 'ā' or 'ū', which would normally be found as short vowels if followed by a conjunct or double consonant; further confirmation is found when considering the position where it is found in Pāli verses and the verses' metres used, since some or all positions are fixed in terms of the length of the syllables. Other cases like, for example, -ñh-, -ṅh-, -mh-, -yh- & -vh- are pronounced as conjunct consonants.

⁴ Actually, to be strictly correct in the terminology that is in use, vowels are described as short (*rassa*) or long (*digha*) and syllables are described in terms of weight, i.e. light (*lahu*) or heavy (*garu*), e.g. the words *karuṇā* (compassion) has two light syllables followed by one heavy and *upekkhā* (equanimity) has one light syllable followed by two heavy syllables, but the vowel 'e' is pronounced short (sometimes written as *upekhā*, which also has one light syllable followed by two heavy syllables, but the vowel 'e' is pronounced long).

With proper pronunciation, the verses (*gāthās*) that are often recited for devotional and protective purposes will be chanted with the correct rhythm, as defined by the metres used therein. The rhythm comes from the correct pronunciation of the long and short syllables as they are found in the verses and, especially near the end of each line, are not arbitrarily placed. For some verses every syllable of the lines of verse has a set length (or weight). For most verses the total number of syllables is fixed. For the other verses, it is the total count (short syllable = 1, long = 2) for the whole line that is important. Taking this into consideration, an appreciation of the skill that is required to write Pāḷi verse will also be developed. Also, even more inspiring, is the fact that the verses spoken by the Buddha, some of His disciples, deities and others, who lived at that time, were impromptu!

Focusing on foulness with regard to the body, mindful of in & out breathing, seeing the stilling of all fabrications — always ardent — the right-seeing monk, when released there, is truly a master of direct knowledge. Calm. He is truly a sage gone beyond bonds.

(Khuddaka Nikāya, Itivuttaka, The Group of Threes, 85)

Controlled in walking, controlled in standing, controlled in sitting, controlled in lying down, controlled in flexing & extending his limbs — above, around, & below, as far as the worlds extend — observing the arising & passing away of phenomena, of aggregates: A monk who dwells thus ardently, with quiet conduct and calm — always mindfully training in the mastery of the tranquillity of awareness — is said to be continually resolute.

(Khuddaka Nikāya, Itivuttaka, The Group of Fours, 111)

甚麼是「巴利語」？

巴利語 (*Pāli-Bhāsā*) 是記錄南傳佛教「三藏聖典」所用的語言。「南傳佛教」是指現在流行於斯里蘭卡(錫蘭)、緬甸、泰國、高棉、寮國等南亞國家的佛教。*Pāli* 一詞，本來並不指「語言」，而是指南傳佛教的「聖典」(經律論三藏)，是用來跟聖典的「注釋」(*Aṭṭhakathā*)相對的。這種語言叫做「巴利語」，是十二世紀以後的事。此前，依上座部傳統，它一直稱為「摩揭陀語」(*Māgadhi*)，或「根本語」(*Mūla-Bhāsā*)。後來由於南傳佛教各國間常進行文化交流，不同語系的各國比庫間，自然而然以這種記錄聖典的語言來溝通，於是就稱它作「聖典 (*Pāli*) 語」即「巴利語」。

巴利語字母表

	母 音				子 音							
	短 音	長 音			硬 音		軟 音				硬 音	
		無 氣	送 氣	鼻 音	無 氣	送 氣						
喉 音	a	ā	c	o	k	kh	g	gh	ṅ	ṃ	h	
口蓋音	i	ī			c	ch	j	jh	ñ		y	
反舌音					ṭ	ṭh	ḍ	ḍh	ṇ		r, ṛ	
齒 音					t	th	d	dh	n	l	s	
唇 音	u	ū			p	ph	b	bh	m	v		

