

Daily Dhamma Reflection
每日佛法省思

PĀḲI CHANTING

巴利課誦

PāḲi-English-Chinese

巴英中三語

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Devārādhana *Inviting the Deities* 邀請諸天

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

May the deities of the entire universe come here and listen to the True-Dhamma of the King of Sages, which leads to the heavenly states and liberation (Nibbāna).
從世界系中各處，願諸天神來此地，
聆聽知王之正法，導向天界與解脫。

Dhammassavana-kālo ayaṃ bhadantā. (x3)

Sirs, now is the time for listening to the Dhamma.
這是聽聞佛法的時候，大德們。

Vandanā *Homage [to the Buddha]* 禮敬佛陀

Namo tassa Bhagavato Arahato
Sammāsambuddhassa. (x3)

Homage to that Blessed One, the Arahant and Perfectly Self-Awakened One.
禮敬世尊、阿羅漢、圓滿自覺者。

Sambodhi-Udāna *Inspired Utterance [after] Self-Awakening* 正覺自說語

Aneka-jāti saṃsāraṃ
Sandhāvissaṃ anibbisam,
Gaha-kāraṃ gavesanto
Dukkhā jāti punappunam.

I wandered [through] many births in saṃsāra, searching for the house builder (craving) [but] found [him] not; repeated birth is suffering.
在生死輪迴當中，我尋找了許多世，
卻找不到造屋者。一再投生的確苦。

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

O house-builder! You are seen. You shall not build a house again. All your rafters are broken. Your ridge-pole is shattered. My mind has attained the unconditioned, obtaining the destruction of craving.
造屋者你已被見！你已不能再造屋。
你所有的椽已斷，你的橫樑已粉碎。
我心已證無為法。已經達到愛盡毀。

– KN, Dhṃ¹ 153-154

¹ Abbreviations in this book 本書中的英文縮寫：DN (Dīgha-Nikāya), MN (Majjhima-Nikāya), SN (Saṃyutta-Nikāya), AN (Aṅguttara-Nikāya), KN (Khuddaka-Nikāya), Dhṃ (Dhammapada).

Paṭiccasamuppāda Dependent Origination 緣起

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

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

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

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

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

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

此有故彼有，此生故彼生，即：

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

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。如是整
個苦蘊的集起。

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

當諸法明顯呈現時，熱誠禪修的婆羅門，
一切疑惑都會消失，因他了知諸法之因。

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

此無故彼無，此滅故彼滅，即：

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

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、惱滅。如是整個
苦蘊的熄滅。

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

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

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

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

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

– Vinayaṭīkā, Mahāvagga,
 Mahākhanda

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

當諸法明顯呈現時，熱誠禪修的婆羅門，
 一切疑惑都會消失，因他體證諸緣之滅。

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:

此有故彼有，此生故彼生；
 此無故彼無，此滅故彼滅，即：

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

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。如是整個苦蘊的集起。

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

無明滅盡離欲無餘則行滅；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、惱滅。如是整個苦蘊的熄滅。

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].

當諸法明顯呈現時，熱誠禪修的婆羅門，
 他擊敗魔軍而穩立，猶如太陽照亮天空。

Ven. Assajī's Teaching to Ven. Sāriputta 阿說示尊者給予舍利弗尊者的教導

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

– KN, Apadāna, Buddhavagga,
Sāriputtatthera-Apadāna

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

從因生之法，如來說其因，
及彼等之滅；此大沙門說。

Paccayā

[Twenty-Four] Conditions 二十四緣

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

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

因緣；所緣緣；增上緣；無間緣；
相續緣；俱生緣；相互緣；依止緣；
親依止緣；前生緣；後生緣；重複緣；
業緣；果報（異熟）緣；食緣；根緣；
禪那緣；道緣；相應緣；不相應緣；
有緣；無有緣；離去緣；不離去緣。

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

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Buddhānussati

Contemplation of the Buddha 佛隨念

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

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

世尊是：阿羅漢、圓滿自覺者、明行足、善逝、世間解、無上士調御丈夫、天人師、佛陀、世尊。

Dhammānussati

Contemplation of the Dhamma 法隨念

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

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

法由世尊善說，現前可見、無時（無間隔）、請來看、導向、當由智者親證。

Saṅghānussati

Contemplation of the Saṅgha 僧隨念

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

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

世尊的聲聞僧眾已入善行道；世尊的聲聞僧眾已入正直行道；世尊的聲聞僧眾已入真實行道；世尊的聲聞僧眾已入正當行道。即四雙八輩。這是世尊的聲聞僧眾，是應供養、應供奉者、應施於者、應合掌（禮敬）者，是世間的無上福田。

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

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

如是諸比丘，憶念佛法僧，
他無畏不慄，無毛骨悚然。

– SN, Sagāthāvagga, Sakkasamyutta,
Dhajaggasuttaṃ

Etena saccavajjena pātu tvaṃ ratanattayaṃ.
(x3)

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

藉此真實話語，願三寶保護你！

Mettasuttaṃ Discourse on Loving-Kindness 慈愛經

Yassānubhāvato yakkhā neva dassenti bhīsanam
Yamhi cevānuyuñjanto rattindivamatandito.

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

透過它(慈愛經)的力量，夜又不顯現恐怖相。對於晝夜致力修行者，他睡眠舒適不做噩夢。且讓我們誦唸具備這些功德之護衛。

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

- - -

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

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

這是想要證得徹悟寂靜涅槃、善於有益修行的人應該做的事：他必須有能力、正直、非常正直、易受教、柔軟、不自大。

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

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

知足、易護持、少事務、生活簡樸、諸根寂靜、擁有成熟的智慧、不無禮、不貪著在家眾。

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

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

只要是智者將會指責的事，即使是小事他也不做；(願一切眾生)幸福與平安，願一切眾生安樂；

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

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

無論是什麼存在的眾生，會顫抖的或不會顫抖的皆毫無遺漏，長的或大的或中等的，短的或小的或粗圓的，

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

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

見到的或沒見到的，住在遠方的或近處的，已生的或還尋求再生的——願一切眾生快樂。

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

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

且讓人不欺騙別人，也不在任何地方輕視別人。且讓他們不會以瞋怒與厭惡來互相希望對方痛苦。

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

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

正如母親對待自己的兒子那樣，會以生命來保護獨生子；應當如此對一切眾生培育無量的心。

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

With loving-kindness towards the whole world,
 would develop the mind without limit; above, below and
 across, unrestricted, free from enmity and hostility.
 以及應當以慈愛對全世界培育無量的心，上
 方、下方與周圍，無障礙、無仇人、無敵對。

