

That is what the Blessed One said. Gratified, the monks delighted at his words.
世尊如此说后，比丘们对世尊的开示感到欢喜与欣悦。

ໂຕຕະມີສຸຕຕະ
Gotamī Sutta ⁶¹

The Discourse to Gotamī

[Evam-me sutam,] Ekam samayaṃ Bhagavā, Vesāliyaṃ viharati, Mahā-vane
kūṭāgārasālāyaṃ,

*I have heard that at one time the Blessed One was staying at Vesālī, in the
Peaked Roof Hall in the Great Forest.*

如是我闻：一时世尊住于毗舍离城之大林重阁堂。

Atha kho Mahāpajāpati Gotamī, Yena Bhagavā ten'upasaṅkami,

Upasaṅkamitvā Bhagavantam abhivādetvā ekam-antaṃ aṭṭhāsi.

*Then Mahāpajāpati Gotamī approached the Blessed One and, on approaching,
having bowed down to the Blessed One, stood to one side.*

那个时候，摩诃波闍波提瞿昙弥来到世尊之处。她来到后即向世尊礼敬，
过后站在一旁。

Ekam-antaṃ ṭhitā kho Mahāpajāpatī Gotamī Bhagavantam etad-avoca:

"Sādhu me bhante Bhagavā saṅkhittena dhammaṃ desetu,

Yam-ahaṃ Bhagavato dhammaṃ sutvā,

Ekā vūpakatṭhā appamattā ātāpinī pahitattā vihareyyanti."

*As she was standing to one side, she said to the Blessed One: "It would be good,
Venerable Sir, if the Blessed One would teach me the Dhamma in brief such that,
having heard the Dhamma from the Blessed One, I might dwell alone, secluded,
heedful, earnest, & resolute."*

她向世尊请示：“大德世尊！愿为我简略说法，我从世尊处闻法后，即独
自住寂静处，不放逸、热诚、精进。”

"Ye kho tvaṃ Gotamī dhamme jāneyyāsi, Ime dhammā sarāgāya samvattanti nō
virāgāya.

*"Gotamī, the qualities of which you may know, 'These qualities lead to passion,
not to dispassion;*

⁶¹ A.VIII 53

瞿昙弥！你应当知道：此法导向贪欲而非离贪；

Samyogāya saṁvattanti no visamyogāya.
to being fettered, not to being unfettered;
此法导向束缚而非解脱；

ācayāya saṁvattanti no apacayāya.
to accumulation, not to diminution;
此法导向积集而非损减；

Mahicchatāya saṁvattanti no appicchatāya.
to overweening ambition, not to modesty;
此法导向大欲而非少欲；

Asantutthiyā saṁvattanti no santutthiyā.
to discontent, not to contentment;
此法导向不知足而非知足；

Saṅganikāya saṁvattanti no pavivekāya.
to entanglement, not to seclusion;
此法导向聚集而非闲静；

Kosajjāya saṁvattanti no viriyārambhāya.
to laziness, not to activated persistence;
此法导向懈怠而非激发精进；

Dubbharatāya saṁvattanti no subharatāyāti.
to being burdensome, not to being unburdensome';
此法导向难于扶养而非易与扶养；

Ekamsena Gotami dhāreyyāsi,
N'eso dhammo n'eso vinayo n'etaṁ satthu-sāsananti.
You may definitely hold, 'This is not the Dhamma, this is not the Vinaya, this is not the Teacher's instruction.'

瞿昙弥！由此，你则可确定：这是非法、这是非律、这并非导师的教导。

Ye ca kho tvam Gotami dhamme jāneyyāsi,
Ime dhammā virāgāya saṁvattanti no sarāgāya.

As for the qualities of which you may know, 'These qualities lead to dispassion, not to passion;

瞿昙弥！你应当知道：此法导向离贪而非贪欲；

Visaṃyogāya saṃvattanti no saṃyogāya.

to being unfettered, not to being fettered;

此法导向解脱而非束缚；

Apacayāya saṃvattanti no ācayāya.

to accumulation, not to diminution;

此法导向损减而非积集；

Appicchatāya saṃvattanti no mahicchatāya.

to modesty, not to overweening ambition;

此法导向少欲而非大欲；

Santutṭhiyā saṃvattanti no asantutṭhiyā.

to contentment, not to discontent;

此法导向知足而非不知足；

Pavivekāya saṃvattanti no saṅgaṇikāya.

to seclusion, not to entanglement;

此法导向闲静而非聚集；

Viriyārambhāya saṃvattanti no kosajjāya.

to activated persistence, not to laziness;

此法导向激发精进而非懈怠；

Subharatāya saṃvattanti no dubbharatāyāti.

to being unburdensome, not to being burdensome';

此法导向易与扶养而非难于扶养；

Ekamsena Gotamī dhāreyyāsi,

Eso dhammo eso vinayo etaṃ satthu-sāsananti.

You may definitely hold, 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.'"

瞿昙弥！由此，你则可确定：这是法、这是律、这是导师的教导。

Idam-avoca Bhagavā.

Attamanā Mahāpajāpati Gotamī Bhagavato bhāsitaṃ, abhinandīti.

That is what the Blessed One said. Gratified, Mahāpajāpati Gotamī delighted at his words.

世尊如此说后，摩诃波阇波提瞿昙弥对世尊的开示感到欢喜与欣悦。

ภิกขุอัปรีหานิยธรรมะ

Bhikkhu-aparihāniya-dhamma Sutta⁶²

Conditions for No Decline among the Monks

不衰退经

Evam-me sutaṃ. Ekaṃ samayaṃ Bhagavā, Rājagahe viharati, Gijjhakūṭe Pabbate. Tatra kho Bhagavā bhikkhū āmanesi, "Satta vo bhikkhave aparihāniya dhamme desessāmi. Taṃ sunātha sādhuṃ kaṃ manasikarotha bhāsisāmi" ti.

I have heard that on one occasion the Blessed One was staying in Rajagaha, on Vulture Peak Mountain. There he addressed the monks: "Monks, I will teach you the seven conditions that lead to no decline. Listen & pay close attention. I will speak."

如是我闻：一时，世尊住于王舍城之之耆闍崛山。世尊对诸比丘说：“诸比丘！我将教导七不衰法，谛听，善思作意，我当说。”

"Evam-bhante" ti kho te bhikkhū Bhagavato paccassosum.

"Yes, lord," the monks responded.

“是的，大德！”诸比丘答。

Bhagavā etad-avoca: "Katame ca bhikkhave satta aparihāniyā dhammā? The Blessed One said: "And which seven are the conditions that lead to no decline?"