注：

1. 巴利語字母的部分發音與中文拼音和英語的讀音皆有一定的差別，不能直接用中文拼音或英語的讀音來拼讀巴利語。
2. 五群的子音之中，有硬音、軟音、鼻音。硬音和軟音又各有無氣音和送氣音。送氣音的發音是在無氣音後再加上 h。例如：khandha = khan + dha
3. ñ 不能單獨存在，它在子音 k, kh, g 和 gh 四音前，用作鼻音。例如：saṅgha = sañ + gha
4. ñ 在 c, ch, j, jh 和 ñ 的子音前用做鼻音，也可單獨成爲 ña, ñi, ñu, ño 等音。
5. 「ṭ」群是反舌音，將舌尖放在口蓋的頂上而發出 t, th, d, dh, n。
6. ṇ 在 ṭ, th, ḍ 和 ḍh 之前，也用作鼻音，或當作單獨音，但 ṇ 音不會置於語首。單獨音 ṇ 是在 n 音之前作爲 r 和 ṭ 群等反舌音時，受到反舌的影響而變成 ṇ 音的。
7. 「ṭ」群屬於齒音，是將舌端置於上顎前面牙齒的齒根而發出的聲音，近於英語所發音的 d, t, n 等。
8. 「p」群屬於唇音，是從閉著的上下唇之間發出來的聲音，近似於英語的 b, p, m 等。
9. 其次，在非群子音中的 y, r, l, s 和 h 的發音同於英語。ḷ 是 l 的反舌音，v 相當於英語的 v 或 w，所以 va 發音爲 wa 或 va。
10. ṃ 被稱爲抑制音(niggahīta)。此字可寫成 m 或 ṃ，也可用鼻音字「ṅ」表示。ṃ 可用以代替五群中的鼻音，在其他子音前作鼻音，或用於語尾，但不做爲單獨音置於語首。子音 ṃ 和 ṇ 的發音相同。
11. 當子音 y 用於其他子音的後面時，則它被發音成 i，例如：ney = nei; sey = sei; may = mai
12. 雙子音：遇到一個詞當中有兩個子音連在一起時，兩個子音必須分開發音：前一個子音與它前面的母音一起發音，後面的子音與它後面的母音一起發音。如：
saṅgha = sañ + gha; dhamma = dham + ma; metta = met + ta; tattha = tat + tha; labbhati = lab + bha + ti

新音譯巴利讀音相對應漢字表

a, ā	阿	i, ī	伊	u, ū	伍
e	伊	o	歐	aṃ	盎
ka	咖	ki	積	ku	古

ke	葛	ko	果	kaṃ	岡
kha	卡	khi	奇	khu	庫
khe	柯	kho	扣	khaṃ	慷
ga	嘎	gi	笈	gu	殺
ge	給	go	苟	gaṃ	崗
gha	喀	ghi	契	ghu	枯
ghe	克	gho	樞	ghaṃ	康
ca	吒	ci	吉	cu	朱
ce	羯	co	周	caṃ	章
cha	差	chi	其	chu	楚
che	佉	cho	抽	chaṃ	昌
ja	迦	ji	基	ju	竹
je	揭	jo	舟	jaṃ	彰
jha	叉	jhi	耆	jhu	芻
jhe	伽	jho	綱	jhaṃ	莖
ṇa	雅	ṇi	匿	ṇu	穉
ṇe	涅	ṇo	若	ṇaṃ	釀
ta	答	ti	帝	tu	都
te	爹	to	多	taṃ	當
tha	他	thi	提	thu	土
the	鐵	tho	陀	thaṃ	湯
da	達	di	地	du	度
de	迭	do	兜	daṃ	當
dha	塔	dhi	底	dhu	荼
dhe	帖	dho	駄	dhaṃ	噎
na	那	ni	尼	nu	奴
ne	內	no	諾	naṃ	餒
pa	巴	pi	畢	pu	補
pe	貝	po	波	paṃ	蚌
pha	帕	phi	批	phu	普
phe	培	pho	頗	phaṃ	磅
ba	拔	bi	比	bu	布
be	悲	bo	鉢	baṃ	幫
bha	跋	bhi	毗	bhu	菩
bhe	佩	bho	婆	bhaṃ	邦

ma	馬	mi	彌	mu	木
me	美	mo	摩	maṃ	茫
ya	亞	yi	夷	yu	鬱
ye	耶	yo	優	yaṃ	央
ra	拉	ri	利	ru	盧
re	勒	ro	羅	raṃ	啞
la	喇	li	離	lu	魯
le	雷	lo	洛	laṃ	郎
va	瓦	vi	維	vu	烏
ve	韋	vo	幹	vaṃ	旺
sa	薩	si	西	su	蘇
se	謝	so	索	saṃ	桑
la	臘	li	利	lu	嚕
le	嘞	lo	囉	laṃ	琅
ha	哈	hi	希	hu	胡
he	嘿	ho	厚	haṃ	杭