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

While standing, walking, seated, or lying down free
 from drowsiness; would determine [to keep] this
 mindfulness [in mind], this is a divine abiding in this
 world, it is said.
 立、行、坐或臥，只要不是在睡眠中，都應決
 心保持如此的正念。這就是他們在此所說的梵住。

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

Not going to [wrong] view[s], being morally well
 behaved and having [right] vision, [and] having given up
 greed for sensuality, never again come [back] to the
 womb.
 不執持邪見，擁有戒行，具足智見，及已經去
 除對欲樂的貪愛之後，他肯定不會再投胎。

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

By this speaking of truth, may there be well-being
 for you always. By this speaking of truth, may all [your]
 diseases disappear. By this speaking of truth, may there
 be the blessings of triumph for you.
 藉著這真實的話語，願你時常得到安樂；
 藉著這真實的話語，願一切的疾病消失；
 藉著這真實的話語，願你得到勝利吉祥。

Khandhasuttaṃ

Discourse on [Protection of] Aggregates 蘊護經

Sabbāsivisajātinaṃ
 Dibbamantāgadam viya
 Yam nāseti visam ghoram
 Sesañcāpi parissayam.

Just like divine charms and divine medicines, this
 (Khandha-Sutta) nullifies baneful poison and other perils
 of all the highly poisonous creatures.
 猶如天咒與天藥，此經能夠除劇毒；
 一切劇毒之生物，其害此經皆能除。

Āṇākkhettamhi sabbattha
 Sabbadā sabbapāṇinaṃ
 Sabbasopi nivāreti
 Parittam tam bhaṇāma he.

In the scope of authority everywhere, always, for all
 beings this discourse prevents (the disasters). Let us
 recite this protective discourse now.
 在此威力範圍內，一切時候一切處，
 此經能防該危害。我們且誦此護衛。

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

May I have loving-kindness towards the Virūpakkhas;
 May I have loving-kindness towards the Erāpathas;
 May I have loving-kindness towards the Chabyāputtas;
 May I have loving-kindness towards the Kaṇhāgotamakas.
 願我對威盧跋有慈愛；願我對伊拉跋有慈愛；
 願我對剎標子有慈愛；願我對黑瞿曇有慈愛。

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

May I have loving-kindness towards footless beings;
 May I have loving-kindness towards beings with two legs;
 May I have loving-kindness towards beings with four legs;
 May I have loving-kindness towards beings with many legs.
 願我對無足眾生有慈愛；願我對兩足眾生有慈愛；
 願我對四足眾生有慈愛；願我對多足眾生有慈愛。

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

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

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

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

– KN, 203 Khaṇḍajātaka;
AN.IV.67 Ahirājasuttaṃ;
Vinayaṭṭhaka, Cūlavagga,
Khuddakavatthukkhandaṃ

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

May footless beings not harm me;
May beings with two legs not harm me;
May beings with four legs not harm me;
May beings with many legs not harm me.
願無足眾生不傷害我；願兩足眾生不傷害我；
願四足眾生不傷害我；願多足眾生不傷害我。

May all living beings, all breathing things,
all creatures (without exception)
meet with good fortune.
May none of them come to any evil.
願一切有情一切息生、一切眾生毫無遺漏地，
願他們遇見幸運的事，不會遭遇邪惡的事情。

Infinite is the Buddha,
Infinite is the Dhamma,
Infinite is the Saṅgha.
Finite are creeping things:
snakes, scorpions, centipedes,
spiders, lizards, rats.
佛無量，法無量，僧無量。
爬行類却有限量：
蛇、蝎、蜈蚣、
蜘蛛、蜥蜴、老鼠。

I have made the protection, I have made the safeguard.
May the (harmful) beings depart. I pay homage to the
Blessed One; homage to the seven Buddhas (Vipassī
Buddha, Sikhī Buddha, Vessabhū Buddha, Kakusandha
Buddha, Koṇāgamana Buddha, Kassapa Buddha, and
Gotama Buddha)
我做了護衛，我做了保護。
願那些（有害的）眾生離開。
我禮敬世尊；
禮敬七位圓滿自覺者。

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

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

(關於附加課誦，請參考本書後面的「課誦順序表」。)

Ovāda-Pātimokkha-Gāthā

Verses of Pātimokkha Exhortation 護解脫教誡偈

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

Sabba-pāpassa akaraṇaṃ,
Kusalassa upasampadā,
Sacitta-pariyodapanāṃ,
Etaṃ Buddhāna'Sāsaṇaṃ.

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

Enduring patience is the highest austerity. 'Nibbāna is supreme,' say the Buddhas. He is not a true renunciate who harms another, nor a true recluse who oppresses others.
忍辱是至上磨練，諸佛說涅槃至上，
害他實非出家人，惱他不名為沙門。

The not doing of all that is bad, undertaking [all] that is skilful and cleansing one's own mind — this is the teaching of the Buddhas.
諸惡莫做，眾善奉行，
自淨其意，是諸佛教。

Not despising, not harming, restrained according to the monastic discipline, knowing the [right] amount in regard to food, [dwelling in a] secluded lodging, and dedication to [the practice of] higher mind – this is the teaching of the Buddhas.
不貶與不害，嚴持於戒律，
飲食知節量，僻靜處獨居，
勤修增上心，是為諸佛教。

Bhaddekaratta-Gāthā

Verses on 'An Auspicious Night' 賢善一夜偈

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

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

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

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

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

One should neither follow the past nor have expectations for the future; what is past has gone and the future not yet reached.
不應沉湎過去，亦別期盼未來；
過去已經過去，未來還未到來。

Instead with insight let him see each presently arisen condition; let him know that and be sure of it, invincibly, unshakeably.
應當透過智慧，觀照當下之法，
正確地了知它，堅定且不動搖。