世尊说：“是哪七不衰法呢？”

"Yāvakīvañca bhikkhave bhikkhū, abhinha-sannipātā bhavissanti sannipāta-bahulā, vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

[1] "As long as the monks meet often, meet a great deal, their growth can be expected, not their decline.

⁶² A. VII 21

只要比丘们再三聚集、多次聚集，诸比丘的增大繁榮则可期待，而非衰減。

"Yāvakīvañca bhikkave bhikkhū, samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā saṅgha-karaṇīyāni karissanti, vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

[2] "As long as the monks meet in harmony, adjourn from their meetings in harmony, and conduct Sangha business in harmony, their growth can be expected, not their decline.

只要比丘们和合而聚集、和合而立，和合而行持僧团事务，诸比丘的增大繁榮则可期待，而非衰減。

"Yāvakīvañca bhikkave bhikkhū, apaññattaṃ na paññapessanti, paññattaṃ na samucchindissanti. Yathā-paññattesu sikkhāpadesu samādāya vattissanti, vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

[3] "As long as the monks neither decree what has been undecreed nor repeal what has been decreed, but practice undertaking the training rules as they have been decreed, their growth can be expected, not their decline.

只要比丘们不制订未制定的；对于已制定的，不断绝；对于已制定的学处，尽心奉行，如此，诸比丘的增大繁榮则可期待，而非衰減。

"Yāvakīvañca bhikkave bhikkhū, ye te bhikkhū therā rattaññū cira-pabbajitā, saṅgha-pitaro saṅgha-pariṇāyakā, te sakkarissanti garukarissanti mānessanti pūjessanti tesaṃ sotabbaṃ maññissanti, vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

[4] "As long as the monks honor, respect, venerate, & do homage to the elder monks — those with seniority who have long been ordained, the fathers of the Sangha, leaders of the Sangha — regarding them as worth listening to, their growth can be expected, not their decline.

只要比丘们对于长老、久出家者、僧伽之长老、僧伽领导之比丘皆恭敬、尊重、尊敬、供养；同时也能重视他们的话；如此，诸比丘的增大繁榮则可期待，而非衰減。

"Yāvakīvañca bhikkave bhikkhū, uppannāya taṇhāya ponobbhavikāya no vasaṃ gacchissanti, vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

[5] "As long as the monks do not submit to the power of any arisen craving that leads to further becoming, their growth can be expected, not their decline.

只要比丘们，他不被心中所生起能带来来生的贪爱所支配，诸比丘的增大繁榮则可期待，而非衰減。

"Yāvakīvañca bhikkave bhikkhū, āraññakesu senāsanesu sāpekkhā bhavissanti, vuddhiyeva bhikkhave bhikkhūnam pāṭikañkhā no parihāni.

[6] "As long as the monks see their own benefit in wilderness dwellings, their growth can be expected, not their decline.

只要比丘们乐于林野住处，诸比丘的增大繁榮则可期待，而非衰減。

"Yāvakīvañca bhikkave bhikkhū, paccattaññeva satim upatthapessanti, 'Kinti anāgatā ca pesalā sabrahmacārī āgaccheyyum. āgatā ca pesalā sabrahmacārī phāsu vihareyyunti,' vuddhiyeva bhikkhave bhikkhūnam pāṭikañkhā no parihāni.

[7] "As long as the monks each keep firmly in mind: 'If there are any well-behaved fellow-followers of the holy life who have yet to come, may they come; and may the well-behaved fellow-followers of the holy life who have come live in comfort,' their growth can be expected, not their decline.

只要比丘们，在他们各自心中生起如此的心念：对于尚未到来、品格温和、修行良好的同修，愿他们到来；对于已经到来、品格温和、修行良好的同修，愿他们安乐而住；如此，诸比丘的增大繁榮则可期待，而非衰減。

"Yāvakīvañca bhikkave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva bhikkhave bhikkhūnam pāṭikañkhā no parihāni" ti.

"As long as the monks remain steadfast in these seven conditions, and as long as these seven conditions endure among the monks, the monks' growth can be expected, not their decline."

比丘们，只要此七不衰法能保存于比丘众中，而且比丘们都能遵从此七不衰法，如此诸比丘的增大繁榮则可期待，而非衰減。

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ, abhinandunti. That is what the Blessed One said. Gratified, the monks delighted at his words. 世尊如此说后，比丘们对世尊的开示感到欢喜与欣悦。

Atthi kho tena Bhagavatā jānatā passatā arahatā sammāsambuddhena. Ekāyano ayam maggo sammadakkhāto, sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya, dukkhadomanassānaṃ aṭṭhaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchikiriyaṃ. Yadidaṃ: Cattāro satipatthānā. Katame cattāro?
This was said by the Blessed One, the One who Knows, the One who Sees, the Worthy One Rightly Self-awakened:

这是由世尊、知者、见者、阿罗汉、正等正觉者所说的话：

Idha bhikkhu kāye kāyānupassī viharati, ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ. Vedanāsu vedanānupassī viharati, ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ. Citte cittānupassī viharati, ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ. Dhammesu dhammānupassī viharati, ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ.

Kathaṇca bhikkhu kāye kāyānupassī viharati? Idha bhikkhu ajjhatam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyāsmim viharati, vayadhammānupassī vā kāyāsmim viharati, Samudayavayadhammānupassī vā kāyāsmim viharati. Atthi kāyoti vā paṇassa sati paccupaṭṭhitā hoti, yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati na ca kiñci loke upādiyati; evaṃ kho bhikkhu kāye kāyānupassī viharati.

Kathaṇca bhikkhu vedanāsu vedanānupassī viharati? Idha bhikkhu ajjhatam vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhatabhiddhā vā vedanāsu vedanānupassī viharati. Samudayadhammānupassī vā vedanāsu viharati, vayadhammānupassī vā vedanāsu viharati, Samudayavayadhammānupassī vā vedanāsu viharati. Atthi vedanāti vā paṇassa sati paccupaṭṭhitā hoti, yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati na ca kiñci loke upādiyati; evaṃ kho bhikkhu vedanāsu vedanānupassī viharati.

Kathaṇca bhikkhu citte cittānupassī viharati? Idha bhikkhu ajjhatam vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhatabhiddhā vā

citte cittānupassī viharati. Samudayadhammānupassī vā cittasmiṃ viharati, vayadhammānupassī vā cittasmiṃ viharati, Samudayavayadhammānupassī vā cittasmiṃ viharati. Atthi cittanti vā panassa sati paccupaṭṭhitā hoti, yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati na ca kiñci loke upādiyati; evaṃ kho bhikkhu citte cittānupassī viharati.