注：

1. 本表中的漢字使用普通話（國語）讀音拼讀。
2. 由於普通話讀音極為有限，表中所列的漢字只是與相對應的巴利語讀音最接近的漢字，有許多並不能視為巴利語的實際讀音。
3. 凡帶有 * 者，表示該巴利語讀音在普通話讀音中沒有相對應的漢字，表中所列的只是取其近似音的漢字。
4. 表中的 a, i, u 列只舉出短母音，而實際上也包括了長母音。如第二行：ka, ki, ku，實際代表了 ka, kā; ki, kī; ku, kū 三組。
5. 從第 11 行至 15 行的 ta, tha, da, dha, na。前面 a, i, u 列中的每一個字皆代表四個讀音；如 ta，代表 ṭa, tā, ta, tā 四個讀音。而後面 e, o 列中的每一個字也皆代表了四個讀音；如 no，代表 ṇo, ṇō, no, nō 四個讀音。
6. 最後一列 aṃ，也包括了 aṅ 音；如 kaṃ，代表了 kaṅ, kaṅṅ 兩個讀音。
7. 在音譯巴利語時，先從上表中找到羅馬字母的巴利語，再以相對應的漢字拼譯出來。偶爾也有一些字音可因具體的情況而稍作變化。如：Asoka（阿育王），以相對應的漢字拼譯出來為「阿索咖」，但實際音譯為「阿首咖」。

Cakkhunā saṁvaro sādhu — sādhu sotena saṁvaro,

Ghānena saṁvaro sādhu — sādhu jivhāya saṁvaro.

善哉制於眼，善哉制於耳，

善哉制於鼻，善哉制於舌，

*Restraint in the eye is good, good is restraint in the ear, in the nose
restraint is good, good is restraint in the tongue.*

Kāyena saṁvaro sādhu — sādhu vācāya saṁvaro,

Manasā saṁvaro sādhu — sādhu sabbattha saṁvaro,

Sabbattha saṁvuto bhikkhu — sabba-dukkhā pamuccati.

善哉制於身，善哉制於語，

善哉制於意，善哉制一切，

制一切比庫，解脫一切苦。

*In the body restraint is good, good is restraint in speech, in thought
restraint is good, good is restraint in all things. A Bhikkhu, restrained in
all things, is freed from all pain.*

Hattha-saññato pāda-saññato — vācāya saññato saññatuttamo,

Ajjhatta-rato samāhito — eko santusito tam-āhu bhikkhum.

調御手足及言語，調御最高之頭首，

心喜於禪住於定，獨居知足名比庫。

*He who controls his hand, he who controls his feet, he who controls his
speech, he who is well controlled, he who delights inwardly, who is
collected, who is solitary and content, him they call Bhikkhu.*

Mettā-vihārī yo bhikkhū — pasanno Buddha-sāsane,

Adhigacche padam santam — saṅkhārūpasamam sukham.

住於慈悲比庫，喜悅佛陀教法，

到達寂靜安樂，諸行解脫境界。

*The Bhikkhu who acts with kindness, who is calm in the doctrine of
Buddha, will reach the quiet place (Nibbāna), cessation of natural
desires, and happiness.*

CHANTING INSTRUCTIONS (SAMYOGA STYLE)

An easy way to chant the *Samyoga* style is by breaking the passages and verses. Use a pencil to cut at: the long vowels, the nasal sounds, the labial sounds, and the conjunct consonants which are usually 'long-drawn'.

In this *Samyoga* style of chanting the comma and/or full stop are ignored i.e one should not pause at the end of each sentence. It is not possible to chant every phase and the reciter has to pause for breath while others are continuing the chanting.

In the Thai style of chanting 8 consonants of the 25 group (*vagga*) consonants are substituted as shown in the brackets e.g.

<i>ga</i>	(<i>kha</i>) -	<i>sugato</i>	becomes	<i>sukhato</i>
<i>gha</i>	(<i>kha</i>) -	<i>ghāna</i>	becomes	<i>khāna</i>
<i>ja</i>	(<i>cha</i>) -	<i>jāti</i>	becomes	<i>chāti</i>
<i>jha</i>	(<i>cha</i>) -	<i>jhāna</i>	becomes	<i>chāna</i>
<i>ḍha</i>	(<i>tha</i>) -	<i>vaḍḍha</i>	becomes	<i>vaṭṭha</i>
<i>dhu</i>	(<i>thu</i>) -	<i>sādhu</i>	becomes	<i>sāthu</i>
<i>bha</i>	(<i>pha</i>) -	<i>bhante</i>	becomes	<i>phante</i>
<i>ṇa</i>	(<i>ya</i>) -	<i>ṇāṇa</i>	becomes	<i>yāṇa</i>

The consonant 'y' when used as a final consonant is substituted by 'i' e.g.