Today itself ardent effort should be made; who knows death may come tomorrow. For there is no bargaining with that, [that is] with death and its great army.
今日就應努力，誰知明日便死；
跟死王之大軍，無法討價還價。

One who thus dwells ardently, relentlessly day and night – the serene Sage states that he [is one who has spent] 'an auspicious night.'
如此熱忱安住，日夜都在精進；
寂靜聖賢稱之：賢善渡過一夜。

By this speaking of truth, may there be well-being for you always. By this speaking of truth, may all [your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.
藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Dasadhammāsuttaṃ (Pabbajita-Abhiṇhasuttaṃ)

Discourse on Ten Dhammas 十法經

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

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

1. ‘Vevaṇṇiyamhi ajjhupagato’ti pabbajitena abhiṇham paccavekkhitabbam;

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

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

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

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

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

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

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

如是我聞：一時，世尊住在舍衛城祇陀林給孤獨園。於其處，世尊稱呼比丘們：「諸比丘。」那些比丘回答世尊：「尊者。」世尊如此說：

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

「諸比丘，有十種法是出家人應當經常省察的。是哪十種？」

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

出家人應當經常地省察：『我已經成為沒有階級分別的人。』

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

出家人應當經常地省察：『我的生活依賴他人。』

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

出家人應當經常地省察：『我的行儀舉止應[與在家人]不同。』

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

出家人應當經常地省察：『我是否不會因戒而譴責自己？』

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

出家人應當經常地省察：『有智的同梵行者檢查後，是否不會因戒而譴責我？』

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

出家人應當經常地省察：『一切我所喜愛、可意的會變易、別離（即：死亡）。』

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

出家人應當經常地省察：『我是業的所有者，業的繼承者，以業為起源，以業為親屬，以業為依靠。無論我所造的業是善或惡，我將是它的繼承者。』

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

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

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

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

– AN.X.48

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

'In what way do the nights and days pass for me?',
one who has gone forth should frequently reflect on this.
出家人應當經常地省察：『我是如何度過日夜
夜呢？』

'Do I delight in empty places?' one who has gone
forth should frequently reflect on this.
出家人應當經常地省察：『我是否樂於空閒處
呢？』

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

出家人應當經常地省察：『我是否有證得上人
法、真正殊勝的聖智見呢？在我最後時刻，當同梵
行者們問及時，我將不會羞愧？』

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

諸比丘，此十種法乃出家人應當經常地省察。」
世尊如此說。那些比丘滿意與歡喜世尊所說。

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Catupaccavekkhaṇā

Four [Requisites] Contemplation 四種省思

Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi,
yāvadeva sītaṣṣa paṭighātāya, uṇhaṣṣa
paṭighātāya, ḍaṃsa-makasa-vātātapa-
siriṃsapa-samphassānaṃ paṭighātāya,
yāvadeva hiri-kopiṇa-paṭicchādanatthaṃ.

Yathā-paccayaṃ pavattamaṇaṃ dhātu-
mattamevetaṃ yadidaṃ cīvaraṃ
tadupabhuñjako ca puggalo dhātu-mattako
nissatto nijjīvo suñño, sabbāni pana imāni
cīvarāni ajigucchaniyāni imaṃ pūtikāyaṃ patvā
ativiya jigucchaniyāni jāyanti.

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

我如理省思所受用之衣，只是為了防禦寒冷，
為了防禦炎熱，為了防禦蛇、蚊、風吹、日曬、爬
蟲類的觸惱，只是為了遮蔽羞處。

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

此袈裟及穿著袈裟的人都只是種種元素的組
合體，依靠諸因而存在，非有情、無命、空。這一
切袈裟不可厭，但在接觸這不淨的身體後，它變得
非常可厭。

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

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

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

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

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

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

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

我如理省思所受用的食物，不為嬉戲，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。

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

此鉢食及食用者都只是種種元素的組合體，依靠諸因而存在，非有情、無命、空。這一切鉢食不可厭，但在接觸這不淨的身體後，它變得非常可厭。

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

我如理省思所受用的坐臥處，只是為了防禦寒冷，為了防禦炎熱，為了防禦蛇、蚊、風吹、日曬、爬蟲類的觸惱，只是為了免除季候的危險，而好獨處（禪修）之樂。

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

此住所及使用者都只是種種元素的組合體，依靠諸因而存在，非有情、無命、空。這一切住所不可厭，但在接觸這不淨的身體後，它變得非常可厭。

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

我如理省思所受用的病者所需之藥品，只是為了防禦已生起的病苦之受，為了儘量沒有身苦。

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

此藥物及使用者都只是種種元素的組合體，依靠諸因而存在，非有情、無命、空。這一切藥物不可厭，但在接觸這不淨的身體後，它變得非常可厭。

Subha-Patthanā & Paritta

Blessings and Protection 祝福與護衛

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

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

透過佛陀的威力，願諸惡兆與不祥、不悅鳥啼與災星、噩夢不如意消失！

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

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

透過佛法的威力，願諸惡兆與不祥、不悅鳥啼與災星、噩夢不如意消失！

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

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

透過僧團的威力，願諸惡兆與不祥、不悅鳥啼與災星、噩夢不如意消失！

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

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

願免離一切災難，願一切疾病消失；願你沒有諸障礙，願你快樂又長壽！

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

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

願你得一切吉祥，願一切神保護你；透過諸佛的威力，願你永遠都平安！

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

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

願你得一切吉祥，願一切神保護你；透過諸法的威力，願你永遠都平安！

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

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

願你得一切吉祥，願一切神保護你；透過諸僧的威力，願你永遠都平安！

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

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

災星與夜叉與鬼、以及星座的阻礙；以護衛經之力量，願破除彼等諸厄！

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

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

祝願一切的眾生，痛苦的不再痛苦，
恐懼的不再恐懼，憂愁的不再憂愁。

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

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

願大家依信布施，願大家永護其戒，
願大家樂於禪修，請來此諸神歸去。

Sabbe Buddhā balappattā
Paccekañānañca yaṃ balaṃ,
Arahantañānañca tejena
Rakkhaṃ bandhāmi sabbaso.