Kathaṇca bhikkhu dhammesu dhammānupassī viharati? Idha bhikkhu ajjhatam vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī, ajjhatabhiddhā vā dhammesu dhammānupassī viharati.

Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. Atthi dhammāti vā panassa sati paccupaṭṭhitā hoti, yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati na ca kiñci loke upādiyati; evaṃ kho bhikkhu citte cittānupassī viharati.

Ayaṃ kho tena Bhagavatā jānatā passatā arahatā sammāsambuddhena, ekāyano maggo sammadakkhāto, sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchikiriyāya. Yadidaṃ: Cattāro satipaṭṭhānā ti.

Ekāyanaṃ jātikhayantadassī maggaṃ pajānāti hitānukampī etena maggena tariṃsu pube tarissare ceva taranti coghanti.

อภิธรรม ๗ คัมภีร์ ABHIDHAMMA

DHAMMASAṄGANĪ

พระสังคีติ

Enumeration of Phenomena

《法集论》

Kusalā dhammā, akusalā dhammā, abyākatā dhammā. Katame dhammā kusala? Yasmim samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ, rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ va yaṃ yaṃ vā panārabbha, tasmiṃ samaye phasso hoti,

avikkhepo hoti, ye vā pana tasmim samaye, aññepi atthi paṭicca samuppannā, arūpino dhammā, ime dhammā kusalā.

All good qualities are wholesome, all bad qualities are unwholesome and all neutral qualities are kammically neutral (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 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.

善法，不善法，无记法。哪一法是善的呢？不论在何时，欲界善心经由愉悦与心结合，并与智相应，以色、声、香、味、触与法为所缘而生起。而在那个时候生起的（心理的）触（如五禅支、五根、五力等）与不散乱，其时或亦有他缘已生之无色法——这些即是善法。

พระคัมภีร์

VIBHAṄGA

The Book of Treatises

分别论

Pañcakkhandhā: rūpakkhando, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho. Tattha katamo rūpakkhando? Yaṅkiñci rūpam atītanāgatapaccuppannam, ajjhattam vā bahiddhā vā, olārikam vā sukhumam vā, hīnam vā panītam vā, yam dūre vā santike vā, tadekajjham abhisāññūhitvā, abhisāṅkipitvā: ayam vuccati rūpakkhando.

The five aggregates are: the aggregate of material quality, the aggregate of feeling, the aggregate of perception, the aggregate of mental concomitants, the aggregate of consciousness. Therein 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.

五蕴是：色蕴、受蕴、想蕴、行蕴、识蕴。当中属于色蕴的什么？无论是那一类色，是过去、未来、现在、内、外、粗、细、劣、胜、远或近，这一切都称为色蕴。

Saṅgaho asaṅgaho: saṅgahitena asaṅgahitaṃ, asaṅgahitena saṅgahitaṃ, saṅgahitena saṅgahitaṃ, asaṅgahitena asaṅgahitaṃ, sampayogo, vippayogo, sampayuttana vippayuttaṃ, vippayuttana sampayuttaṃ, asaṅgahitaṃ.

The inclusion and non-inclusion, included and unincluded, unincluded and included, included and included, unincluded and unincluded, the association and dissociation, associated and dissociated, 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.

摄、非摄、所摄（者之）非摄、非摄（者之）所摄、所摄（者之）所摄、非摄（者之）非摄；相应、不相应、相应（者之）不相应、不相应（者之）相应、相应（者之）相应、不相应（者之）不相应。

พระบุคคละปัจจุณัตติ Puggala-Paññatti

Description of Individuals

人施設论

Cha paññattiyo: khandhapaññatti, āyatanapaññatti, dhātupaññatti, saccapaññatti, indriyapaññatti, puggalapaññatti. Kittāvatā puggalānaṃ puggalapaññatti? Samayavimutto, asamayavimutto; kuppadhammo, akuppadhammo. Parihānadhammo, apārihānadhammo. Cetanābhabbo, anurakkhanābhabbo. Puthujjano, goṭṭabhū, bhayūparato, abhayūparato. Bhabbāgamano, abhabbāgamano. Niyato, aniyato. Paṭipannako phaleṭṭhito. Araha, arahattāya patipanno.

The six conventions, 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. In what ways are there a 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 in 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. One 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.

有六施設：蘊施設、處施設、界施設、諦施設、根施設以及人施設。从哪方面来看人施設？时解脱、不时解脱、动法、不动法。退法、不退法、思能、随护能。凡夫、种姓、怖畏抑制、不怖畏抑制。能行、不能行。决定、不决定。（四）向、（四）果住。阿罗汉、阿罗汉果能作证向人。

ကဏ္ဍဝိသုဒ္ဓိ

Kathā-vatthu

Points of Controversy

论事

Puggalo upalabbhati: sacchikatthaparamatthenāti?

Can there be found any Personality in the real, absolute sense? (Thera)

（长老）补特伽罗是依谛义、圣义而得的吗？

Āmantā.

Yes. (Heretic)

（补特伽罗论者）是的。

Yo sacchikattho paramattho, tato so puggalo upalabbhati,
sacchikatthaparamatthenāti?

Can the Personality be found in the real, absolute sense, in the same way as a real, absolute fact is found? (Thera)

（长老）谛义、圣义之补特伽罗，也同样是依谛义、圣义而得的吗？

Na hevaṃ vatabbe, ājānāhi niggahaṃ, hañci puggalo upalabbhati,
sacchikatthaparamatthena?

No, that cannot be said. (Heretic) If the Personality can be found in the real and absolute 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.

（补特伽罗论者）不，这其实不能这么说。

（长老）若（1）“补特伽罗是依谛义、圣义而得”；依此，其实也你应这么说：（2）“谛义、圣义之补特伽罗，也同样是依谛义、圣义而得”。

Tena vata revattabbe. Yo sacchikattho paramattho, tato so puggalo upalabbhati
sacchi kattha paramat thenāti micchā.

Thus, you are wrong in affirming the first whilst denying the second. (Thera)
在承认前者（1）的同时否认后者（2），这是不正确的。

ਯਮਕਾ

Yamaka

The Book of Pairs

双论

Ye keci kusalā dhammā, sabbe te kusalamūlā.

Some phenomena (dhammā) are wholesome; they are wholesome roots.

有些善法是善根（无贪、无嗔、无痴），（意即不是所有的善法都与善根相应）

Ye vā pana kusalamūlā, sabbe te dhammā kusalā.

But all wholesome roots are wholesome phenomena.

而善根者的全都是善法。

Ye keci kusalā dhammā, sabbe te kusalamūlena ekamūlā.