<i>ney</i>	becomes	<i>nei</i>
<i>sey</i>	becomes	<i>sei</i>
<i>dhey</i>	becomes	<i>thei</i>
<i>may</i>	becomes	<i>mai</i>

When the consonant 'h' comes after another consonant, its preceding vowel is aspirated e.g. *brāhma* become *brāhm-ma*.

When pronouncing the conjunct consonant 'ṇṇ' the second 'ṇ' is

substituted by 'y' whilst the first 'ñ' remain unchanged e.g.

<i>puñña</i>	becomes	<i>puñ-ya</i>
<i>koṇḍañña</i>	becomes	<i>koṇ-ḍañ-ya</i>

The consonant 's' when used as a final consonant is substituted by 'r' e.g.

<i>tassa</i>	becomes	<i>tat-sa</i>
--------------	---------	---------------

Below is an example showing the breaking of passages and verses in *Samyoga* style chanting.

<i>l</i>	<i>ti</i>	<i>pi</i>	<i>so</i>	<i>Bha</i>	<i>ga</i>	<i>vā</i>	
short	short	short	long	short	short	long	
<i>A</i>	<i>ra</i>	<i>ham</i>	<i>Sam</i>	<i>mā</i>	<i>sam</i>	<i>bud</i>	<i>dho</i>
short	short	nasal	labial	long	labial	con. consonant	long
<i>Vij</i>	<i>jā</i>	<i>ca</i>	<i>ra</i>	<i>ṇa</i>	<i>Sam</i>	<i>pan</i>	<i>no</i>
con. consonant	long	short	short	short	labial	con. consonant	long
<i>Su</i>	<i>ga</i>	<i>to</i>	<i>Lo</i>	<i>ka</i>	<i>vi</i>	<i>dū</i>	
short	short	long	long	short	short	long	
<i>A</i>	<i>nut</i>	<i>ta</i>	<i>ro</i>	<i>pu</i>	<i>ri</i>	<i>sa</i>	
short	con. consonant	short	long	short	short	short	
<i>dam</i>	<i>ma</i>	<i>sā</i>	<i>ra</i>	<i>thi</i>	<i>Sat</i>	<i>thā</i>	
labial	short	long	short	short	con. consonant	long	
<i>de</i>	<i>va</i>	<i>ma</i>	<i>nus</i>	<i>sā</i>	<i>nam</i>		
long	short	short	con. consonant	long	nasal		
<i>Bud</i>	<i>dho</i>	<i>Bha</i>	<i>ga</i>	<i>vā</i>	<i>'ti.</i>		
con. consonant	long	short	short	long	short		

Svāk/khā/to Bhagavatā/ dham/mo/, saṃ/diṭṭhiko/ akā/liko/ e/hipas/siko/, o/panayiko/ pac/cat/tam/ ve/ditab/bo/ viññū/hī'ti.

Supaṭipāṇo/ Bhagavato/ sā/vakasāṅgho/, Ujupaṭipāṇo/ Bhagavato/ sā/vakasāṅgho/, Nāyapaṭipāṇo/ Bhagavato/ sā/vakasāṅgho/, Sāmi/cipaṭipāṇo/ Bhagavato/ sā/vakasāṅgho/ yadidaṃ:/ cat/tū/ri purisayugāṇi, aṭṭha purisapug/galā/, E/sa Bhagavato/ sā/vakasāṅgho, ā/huney/yo, pā/huney/yo, dak/khīṇey/yo, añ/jalī/karaṇī/yo, anut/taram/ puññak/khet/tam/ lo/kas/sā'ti.

5,000 sets of
Chanting Device + Adaptor
A Bhikkhu's Comprehensive Handbook
Introduction to Pāli Chanting Handbook
1st Edition Published on 2010 Vesak Day

This Dhamma Project
has been made possible mainly through the
generosity of Malaysia devotees & organizations.

Distributed by: Dhammajāta
E-mail: dhammajata@gmail.com

A Gift of Dhamma Freely given
This handbook may be copied or reprinted for free
distribution without permission from the compiler.

May All Beings always respect the Dhamma.
May the Buddha's Teaching last long.

Sabba-dānaṃ Dhamma-dānaṃ jināti —
sabbaṃ rasaṃ Dhamma-raso jināti;
Sabbaṃ raṭiṃ Dhamma-raṭiṃ jināti —
taṇhakkhayo sabba-dukkhaṃ jināti.