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

以一切佛陀之力，及諸辟支佛之力，
諸阿羅漢之力量，我建立一切守護！

Ākāsaṭṭhā ca bhūmatṭhā
Devā nāgā mahiddhikā,
Puññantaṃ anumoditvā
Ciraṃ rakkhantu Sambuddha-sāsaṇaṃ.

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

住在天空與地上，大神力之神與龍，
隨喜這項功德後，請恆常守護佛教！

Ākāsaṭṭhā ca bhūmatṭhā
Devā nāgā mahiddhikā,
Puññantaṃ anumoditvā
Ciraṃ rakkhantu Sambuddha-desanaṃ.

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

住在天空與地上，大神力之神與龍，
隨喜這項功德後，請恆守護佛教法！

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

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

住在天空與地上，大神力之神與龍，
隨喜這項功德後，請恆守護佛弟子，
恆守護我與他人！

Pattidāna

Sharing of Merit 分享（迴向）功德

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

May all deities rejoice in this merit which we have thus acquired. May it bring about all achievements.
願一切神隨喜我們至今所累積的功德，願一切得成就！

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

May all creatures rejoice in this merit which we have thus acquired. May it bring about all achievements.
願一切眾生隨喜我們至今所累積的功德，願一切得成就！

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

May all beings rejoice in this merit which we have thus acquired. May it bring about all achievements.
願一切有情隨喜我們至今所累積的功德，願一切得成就！

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

Let this (merit) accrue to my departed relatives and may they be happy.
迴向此（功德）予我的親人，願他們快樂。

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

For a hundred thousand and sixteen asaṅkhaya aeons undergoing birth after birth accumulating the necessary experiences for [attaining] enlightenment ...
在十六阿僧祇和十萬大劫裡，生生世世都累積菩提資糧，

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

... and certain to [attain the] state of Buddhahood, being the last [Buddha] in this auspicious aeon, may the bodhisatta Metteyya rejoice in [this accrued] merit of mine.
肯定會成佛，是這個賢劫裡的最後一尊佛，願彌勒菩薩隨喜我的功德。

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

May the deities living in this temple building and monastery rejoice in this merit [that we have accrued] and protect the Teachings of the Conqueror (i.e. the Buddha).
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。

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

May all beings neutral, beneficial and harmful to me rejoice in this merit [that I have accrued] and awaken to the deathless state (i.e. attain Nibbāna).
願一切有情，包括對我普通、有益及無益的，都證悟不死（涅槃）之道。

Accaya-Vivaraṇa & Khamāpana *Asking for Forgiveness* 祈求寬恕

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

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

於身於口於意，
因我放逸所造，
請原諒我的錯，
尊者——廣慧如來。

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

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

於身於口於意，
因我放逸所造，
請原諒我的錯，
佛法——自見無時。

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

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

於身於口於意，
因我放逸所造，
請原諒我的錯，
僧伽——無上福田。

Patthanā *Aspiration* 發願

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

By this meritorious act
May I never meet with the foolish;
May I [only] meet with the wise
Up until I attain Nibbāna.
願以這項功德
令我不遇愚人
令我親近智者
直到我證涅槃。

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

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

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

願我這份功德導向摧毀諸漏。
願我此功德成為證悟涅槃的助緣。

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

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

我把我的功德與一切有情分享，
願他們都平等地得到我的功德。

Good Wishes for Ven. Pa-Auk Sayadaw, Ariyadhamma Mahāthera & Other Theras 祝福帕奧禪師、聖法大長老與其他長老

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

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

透過謹慎及歡喜地修法所累積的這些功德，以及透過佛陀等（即三寶）的力量，願作為出家眾的元老、領導與依持者的帕奧禪師長壽，以及成就其善心願。

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

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

透過謹慎及歡喜地修法所累積的這些功德，以及透過佛陀等（即三寶）的力量，願作為出家眾的元老、領導與依持者的聖法大長老長壽，以及成就其善心願。

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

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

透過謹慎及歡喜地修法所累積的這些功德，以及透過佛陀等（即三寶）的力量，願僧團的其他長老長輩長壽，以及成就他們的善心願。

Sugatovāda

Exhortation of the Well-Fared One 善逝教誡

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

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

「諸比丘，應不放逸地奮鬥至成就！」

佛現於世甚難得；
獲得人身甚難得；
遇對時機甚難得；
具足正信甚難得；
出家機會甚難得；
聽聞正法甚難得。
世尊如是天天教誡，
善逝如是天天教誡。

Tathāgatassa Pacchimā Vācā *The Tathāgata's Last Speech* 如來最後的話

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

– DN, Mahāvagga, Mahāparinibbānasuttaṃ

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

在即將進入般涅槃的時候，世尊向諸比丘說：「諸比丘，我跟你們說，諸行是壞滅法，因此應當精進地奮鬥到成就。」這是如來的最後的話。

Anumodanā & Khamāpana

Rejoicing in Merit and Asking for Forgiveness 隨喜功德與互相原諒

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

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

小輩：請讓我禮敬尊者。
長輩：祝你們快樂！願此成為你們成就涅槃的助緣。

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

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

Senior: Surely! I rejoice in it.
小輩：請尊者隨喜我所作的功德。
長輩：善哉！善哉！我隨喜。

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

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

Senior: Surely! You should rejoice in it.
小輩：請尊者與我分享您所作的功德。
長輩：善哉！你們應隨喜。

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

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

Senior: I forgive you, you should forgive me!
小輩：善哉！善哉！我隨喜。尊者，請原諒我由 [身、語、意] 三門所作的一切過失。
長輩：我原諒你們，你們也應原諒我。

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

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

小輩：善哉！尊者，我原諒您。
長輩：祝你們快樂！願此成為你們成就涅槃的助緣。

² If there is only one junior, replace `hontu' with `hotu'. 如果只有一個小輩，把 hontu 改成 hotu。

Dhammacakkavattanasuttaṃ

Discourse on Turning the Dhamma Wheel 轉法輪經

Evam me sutam: ekam samayam Bhagava
Bārāṇasiyam viharati Isi-patane miga-dāye.
Tatra kho Bhagavā pañca-vaggiye bhikkhū
āmantesi:

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

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

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

“Ayameva ariyo aṭṭhaṅgiko maggo,
seyyathidaṃ: sammā-diṭṭhi sammā-saṅkappo
sammā-vācā sammā-kammanto sammā-ājīvo
sammā-vāyāmo sammā-sati sammā-samādhi.
Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā
Tathāgatena abhisambuddhā cakkhu-karaṇī
ñāṇa-karaṇī upasamāya abhiññāya
sambodhāya nibbānāya samvattati.