All wholesome phenomena (in the same state of consciousness) have one and the same wholesome root (i.e. non-greed, non-hated, or non-delusion).

所有善法都是善根之同根，

Ye va pana kusalamūlena ekamūlā, sabbe te dhammā kusalā.

Besides, those phenomena which have each other as wholesome roots are all wholesome phenomena.

善根之同根都是善法。

ਧਰਮਸਮੁਤਪਾਦ

Patthāna

The Book of Origination

发趣论论母

Hetupaccayo, ārammanappaccayo, adhipaṭipaccayo, anantarapaccayo, samanantarapaccayo, saha-jātapaccayo, aññamaññapaccayo, nissayapaccayo, upanissayapaccayo, purejātapaccayo, pacchājātapaccayo āsevanapaccayo, kammāpaccayo, vipākapaccayo, āhārapaccayo, indriyapaccayo, jhānapaccayo, maggāpaccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo,

natthipaccayo, vigatapaccayo, avigatapaccayo.

Root condition, Object condition, Predominance condition, Proximity condition, Contiguity condition, Co-nascence condition, Mutuality condition, Support condition, Decisive-support condition, Pre nascence condition, Post-nascence condition, Frequency condition, Kamma condition, Kamma-result condition, Nutriment condition, Faculty condition, Jhana condition, Path condition, Association condition, Dissociation condition, Presence condition, Absence condition, Disappearance condition, Non-disappearance condition.

因缘、所缘缘、增上缘、无间缘、等无间缘、俱生缘、互相缘、依止缘、亲依止缘、前生缘、后生缘、重复缘。业缘、异熟缘、食缘、根缘、禅缘、道缘、相应缘、不相应缘、有缘、无有缘、离去缘、不离去缘

Pamsukula Gāthā

Verses for Recitation while taking Pamsukula Robes

(For the dead)

ปั่งสุกุลตาย

Aniccā vata saṅkhārā

Uppādavayadhammino,

Conditions truly they are transient with the nature to arise and cease.

一切因缘和合法（行）皆是无常的，生起与灭去是其本质。

Uppajjitvā nirujjhanti

Tesaṃ vūpasamo sukkho.

Having arisen, they then pass away; their calming, cessation- happiness.

生起之后，必定会灭去。一切因缘和合法的寂灭是乐。

Sabbe sattā maranti ca

Marissu ca marissare,

All kinds of beings surely come to death; they have always died, will die

所有的众生都会面对死亡，他们将死，也必定死。

Tathevāhaṃ marissāmi

Natthi me ettha saṃsāyo.

In the same way I shall surely die; doubt about this does not exist in me.

同样的，我也将会死，对此我一点也不存怀疑。

ปั่งสุกุลเป็น

(For the living)

Aciraṃ vatayaṃ kāyo

Pathaviṃ adhisessati

Chuddo apeta viññāṇo

Niratthaṃ va kalingaraṃ

Not long, alas – and it will lie this body here, upon the earth! Rejected, void of consciousness and useless as a rotten log.

唉!不久的将来，这个身体也会躺在这里，埋在地下。舍弃了，没有了识，如同一块朽木般无用。

อภิมหาสังคายนี พาทีก

MATIKA

Dhammasaṅganīmātikāpāṭha

Passage on the Matrix of the Dhammasangani

Kusalā dhammā, Akusalā dhammā, Abyākatā dhamma.

Phenomena which are wholesome, unwholesome, indeterminate.

善法、不善法、无记法。

Sukhāya vedanāya sampayuttā dhammā, Dukkāya vedanāya sampayuttā dhammā, Adukkhamasukhāya vedanāya sampayuttā dhammā.

Phenomena associated with pleasant feeling, associated with unpleasant feeling, associated with neither pleasant nor unpleasant feeling.

乐受相应法、苦受相应法、不苦不乐相应法。

Vipākā dhammā, Vipākadhammadhammā,

Nevavipāka-navipākadhammadhammā.

Phenomena which are (Kamma) resultants, subject to resultant phenomena, neither resultant phenomena nor subject to resultant phenomena.

异熟法、异熟法法、非异熟非异熟法法。

Upādinnupādāniyā dhammā, Anupādinnupādāniyā dhammā,

Anupādinnānupādāniyā dhammā.

Phenomena kammically acquired and subject to clinging, not kammically acquired but subject to clinging, neither kammically acquired nor subject to clinging.

已取顺取法、不已取顺取法、不已取不顺取法。

Saṅkiliṭṭhasaṅkilesikā dhammā, Asaṅkiliṭṭhasaṅkilesikā dhammā,

Asaṅkiliṭṭhasaṅkilesikā dhammā.

Phenomena which are defiled and subject to defilement, undefiled but subject to defilements, neither defiled nor subject to defilements.

已杂染顺杂染法、不已杂染顺杂染法、不已杂染不顺杂染法。

Savitakkasavicārā dhammā, Avitakkavicāramattā dhammā,
Avitakkāvicārā dhammā.

Phenomena with thought conception and discursiveness, without thought conception but with discursiveness, with neither thought conception nor discursiveness.

有寻有伺法、无寻唯伺法、无寻无伺法。

Pītisahagatā dhammā, Sukhasahagatā dhammā, Upekkhā-sahagatā dhammā.
Phenomena which are accompanied by joy, accompanied by happiness, accompanied by equanimity.

喜俱行法、乐俱行法、舍俱行法。

Dassanena pahātabbā dhammā, Bhāvanāya pahātabbā dhammā, Nevadassanena na bhāvanāya pahātabbā dhammā.

Phenomena to be abandoned by insight, to be abandoned by (mental) development, to be abandoned neither by insight nor by (mental) development.

见所断法、修所断法、非见非修所断法。

Dassanena pahātabbahetukā dhammā, Bhāvanāya pahātabbahetukā dhammā,
Nevadassanena na bhāvanāya pahātabbahetukā dhammā.

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 (mental) development.

见所断因法、修所断因法、非见非修所断因法。

Ācayagāmino dhammā, Apacayagāmino dhammā, Nevācaya-gāmino
nāpacayagāmino dhammā.

Phenomena leading to accumulation (of Kamma), leading to decrease (of Kamma), leading neither to accumulation nor to decrease (of Kamma).

流转法、还灭法、非流转非还灭法。

Sekkhā dhammā, Asekkhā dhammā, Nevasekkhā nāsekkhā dhammā.

Phenomena of one in the (Noble) training, of one who has completed the (Noble) training, of one neither in the (Noble) training nor one who has completed the

(Noble) training.