法施勝過一切施，

法味勝過一切味；

法樂勝過一切樂，

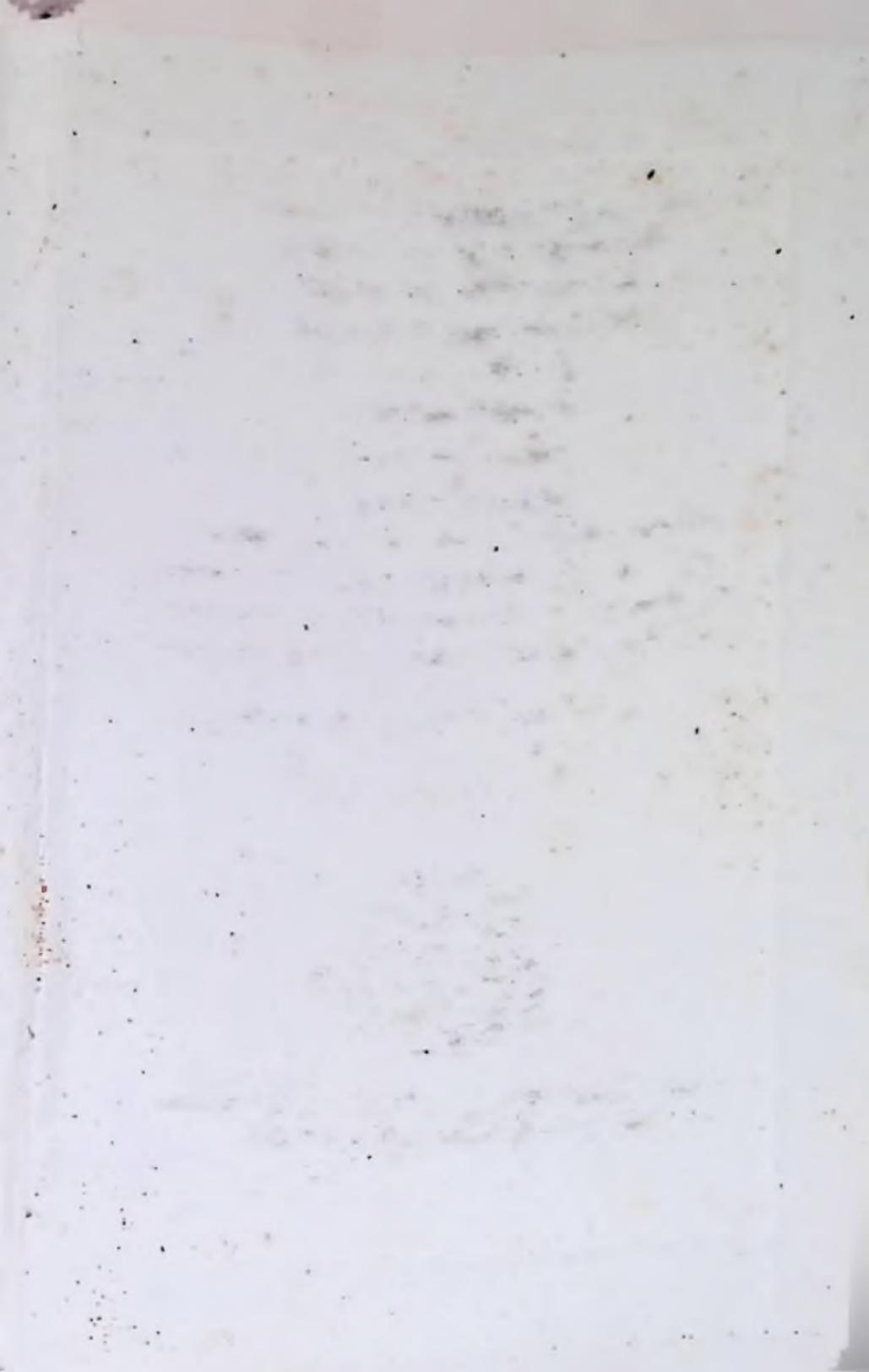
愛盡戰勝一切苦。

*The gift of Truth excels all (other) gifts.
The flavour of Truth excels all (other) flavours.
The pleasure in Truth excels all (other) pleasures.
He who has destroyed craving overcomes all sorrow.*

《法句經·第 354 偈》(Dhammapada, Verse 354)



May all Beings Walk the Eightfold Path to Nibbāna.
願一切眾生修習八正道體證涅槃。



Yo ce gāthā-sataṃ bhāse —
anattā-pada-samhitā,
Ekam Dhamma-padaṃ seyyo —
yaṃ sutvā upasammati.

彼誦百句偈，若無義理者，
不如一法句，聞已得寂靜。

*Though a man recite a hundred Gāthās
made up of senseless words;
One word of the law is better,
which if a man hears, he becomes quiet.*

《法句經·第102偈》(Dhammapada, Verse 102)