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

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

如是我聞，一時世尊住在波羅奈附近仙人墜處的
鹿野苑。當時世尊對五比丘說：

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

「諸比丘，有兩種極端行為是出家人所不應當
從事的。是哪兩種呢？一種是沉迷於感官享樂，這
是低下的、粗俗的、凡夫的、非神聖的、沒有利益
的行為；另一種是自我折磨的苦行，這是痛苦的、
非神聖的、沒有利益的行為。藉著避免這兩種極端，
如來自己覺悟中道。此中道引生徹見、引生智，通
向寂靜、證智、正覺、涅槃。」

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

諸比丘，那個如來自己覺悟引生徹見、引生智，
通向寂靜、證智、正覺、涅槃的中道是什麼呢？

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

那就是（具備）八支的聖道，即正見、正思惟、
正語、正業、正命、正精進、正念、正定。諸比丘，
這就是引生徹見、引生智，通向寂靜、證智、正覺、
涅槃的中道。」

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

諸比丘，這是苦聖諦：生是苦、老是苦、病是
苦、死是苦、怨憎會是苦、愛別離是苦、求不得也
是苦。簡單地說：五取蘊是苦。」

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

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

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

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

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

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

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

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

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

諸比丘，這是苦集聖諦：它是造成再投生、樂欲具、四處追求愛樂的貪愛，即欲愛、有愛及非有愛。

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

諸比丘，這是苦滅聖諦：即是此貪愛的息滅無餘、捨棄、遣離、解脫、無著。

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

諸比丘，這是導致苦滅的道聖諦：那就是（具備）八支的聖道，即正見、正思惟、正語、正業、正命、正精進、正念、正定。

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

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

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

諸比丘，關於『此是苦聖諦』這前所未聞之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

諸比丘，關於『此苦聖諦應當被徹知』這前所未聞之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

諸比丘，關於『此苦聖諦已經被徹知』這前所未聞之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

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

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

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

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

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

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

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

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

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

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

諸比丘，關於『此是苦集聖諦』這前所未聞之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

諸比丘，關於『此苦集聖諦應當被斷除』這前所未聞之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

諸比丘，關於『此苦集聖諦已經被斷除』這前所未聞之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

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

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

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

諸比丘，關於『此是苦滅聖諦』這前所未聞之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

諸比丘，關於『此苦滅聖諦應當被證悟』這前所未聞之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

諸比丘，關於『此苦滅聖諦已經被證悟』這前所未聞之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

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

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

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

諸比丘，關於『此是導致苦滅的道聖諦』這前所未聞之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

諸比丘，關於『此導致苦滅的道聖諦應當被修行』這前所未聞之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

諸比丘，關於『此導致苦滅的道聖諦已經被修行』這前所未聞之法，我的心中生起眼，生起智，生起慧，生起明，生起光。

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

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

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

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

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

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

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

諸比丘，只要我對四聖諦的這三轉十二層面的如實智見還不十分清淨時，我就還不向擁有諸天、魔與梵天、諸沙門與婆羅門、諸天與人的世間宣稱證悟無上圓滿自覺。

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

然而，諸比丘，一旦我對四聖諦的這三轉十二層面的如實智見完全清淨，那時，我就向擁有諸天、魔與梵天、諸沙門與婆羅門、諸天與人的世間宣稱證悟無上圓滿自覺。

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

智見在我的心中生起，我了知：『我的解脫是不可動搖的，這是最後一生，我將不再有未來的投生。』世尊如此說時，五比丘對世尊的話感到滿意與歡喜。

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

當此開示正被宣說之時，憍陳如尊者心中生起清淨無染的法眼，他見到：一切有生起本質之法必定有滅。

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.”

當世尊如此轉法輪之時，地神發出叫喚：「世尊在波羅奈仙人墜處的鹿野苑轉無上法輪，這法輪不是任何沙門、婆羅門、神、魔、梵天或世間的任何人所能阻止的。」

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

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

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

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

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

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

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

聽到地神的叫喚時，四大王天的眾神也發出叫喚：「世尊在波羅奈仙人墜處的鹿野苑轉無上法輪，這法輪不是任何沙門、婆羅門、天神、魔、梵天或世間的任何人所阻止的。」

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

聽到四大王天眾神的叫喚時，三十三天的眾神也發出叫喚：「世尊在波羅奈仙人墜處的鹿野苑轉無上法輪，這法輪不是任何沙門、婆羅門、天神、魔、梵天或世間的任何人所阻止的。」

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

聽到三十三天眾神的叫喚時，夜摩天的眾神也發出叫喚：「世尊在波羅奈仙人墜處的鹿野苑轉無上法輪，這法輪不是任何沙門、婆羅門、天神、魔、梵天或世間的任何人所阻止的。」

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

聽到夜摩天眾神的叫喚時，兜率天的眾神也發出叫喚：「世尊在波羅奈仙人墜處的鹿野苑轉無上法輪，這法輪不是任何沙門、婆羅門、天神、魔、梵天或世間的任何人所阻止的。」

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

聽到兜率天眾神的叫喚時，化樂天的眾神也發出叫喚：「世尊在波羅奈仙人墜處的鹿野苑轉無上法輪，這法輪不是任何沙門、婆羅門、天神、魔、梵天或世間的任何人所阻止的。」

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

聽到化樂天眾神的叫喚時，他化自在天的眾神也發出叫喚：「世尊在波羅奈仙人墜處的鹿野苑轉無上法輪，這法輪不是任何沙門、婆羅門、天神、魔、梵天或世間的任何人所阻止的。」

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

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

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

– SN, Mahāvagga, Saccasamyutta, 11

Atha kho āyasmā Aññāsi-Koṇḍañño
diṭṭhadhammo pattadhammo viditadhammo
pariyogāḷhadhammo tiṇṇavicikiccho
vigatakathānkatho vesārajappatto
aparappaccayo satthusāsane bhagavantaṃ
etadavoca: "Labheyyāhaṃ, bhante, bhagavato
santike pabbajjaṃ, labheyyaṃ
upasampadaṃ"ti.