有学法、无学法、非有学非无学法。

Parittā dhammā, Mahagatā dhammā, Appamānā dhammā.

Phenomena which are limited, exalted, immeasurable.

小法、大法、无量法。

Parittārammaṇā dhammā, Mahaggatārammaṇā dhammā, Appamāṇārammaṇā dhammā.

Phenomena having limited objects, having exalted objects, having immeasurable objects.

小所缘法、大所缘法、无量所缘法。

Hīnā dhammā, Majjhimā dhammā, Paṇītā dhammā.

Phenomena which are inferior, medium, superior.

劣法、中法、胜法。

Micchattaniyatā dhammā, Sammattaniyatā dhammā, Aniyatā dhammā.

Phenomena with certain wrong (result), with certain right (result), with uncertainty (as to result).

邪定法、正定法、不定法。

Maggārammaṇā dhammā, Maggāhetukā dhammā, Maggādhīpatino dhammā.

Phenomena with the Path as object, with the Path as root, with the Path as predominant factor.

道所缘法、道因法、道增上法。

Uppannā dhammā, Anuppannā dhammā, Uppādino dhammā.

Phenomena which have arisen, which have not arisen, which are bound to arise.

道所缘法、道因法、道增上法。

Atīta dhammā, Anāgatā dhammā, Paccuppannā dhammā.

Phenomena which are past, future, present.

过去法、未来法、现在法。

Atītārammaṇā dhammā, Anāgatārammaṇā dhammā, paccuppannārammaṇā dhammā.

Phenomena with a past object, with a future object, with a present object.
过去所缘法、未来所缘法、现在所缘法。

Ajjhattā dhammā, Bahiddhā dhammā, Ajjhatabhiddhā dhammā.
Phenomena which are internal, external, internal and external.
内法、外法、内外法。

Ajjhattārammaṇā dhammā, Bahiddhārammaṇā dhammā,
Ajjhattabahiddhārammaṇā dhammā.
Phenomena with internal objects, with external objects, with internal and external objects.
内所缘法、外所缘法、内外所缘法。

Sanidassanasappaṭighā dhammā, Anidassanasappaṭighā dhammā,
Anidassanāppaṭighā dhammā.
Phenomena which are manifest and reactive, non-manifest and reactive, non-manifest and non-reactive.
有见有对法、无见有对法、无见无对法。

วิปัสสนาภูมิปาฐะ

Vipassanābhūmipāṭha

Passages on the Stages of Insight

Pañcakkhandhā:

Rūpakkhando, Vedanākkhandho, Saññākkhandho, Saṅkhārakkhandho,
Viññāṇakkhandho.

The five groups:

corporeality, feeling, perception, mental formations and consciousness.

五蕴：色蕴、受蕴、想蕴、行蕴、识蕴。

Dvādasāyatanāni:

Cakkhvāyatanam, Rūpāyatanam, Sotāyatanam, Saddāyatanam, Ghāṇāyatanam,
gandhāyatanam, Jivhāyatanam, rasāyatanam, Kāyāyatanam, phoṭṭhabbāyatanam,
Manāyatanam dhammāyatanam.

*The twelve bases: eye, visible object, ear, sound, nose, smell, tongue, taste,
body, touch, mind, mind-object.*

十二处：眼处、色处、耳处、声处、鼻处、香处、舌处、味处、身处、触

处 意处 法处。

Atthārasa dhātuyo:

Cakkhudhātu rūpadhātu cakkhu-viññāṇadhātu, Sotadhātu saddadhātu sotaviññāṇadhātu, Ghānadhātu gandhadhātu ghānaviññāṇadhātu, Jivhādhātu rasadhātu jivhāviññāṇadhātu, Kāyadhātu phoṭṭhabbadhātu kāyaviññāṇadhātu, Manodhātu dhammadhātu manoviññāṇadhātu.

The eighteen (psychophysical) elements: eye, visible object, eye-consciousness, ear, sound, ear-consciousness, nose, smell, nose-consciousness, tongue, taste, tongue-consciousness, body, touch, body-consciousness, mind, mind-object, mind-consciousness.

十八界：眼界、色界、眼识界、耳界、声界、耳识界、鼻界、香界、鼻识界、舌界、味界、舌识界、身界、触界、身识界、意界、法界、意识界。

Bāvisatindriyāni:

Cakkhundriyam, Sotindriyam, Ghānindriyam, Jivhindriyam, Kāyindriyam, Manindriyam, Itthindriyam, Purisindriyam, Jīvitindriyam, Sukhindriyam, Dukkhindriyam, Somanassindriyam, Domanassindriyam, Upekkhindriyam, Saddhindriyam, Viriyindriyam, Satindriyam, Samādhindriyam, Paññindriyam, Anaññatāññassā-mīṇindriyam, Aññindriyam, Aññātāvindriyam.

The twenty-two faculties: eye, ear, nose, tongue, body, mind, femininity, masculinity, vitality, bodily ease, bodily pain, glad-mindedness, sad-mindedness, equanimity, faith, effort, mindfulness, concentration, wisdom, I-shall-come-to-know-the-unknown, perfect wisdom, one-who-has-understood.

二十二根：眼根、耳根、鼻根、舌根、身根、意根、女根、男根、命根、乐根、苦根、喜根、忧根、舍根、信根、精进根、念根、定根、慧根、未知当知根、已知根、具知根。

Cattāri ariyasaccāni:

Dukkham ariyasaccam, Dukkhasamudayo ariyasaccam, Dukkhanirodho ariyasaccam, Dukkhanirodhagāminī paṭipadā ariyasaccam.

The Four Noble Truths:

the Noble Truth of Dukkha, the Noble Truth of the Origin of Dukkha, the Noble Truth of the Cessation of Dukkha, the Noble Truth of the Practice-Path to the Cessation of Dukkha.

四圣谛：苦圣谛、苦集圣谛、苦灭圣谛、苦灭道圣谛。

Avijjāpaccayā saṅkhārā, Saṅkhārapaccayā viññāṇaṃ, Viññāṇapaccayā nāmarūpaṃ, Nāmarūpapaccayā saḷāyatanāṃ, Saḷāyatanapaccayā phasso, Phassapaccayā vedanā, Vedanāpaccayā tanhā, Tanhāpaccayā upādānaṃ, Upādānapaccayā bhavo, Bhavapaccayā jāti, Jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti, Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Dependent on ignorance arise moral and immoral conditioning activities; dependent on conditioning activities arises (relinking) consciousness; dependent on (relinking) consciousness arise mind-and-matter; dependent on mind-and-matter arise the six sense spheres; dependent on the six sense spheres arises contact; dependent on contact arises feeling; dependent on feeling arises craving; dependent on craving arises grasping; dependent on grasping arises becoming; dependent on becoming arises birth; dependent on birth arise decay, death, sorrow, lamentation, pain, grief, and despair. Thus is the arising of this whole mass of suffering.

缘于无明，行生起；缘于行，识生起；缘于识，名色生起；缘于名色，六处生起；缘于六处，触生起；缘于触，受生起；缘于受，爱生起；缘于爱，取生起；缘于取，有生起；缘于有，生生起；缘于生，老、死、愁、悲、苦、忧、恼生起。如是生起了这整堆苦。

Avijjāyatveva asesavirāgaṇiroduhā saṅkhāraṇiroduhā, saṅkhāraṇiroduhā viññāṇaṇiroduhā, Viññāṇaṇiroduhā nāmarūpaṇiroduhā, Nāmarūpaṇiroduhā saḷāyatanāṇiroduhā, saḷāyatanāṇiroduhā, phassaṇiroduhā, phassaṇiroduhā vedanāṇiroduhā, vedanāṇiroduhā tanhāṇiroduhā, Tanhāṇiroduhā upādānaṇiroduhā, Upādānaṇiroduhā bhavaṇiroduhā, bhavaṇiroduhā jātiṇiroduhā, jātiṇiroduhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti, Evametassa kevalassa dukkhakkhandhassa niroduhā hoti.

With the cessation of ignorance, conditioning activities cease; with the cessation of conditioning activities, (relinking) consciousness ceases; with the cessation of (relinking) consciousness, mind-and-matter ceases; with the cessation of mind-and-matter, the six sense spheres cease, with the cessation of the six sense spheres, contact ceases; with the cessation of contact, feeling ceases; with the cessation of feeling, craving ceases; with the cessation of craving, grasping ceases; with the cessation of grasping, becoming ceases; with the cessation of becoming, birth ceases; with the cessation of birth, decay, death, sorrow, lamentation, pain, grief, and despair ceases. Thus is the cessation of this whole mass of suffering.

无明灭则行灭、行灭则识灭、识灭则名色灭、名色灭则六入灭、六入灭则

触灭、触灭则受灭、受灭则爱灭、爱灭则取灭、取灭则有灭、有灭则生灭、生灭则老、死、愁、悲、苦、忧、恼灭，如是灭了整堆苦。

พระมหาภูตฐาน

Patthānamātikāpāṭha

Passage on the Matrix of the Patthana

发趣论论母

เหตุ ปัจจัย

Hetupaccayo, ārammanapaccayo, adhipaṭipaccayo, anantarapaccayo, samanantarapaccayo, saha-jātapaccayo, aññamaññapaccayo, nissayapaccayo, upanissayapaccayo, purejātapaccayo, pacchājātapaccayo, āsevanapaccayo, kammapaccayo, vipākapaccayo, āhārapaccayo, indriyapaccayo, jhānapaccayo, maggapaccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo, avigatapaccayo.

Root condition, Object condition, Predominance condition, Proximity condition, Contiguity condition, Co-nascence condition, Pre-nascence condition, Post-nascence condition, Frequency condition, Kamma condition, Kamma-result condition, Nutriment condition, Faculty condition, Jhana condition, Path condition, Association condition, Dissociation condition, Presence condition, Absence condition, Disappearance condition, Non-disappearance condition.

因缘、所缘缘、增上缘、无间缘、等无间缘、俱生缘、互相缘、依止缘、亲依止缘、前生缘、后生缘、重复缘。业缘、异熟缘、食缘、根缘、禅缘、道缘、相应缘、不相应缘、有缘、无有缘、离去缘、不离去缘

ปัพพะโตปะมะดาถา Pabbato pama Gāthā⁶³

Verses on the Simile of the Mountains

山喻偈

ยถาปิ เสดา วิปุล

Yathāpi selā vipulā

Nabham āhacca pabbatā

Just as mountains of solid rock, Massive, reaching to the sky,

犹如高耸入云的大石山，

Samantā anu pariyeyyum

Nippothentā catuddisā.

Moving in from all sides, crushing the four directions,

⁶³ S.I.Kosalasamyutta.25 相应部。拘斯罗相应。25

周围辗碾，压碎四方，

Evam jarāca maccu ca Adhivattanti pāṇino
In the same way, aging & death roll over living beings:
衰老与死亡也在不断地逼临众生头上。

Khattiye brāhmaṇe vesse Sudde caṇḍālapukkuse.
Noble warriors, priests, merchants, workers, outcastes, & scavengers.
不管是武士、婆罗门、商人、平民或贱民、挑粪人，

Na kiñci parivajjeti Sabbamevābhimaddati
They spare nothing, they trample everything.
一切都粉碎，谁也不能逃。

Na tattha hatthīnaṃ bhūmi Na rathānaṃ na pattiya.
There's no ground there for elephant troops, for chariot troops and infantry.
象军、车军及步军⁶⁴，无防老死之方法与余地。

Na cāpi mantayuddhena sakkā jetuṃ dhanena vā
One can't defeat them by subterfuge, or buy them off by means of wealth.
乃至以咒语战术或财宝贿赂之战，亦无能胜老死的逼迫。

Tasmā hi paṇḍito poso sampassaṃ atthamattano
So a wise person, seeing his own good,
因此，贤者为了自己的利益会这么想：

Buddhe dhamme ca saṅghe ca Dhīro saddham nivesaye
Steadfast, should settle faith in the Buddha, Dhamma, and Sangha.
于佛、法、僧中起净信而安住其中，

Yō dhammacārī kāyena Vācāya uda cetasā
He who practices the Dhamma in thought, word, & deed,
于身、口、意奉行佛法的人，

Idheva naṃ paśaṃsanti pecca sagge pamōdati.