"Ehi bhikkhū"ti bhagavā avoca:
"Svākkhāto dhammo, cara brahmacariyaṃ
sammā dukkhassa antakiriyaṃ"ti. Sāva tassa
āyasmato upasampadā ahoṣīti.

– Vinayapiṭaka, Mahāvagga, Mahākhandhaka

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

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

聽到他化自在天眾神的叫喚時，梵眾天的眾神也發出叫喚：「世尊在波羅奈仙人墜處的鹿野苑轉無上法輪，這法轉不是任何沙門、婆羅門、天神、魔、梵天或世間的任何人所能阻止的。」

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

就在那個剎那，那個當下，那個瞬間，叫喚之聲上傳至梵天界。一萬個世界系一再地搖動、震動、顫動，並且有廣大無邊、超越諸天威神的殊勝光明現起。

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

當時，世尊說出這句有感而發的話：「僑陳如確實已經明白了，僑陳如確實已經明白了。」這就是僑陳如尊者得到其名號「明白的僑陳如」之由來。

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

當時，明白的僑陳如尊者已見法，已證法，已知法，已洞悉法，已超越疑惑，已去除不確定，已達到圓滿的信心，在導師的教法裡已不需要再依靠他人。他向世尊說：「尊者，請讓我在世尊面前出家，請讓我受具足戒。」

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

世尊說：「善來，比丘！法已善說。當修梵行以便完全滅苦。」這就是該尊者所受的具足戒。

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Anattalakkhaṇasuttaṃ Discourse on Non-Self Characteristic 無我相經

Evam me sutam: Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isi-patane miga-dāye. Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi: "bhikkhavo"ti. "Bhadante"ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

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

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

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

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

如是我聞，一時世尊住在波羅奈城附近仙人墜處的鹿野苑。於其處，當時世尊對五比丘說：「諸比丘。」那些比丘回應：「尊者。」世尊如此說：

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

「諸比丘，色無我！諸比丘，假如此色是我，此色就不會導致病惱，於色亦可得：『願我的色是這樣，願我的色不是這樣！』然而，諸比丘，因為色無我，所以色會導致病惱，於色亦不可得：『願我的色是這樣，願我的色不是這樣！』

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

受無我！諸比丘，假如此受是我，此受就不會導致病惱，於受亦可得：『願我的受是這樣，願我的受不是這樣！』然而，諸比丘，因為受無我，所以受會導致病惱，於受亦不可得：『願我的受是這樣，願我的受不是這樣！』

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

想無我！諸比丘，假如此想是我，此想就不會導致病惱，於想亦可得：『願我的想是這樣，願我的想不是這樣！』然而，諸比丘，因為想無我，所以想會導致病惱，於想亦不可得：『願我的想是這樣，願我的想不是這樣！』

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

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

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

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

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

諸行無我！諸比丘，假如此諸行是我，此諸行就不會導致病惱，於諸行亦可得：『願我的諸行是這樣，願我的諸行不是這樣！』然而，諸比丘，因為諸行無我，所以諸行會導致病惱，於諸行亦不可得：『願我的諸行是這樣，願我的諸行不是這樣！』

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

識無我！諸比丘，假如此識是我，此識就不會導致病惱，於識亦可得：『願我的識是這樣，願我的識不是這樣！』然而，諸比丘，因為識無我，所以識會導致病惱，於識亦不可得：『願我的識是這樣，願我的識不是這樣！』

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

「諸比丘，你們認為如何，色是常還是無常？」
「無常，尊者！」
「無常的是苦還是樂的？」
「苦的，尊者！」
「對於無常、苦、變易之法，是否適合視它為：『這是我的，這是我，這是我的自我』？」
「確實不能，尊者！」

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

「受是常還是無常？」
「無常，尊者！」
「無常的是苦還是樂的？」
「苦的，尊者！」
「對於無常、苦、變易之法，是否適合視它為：『這是我的，這是我，這是我的自我』？」
「確實不能，尊者！」

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

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

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

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

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

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

「想是常還是無常？」「無常，尊者！」「無常的是苦還是樂的？」「苦的，尊者！」「對於無常、苦、變易之法，是否適合視它為：『這是我的，這是我，這是我的自我』？」「確實不能，尊者！」

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

「諸行是常還是無常？」「無常，尊者！」「無常的是苦還是樂的？」「苦的，尊者！」「對於無常、苦、變易之法，是否適合視它為：『這是我的，這是我，這是我的自我』？」「確實不能，尊者！」

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

「識是常還是無常？」「無常，尊者！」「無常的是苦還是樂的？」「苦的，尊者！」「對於無常、苦、變易之法，是否適合視它為：『這是我的，這是我，這是我的自我』？」「確實不能，尊者！」

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

因此，諸比丘，無論是過去、未來、現在、內、外、粗、細、劣、勝、遠或近之色，當如此以正慧如實徹見一切色：『這不是我的，這不是我，這不是我的自我。』

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

無論是過去、未來、現在、內、外、粗、細、劣、勝、遠或近之受，當如此以正慧如實徹見一切受：『這不是我的，這不是我，這不是我的自我。』

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

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

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

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

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

– SN, Khandhavagga, Khandhasamyutta, 57

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

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

無論是過去、未來、現在、內、外、粗、細、劣、勝、遠或近之想，當如此以正慧如實徹見一切想：『這不是我的，這不是我，這不是我的自我。』

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

無論是過去、未來、現在、內、外、粗、細、劣、勝、遠或近之行，當如此以正慧如實徹見一切行：『這不是我的，這不是我，這不是我的自我。』

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

無論是過去、未來、現在、內、外、粗、細、劣、勝、遠或近之識，當如此以正慧如實徹見一切識：『這不是我的，這不是我，這不是我的自我。』

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

諸比丘，如此徹見後，多聞聖弟子厭離色，厭離受，厭離想，厭離諸行，厭離識。因厭離而離染，因離欲而解脫；因解脫而有解脫智，他了知：『生已盡，梵行已立，應作已作，再無後有。』

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

世尊如此說已，五比丘滿意與歡喜世尊之言。當此解說正被宣說時，五比丘的心透過無執取而從諸漏解脫。

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Jaya Paritta

Victory Protection 勝利護衛

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

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

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

Sunakkhattaṃ sumaṅgalaṃ,
Suppabhātaṃ suhuttḥitaṃ;
Sukhaṇo sumuhutto ca,
Suyittḥaṃ brahmacārisu.

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

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

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

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

具有大悲的依持者，為了一切眾生利益，
圓滿所有波羅蜜後，證得無上菩提解脫；
藉著這真實的話語，願你永遠平安快樂。

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

為釋迦族增長喜者，在菩提樹下得勝利；
願你也都如此勝利，於吉祥征途得勝利。

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

在不敗的座位上，在最神聖的地點，
諸佛加持歡喜處，他證悟聖潔之境。

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

願你得吉星善吉祥，好的黎明好的起身，
好的剎那與好時刻，對梵行者的善供養。

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

恭敬的身業，恭敬的語業，
恭敬的意業，決意於敬業。

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

實行恭敬諸業之後，願你獲得恭敬之得。
獲得它們願你快樂，於佛教法獲得提昇。
願你及所有親戚們，都沒有病痛都快樂。

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Ādittasuttamā

The Fire Sermon 燃燒經

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

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

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

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

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

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

如是我聞：一時，世尊與一千位比丘住在迦耶
的象頭山。於其處，世尊對比丘們說：「諸比丘，
一切在燃燒。諸比丘，什麼是一切在燃燒？」

“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, ageing, death, sorrow,
lamentation, pain, unhappiness, and despair, I say.

諸比丘，眼在燃燒，色在燃燒，眼識在燃燒，
眼觸在燃燒，緣於此眼觸而生之樂或苦或不苦不樂
受也在燃燒。以何燃燒？我說以貪火、以瞋火、以
痴火燃燒，以生、老、死、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, ageing, death,
sorrow, lamentation, pain, displeasure, and despair, I say.

耳在燃燒，聲在燃燒，耳識在燃燒，耳觸在燃
燒，緣於此耳觸而生之樂或苦或不苦不樂受也在燃
燒。以何燃燒？我說以貪火、以瞋火、以痴火燃燒，
以生、老、死、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, ageing, death,
sorrow, lamentation, pain, displeasure, and despair, I say.

鼻在燃燒，香在燃燒，鼻識在燃燒，鼻觸在燃
燒，緣於此鼻觸而生之樂或苦或不苦不樂受也在燃
燒。以何燃燒？我說以貪火、以瞋火、以痴火燃燒，
以生、老、死、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

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

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

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

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

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

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

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

舌在燃燒，味在燃燒，舌識在燃燒，舌觸在燃燒，緣於此舌觸而生之樂或苦或不苦不樂受也在燃燒。以何燃燒？我說以貪火、以瞋火、以痴火燃燒，以生、老、死、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, ageing, death, sorrow, lamentation, pain, displeasure, and despair, I say.

身在燃燒，觸在燃燒，身識在燃燒，身觸在燃燒，緣於此身觸而生之樂或苦或不苦不樂受也在燃燒。以何燃燒？我說以貪火、以瞋火、以痴火燃燒，以生、老、死、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, ageing, death, sorrow, lamentation, pain, displeasure, and despair, I say.

意在燃燒，法在燃燒，意識在燃燒，意觸在燃燒，緣於此意觸而生之樂或苦或不苦不樂受也在燃燒。以何燃燒？我說以貪火、以瞋火、以痴火燃燒，以生、老、死、愁、悲、苦、憂、惱燃燒。

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

諸比丘，如此徹見後，多聞聖弟子厭離眼，厭離色，厭離眼識，厭離眼觸，厭離緣於此眼觸而生之受，無論是樂，或苦，或不苦不樂。

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

他厭離耳，厭離聲，厭離耳識，厭離耳觸，厭離緣於此耳觸而生之受，無論是樂，或苦，或不苦不樂。

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

sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā
tasmim'pi nibbindati.

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

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

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

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

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

– SN, Saḷāyatanavagga, Saḷāyatanaṣaṃyutta, 28

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

他厭離鼻，厭離香，厭離鼻識，厭離鼻觸，厭
離緣於此鼻觸而生之受，無論是樂，或苦，或不苦
不樂。

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

他厭離舌，厭離味，厭離舌識，厭離舌觸，厭
離緣於舌觸而生之受，無論是樂，或苦，或不苦不
樂。

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

他厭離身，厭離觸，厭離身識，厭離身觸，厭
離緣於此身觸而生之受，無論是樂，或苦，或不苦
不樂。

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

他厭離意，厭離法，厭離意識，厭離意觸，厭
離緣於此意觸而生之受，無論是樂，或苦，或不苦
不樂。

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

因厭離而離染，因離欲而解脫；因解脫而有解
脫智，他了知：『生已盡，梵行已立，應作已作，再
無後有。』」

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

世尊如此說。那些比丘滿意與歡喜世尊之言。
當此開示正被宣說時，那一千位比丘的心透過無執
取而從諸漏解脫。

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Maṅgalasuttaṃ Discourse on Blessings 吉祥經

Yaṃ maṅgalaṃ dvādasahi
Cintayimsu sadevakā
Soṭṭhānaṃ nādhigacchanti.
Aṭṭhattimsaṅca maṅgalaṃ

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

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

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

“Asevanā ca bālānaṃ,
Paṇḍitānaṅca sevanā;
Pūjā ca pūjaneyyānaṃ,
Etaṃ maṅgalamuttamaṃ.