⁶⁴ 佛陀是对波斯匿王宣说这首偈诵（相应部。3集。102），因此提到军队斗战等事。

receives praise here on earth and after death rejoices in heaven.
此生世人称誉，末世生天亦欣喜。

Ariyadhana Gāthā
อริยธนะคาถา *Verses on the Noble Wealth*
圣财偈

Yassa saddhā tathāgate acalā supatitthitā
One whose conviction in the Tathagata is unshakable, well-established,
谁人对如来的信心是虔诚不动摇的，

Sīlañca yassa kalyāṇaṃ ariyakantaṃ paṇḍitaṃ,
Whose virtue is admirable, praised, cherished by the Noble Ones,
善持戒者为圣者所欢喜赞叹，

Saṅghe pasādo yassatthi ujubbhūtañca dassanaṃ.
Who has faith in the Sangha, straightforwardness, vision.
谁人对僧伽有净信，正直、有正见，

Adaliddoti taṃ āhu amoghantassa jīvitam.
"He is not poor," they say. His life has not been in vain.
智者皆说此人不会穷困，他的一生必定是幸福的，

Tasmā saddhañca sīlañca pasādaṃ dhammadassanaṃ
Anuyuñjetha medhāvī saraṃ buddhāna sāsanaṃ.
So conviction & virtue, faith, & dhamma-vision
Should be cultivated by the wise, remembering the Buddhas' teachings.
因此，智者应当时时培育对如来的信心、戒、对僧伽的净信以及于法的智见，并恒常忆念佛陀的教法。

Evam me suttaṃ: Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa, ārāme. Tatra kho Bhagavā bhikkhū āmantesi bhikkhavoti. Bhadanteti te bhikkhū bhagavato paccassosun. Bhagavā etadavoca:

Thus have I heard: Once, the Exalted One dwelt near Savatthi at Jeta Grove in Anathapindika's park. Then the Exalted One addressed the bhikkhus, saying: "O' Bhikkhus". "Lord," they replied, and the Exalted One said:

如是我聞：一時，世尊住在舍卫城给孤独长者的祇陀林精舍。那时，世尊告诸比丘们：“诸比丘。”“世尊”，比丘们应道。世尊开示说：

Uppādā vā bhikkhave tathāgatānaṃ anuppādā vā tathāgatānaṃ, t̥hitā va sā dhātu dhammat̥thitatā dhammaniyāmatā: Sabbe saṅkhārā aniccāti. Taṃ tathāgato abhisambujjhati abhisameti; Abhisambujjhitvā abhisametvā ācikkhati deseti, paññapeti paṭṭhapeti, vivarati vibhajati uttānīkaroti sabbe saṅkhārā aniccāti.

'Bhikkhus, whether Tathagatas arise in the world or not, it still remain a fact, a firm and necessary condition of existence, that all formation are impermanent. A Tathagata fully awakes to this fact and penetrates it. Having fully awakened to it and penetrated it, he announces it, points out, declares, establishes, expounds, explains and clarifies it: that all formations are impermanent.

諸比丘！無論如來出現于世間與否，此法常住，法住、法界、法定性⁶⁶：一切行是無常。如來圓滿覺悟觀照此真理。圓滿覺悟觀照之後，他即敘說、教示、建立、闡揚、解說，而彰顯之：一切行是無常。

Uppādā vā bhikkhave tathāgatānaṃ anuppādā vā tathāgatānaṃ, t̥hitā va sā dhātu dhammat̥thitatā dhammaniyāmatā: Sabbe saṅkhārā dukkhāti. Taṃ tathāgato abhisambujjhati abhisameti; Abhisambujjhitvā abhisametvā ācikkhati deseti, paññapeti paṭṭhapeti, vivarati vibhajati uttānīkaroti sabbe saṅkhārā dukkhāti.

'Bhikkhus, whether Tathagatas arise in the world or not, it still remain a fact, a firm and necessary condition of existence, that all formations are subject to suffering. A Tathagata fully awakes to this fact and penetrates it. Having fully

⁶⁵ A.III.134 《增支部。三集。134》

⁶⁶ 法住(dhammat̥thitatā)，法住是安住的，確立而不可改易的；法界 dhamma-dhātu，界是因性（緣性）。法定 dhamma-niyāmatā，法定是決定而不亂的。法住、法界、法定皆表示緣起法的意義。緣起「法」是佛出世也如此，不出世也如此。

awakened to it and penetrated it, he announces it, teachers it, make it known, presents it, discloses it, analyses it and explains it: that all formations are subject to suffering.

諸比丘！無論如來出現于世间与否，此法常住，法住、法界、法定性：一切行是苦。如來圓滿覺悟觀照此真理。圓滿覺悟觀照之后，他即敘說、教示、建立、闡揚、解說，而彰顯之：一切行是苦。

Uppādā vā bhikkhave tathāgatānaṃ anuppādā vā tathāgatānaṃ, t̥hitā va sā dhātu dhammat̥hitatā dhammaniyaṃatā: Sabbe dhammā anattāti. Taṃ tathāgato abhisambujjhati abhisameti; Abhisambujjhitvā abhisametvā ācikkhati dēseti, paññāpeti pat̥thapeti, vivarati vibhajati uttānīkaroti sabbe dhammā anattāti.

Bhikkhus, whether Tathagatas arise in the world or not, it still remain a fact, a firm and necessary condition of existence, that all thing are subject non-self. A Tathagata fully awakes to this fact and penetrates it. Having fully awakened to it and penetrated it, he announces it, teachers it, make it known, presents it, discloses it, analyses it and explains it: that all thing are subject non-self.

諸比丘！無論如來出現于世间与否，此法常住，法住、法界、法定性：一切法是無我。如來圓滿覺悟觀照此真理。圓滿覺悟觀照之后，他即敘說、教示、建立、闡揚、解說，而彰顯之：一切法是無我。

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī. *Thus spoke the Lord, Delighted, those bhikkhus rejoiced in what the Lord had said.*

佛说此经已。诸比丘闻佛所说，欢喜奉行。

พุทธอุทเทสเถว Buddhaudānagāthā⁶⁷
The Buddha Inspired Verses
佛自说偈

Yadā have pātubhavanti dhammā
Ātāpino jhāyato brāhmaṇassa

⁶⁷ 出自《小部。自说经 1-3》与律典《大品。大键度 2-7》。佛陀初成道，于菩提树下坐受七日解脱乐，于夜时分，作意缘起顺逆后所说。Quoted from *Udāna 1-3* and *Mahāvagga, Mahākhandaka 2-7*. At the time the Buddha being recently fully awakened at the foot of the Bodhi Tree, then the Lord sat for seven-days experiencing the bliss of freedom. At night, after paid attention to dependent origination in direct and reverse order, the Lord uttered these verses.

Athassa kaṅkhā vapayanti sabbā

Yato pajānāti sahetudhammaṃ

When Dhammas do indeed become clear

to a Brahmin, ardent, contemplative,

his doubts all vanish, for then he knows

that each Dhamma must have its cause.

当诸法显现于精勤禅修的婆罗门⁶⁸时，他将疑惑冰消，

因为他了知所有一切法皆有其因缘⁶⁹。

Yadā have pātubhavanti dhammā

Ātāpino jhāyato brāhmaṇassa

Athassa kaṅkhā vapayanti sabbā

Yato khayam paccayānaṃ avedī.

When Dhammas do indeed become clear

to a Brahmin, ardent, contemplative,

his doubts all vanish, for then he knows

the destruction of conditionings.

当诸法显现于精勤禅修的婆罗门时，他将疑惑冰消，

因为他了知因缘的灭尽。

Yadā have pātubhavanti dhammā

Ātāpino jhāyato brāhmaṇassa

Vidhūpayam tiṭṭhati mārasenaṃ

Sūrova obhāsayamantalikkhanti.

When Dhammas do indeed become clear

to a Brahmin, ardent, contemplative,

routing the hosts of Mara he stands

like the sun illuminating the sky.

当诸法显现于精勤禅修的婆罗门时，

他将大破魔军、昂然端立，

犹如太阳遍照虚空。

⁶⁸ 婆罗门：这里指“除恶、烦恼断尽者”。

⁶⁹ 指了知十二缘起法。

Atītaṃ nānvāgameyya Nappatīkaṅkhe anāgataṃ
Let not a man trace back his past or wonder what the future holds.
 人们不应依恋回想过去，也不应该担忧未来的事，

Yadatītaṃpahīnantam Appattañca anāgataṃ
the past is but the left behind, the future..... but the yet unreached.
 过去的事已经过去，未来的事还未发生，

Paccupannañca yo dhammaṃ Tattha tattha vipassati
But in the present let him see with insight each and every Dhamma.
 对当下所生起的诸法，皆能清楚地看到，

Asaṅhiraṃ asaṅkappaṃ Taṃ viddhā manubrūhaye.
invincibly, unshakably, that can be pierced by practicing.
 坚定、不动摇，而这是可通过修习而达致。

Ajjeva kiccaṃātappaṃ Ko jaññā maraṇaṃ suve
Today the effort must be made, tomorrow death may come - who knows?
 应勤奋于今天所应做的任务，谁能预料，明天可能死了呢！

Na hi no saṅgarantena Mahāsenena maccunā.
No bargains with his Deathliness can keep him and his hordes away.
 和死神与其大军，我们根本没办法讨价还价。

Evam vihārimātāpim Ahorattamatanditaṃ
Whoever lives thus ardently,relentlessly both day & night,
 不论日夜皆精勤用功，

Taṃ ve bhaddekaratto ti Santo ācikkhate munīti.
has truly had an auspicious day: So says the Peaceful Sage.
 寂静的牟尼说：*⁷⁰虽然只是一个晚上，也是值得赞叹的。

⁷⁰ 直译为“贤善的一个晚上”

Bhārā have pañcakkhandha!
The five aggregates are truly a burden,
五蕴是难以背负的啊!

Bhārahāro ca puggalo,
And the individual is what carries the burden.
人们背着这沉重的负担，

Bhāradanam dukkham loke;
To take up the burden is to suffer in the world.
背起这么重的东西是世间的苦，

Bhāranikkhepanam sukham,
To throw off the burden is bliss.
把它放下是安乐，

Nikkhipitvā garum bhāram,
Having thrown off the heavy burden,
(诸位圣者)已将这负担放下了，

Aññam bhāram anādiyā;
and not taking on another,
也不再拿起其它负担，

Samūlam taṇham abbuy'ha,
One pulls out craving, root & all —
他已将渴爱连根拔除了，

Nicchāto parinibbuto' ti.
Free from desire, totally unbound.
已完全结束了欲望，完全熄灭了，一点也不余留。

(Handa mayam tilakkhaṇādi gāthāyo bhaṇāma se)

现在让我们诵念三法印

“Sabbe saṅkhārā aniccā”ti, Yadā paññāya passati
‘Impermanent is all that is conditioned’: when with wisdom one sees this,
当一个人以智慧观照时，得见“一切行无常”，

Atha nibbindati dukkhe Esa maggo visuddhiyā.
then one tires of Dukkha; this is the path to purity.
那个时候，他将厌倦于自己所沉溺的诸苦，这就是导向清净之道。

“Sabbe saṅkhārā dukkhā”ti, Yadā paññāya passati
‘Dukkha is all that is conditioned’: when with wisdom one sees this,
当一个人以智慧观照时，得见“一切行是苦”，

Atha nibbindati dukkhe Esa maggo visuddhiyā.
then one tires of Dukkha; this is the path of purity.
那个时候，他将厌倦于自己所沉溺的诸苦，这就是导向清净之道。

“Sabbe dhammā anattā”ti, Yada paññāya passati
‘All the Dhammas are not one’s self’: when with wisdom one sees this,
当一个人以智慧观照时，得见“一切法无我”，

Atha nibbindati dukkhe Esa maggo visuddhiyā.
then one tires of Dukkha; this is the path to purity.
那个时候，他将厌倦于自己所沉溺的诸苦，这就是导向清净之道。

Appakā te manussesu, Ye janā pāragāmino
Among men they are few who go to the Further Shore;
在这些人群中，能够渡彼岸的人很少，

Athāyaṃ itarā pajā Tiramevanudhāvati.
most among mankind run about on this hither shore.
至于其余的人，都徘徊于此岸。

Ye ca kho sammadakkhāte Dhamme dhammānuvattino
But in Dhamma well-expounded those who Dhamma practise,
那些善于遵照正法，依教奉行的人，

Te janā pāramessanti Maccudheyyaṃ suduttaram
they among men will go across Death's realm so difficult to escape.
他们将能到达彼岸，渡过那难渡的死亡领域。

Kaṇham dhammaṃ vippahāya Sukkaṃ bhāvētha paṇḍito
Abandoning the Dhammas dark the wise should cultivate the bright
作为智者，应舍弃黑暗的法，而开展清净光明的法。

Okā anokamāgama Viveke yattha dūramam.
having from home to homeless gone- hard to enjoy is solitude.
由在家而出家，喜欢独处于幽僻之地，

Tatrābhiratimiccheyya Hitvā kāme akiñcano
Let him desire that rare delight renouncing pleasure, owning nought
应当求的是法乐，舍弃欲而无所要求，

Pariyodapeyya attānaṃ Cittaklesehi paṇḍito.
He should cleanse himself, that wise man, of defilements of the mind.
智者喜欢于清净，去除自心的污垢。

Yesam sambodhiyaṅgesu Sammācittaṃ subhāvitam
Who in true Bodhi's qualities the mind well grown, perfected,
若人在正觉之法中，正心清净，

Ādāna patinissagge Anupādāya ye rate
relinquishing attachments, delighting in not clinging,
舍诸执取，乐于无著，

Khīṇāsavā jutimanto Te loke parinibbutāti.
they, pollution-free and radiant, in this world attain Nibbana.
诸漏灭尽有光明，彼等于此世得涅槃。