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

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

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

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

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

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

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

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

「許多天與人，思惟諸吉祥，
希望得安樂；請說最吉祥。」

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

(世尊說：)
「不結交愚人，與智者交往，
禮敬可敬者，此事最吉祥。」

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

住於適宜地，過去曾行善，
正確的自導，此事最吉祥。

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

博學與技術，善學於戒律，
所說皆善語，此事最吉祥。

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

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

奉事父母親，善待妻兒們，
清白的職業，此事最吉祥。

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

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

布施與法行，接濟諸親族，
行為無過失，此事最吉祥。

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

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

遠離諸惡事，不飲迷醉品，
修法不放逸，此事最吉祥。

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

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

恭敬與謙虛，知足與感恩，
適時聽聞法，此事最吉祥。

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

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

忍辱易受教，得見諸沙門，
適時討論法，此事最吉祥。

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

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

熱忱與梵行，照見諸聖諦，
體證於涅槃，此事最吉祥。

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

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

接觸世法時，心毫不動搖，
無憂染而安，此事最吉祥。

“Etādisāni katvāna,
Sabbatthamaparājītā;
Sabbattha sotthiṃ gacchanti,
Taṃ tesam maṅgalamuttaman”ti.

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

如此實行後，各處皆不敗，
一切處安樂，對其最吉祥。」

– KN, Khuddakapāṭha 5; Suttanipāta, Cūlavagga 4

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

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Ratanasuttaṃ

Discourse on the [Three] Jewels 寶經

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

Koṭisatasahassee
 Cakkavālesu devatā
 Yassāṇaṃ paṭiggaṇhanti
 Yañca Vesāliyā pure

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

- - -

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

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

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

且讓我們激起悲心，就像阿難尊者在激起悲心後，在整晚三個時分，繞著毗舍離城的三道城牆誦唸保護經，省思佛陀這一切的功德，即：從菩薩開始發願修行菩薩道；他所修行的十種普通波羅蜜、十種中等波羅蜜、十種究竟波羅蜜，總共三十種波羅蜜；五種大捨離；為了世間而修行、為了親族而修行、為了佛果而修行的三種修行；最後一世入母胎、出生、出家、修行、在菩提樹下的座位上戰勝魔王與證悟一切知智、開示輪法輪經、九出世間法，

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

讓我們誦唸該保護經，其威力獲得一萬億個世界系的諸神接受，使到毗舍離城所遭遇的疾病、非人與飢荒三種危害迅速消失。

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

Let them all listen attentively to my words!

任何來此聚會的眾生，無論是住在地上或天空的，但願一切眾生都快樂，願他們細心聆聽我說。

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

因此一切眾生請諦聽，應向眾人類散播慈愛，他們日夜來供養你們，故應精勤地保護他們。

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

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

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

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

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

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

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

無論在這世間或其他世間（這是指天界、梵天界或其他世界系）的任何財寶，或在天界的任何殊勝珠寶，都沒有和如來（佛陀）同等的。在佛陀裡有此殊勝寶。以此真實語願得安樂。

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

寧靜的釋迦牟尼已徹悟滅盡、離欲、不死與殊勝。沒有任何東西能和法同等。在法裡有此殊勝寶。以此真實語願得安樂。

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

至上佛所讚嘆的清淨被稱為「無間隔的定」。找不到和此定同等的東西。在法裡有此殊勝寶。以此真實語願得安樂。

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

具德者讚嘆的八種人組成四雙，他們這些應供者是善逝的弟子。布施給他們會帶來大果報。在僧團裡有此殊勝寶。以此真實語願得安樂。

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

以穩固的心透徹地修行，在喬達摩（佛）的教法裡不再有貪欲，他們已證應證之法。進入了不死，他們輕易地享受所證悟的寧靜。在僧團裡有此殊勝寶。以此真實語願得安樂。

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

正如深置地裡的柱子不能被四風動搖，我說，已經徹見聖諦的善士也是如此。在僧團裡有此殊勝寶。以此真實語願得安樂。

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

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

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

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

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

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

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

清楚地觀照由擁有深奧智慧者善巧教導之聖諦的人，無論他們多麼放逸，也不會有第八次投生。在僧團裡有此殊勝寶。以此真實語願得安樂。

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

證得知見的同時，有三法已被他斷除，即身見、疑與如果他有的戒禁取見。他已完全解脫了四惡道，絕對不會做六種事。在僧團裡有此殊勝寶。以此真實語願得安樂。

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

無論他透過身或口或意所造的任何惡業，他都不會覆藏它，所謂見道者絕不會這麼做。在僧團裡有此殊勝寶。以此真實語願得安樂。

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

佛陀所教、導向涅槃、帶來最高等利益的至上法，就像夏天第一個月的樹林盛開著花。在佛陀裡有此殊勝寶。以此真實語願得安樂。

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

無比的至上者、知至上者、給予至上者、帶來至上者教導至上法。在佛陀裡有此殊勝寶。以此真實語願得安樂。

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

舊的已滅，新的不再生起，他們的心不執著未來生，有之種子已滅，他們不再生起對生命的欲望。那些智者像燈（滅那樣）熄滅。在僧團裡有此殊勝寶。以此真實語願得安樂。

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

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

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

– KN, Khuddakapāṭha 6; Suttanipāta, Cūlavagga 1

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

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

任何來此聚會的眾生，無論是住在地上或天空的，禮敬人天尊敬的如來佛，願得安樂。

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

任何來此聚會的眾生，無論是住在地上或天空的，禮敬人天尊敬的如來法，願得安樂。

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

任何來此聚會的眾生，無論是住在地上或天空的，禮敬人天尊敬的如來僧，願得安樂。

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Paṭiccasamuppādavibhaṅgo *Analysis of Dependent Origination* 緣起分別

Suttantabhājanīyaṃ *Analysis According to the Discourse* 經教分別

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

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

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

緣於無明，行生起；緣於行，識生起；緣於識，名色生起；緣於名色，六處生起；緣於六處，觸生起；緣於觸，受生起；緣於受，愛生起；緣於愛，取生起；緣於取，有生起；緣於有，生生起；緣於生，老死愁悲苦憂惱生起。如是整個苦蘊的集起。

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

此中，什麼是無明？不了知苦、不了知苦集、不了知苦滅、不了知導向苦滅的道。這稱為無明。

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

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

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

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

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

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

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

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

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

此中，什麼是「緣於無明，行生起」？福行、非福行、不動行、身行、語行、心行。

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

此中，什麼是「福行」？欲界善思、色界善思，施所成、戒所成、修所成。這稱為「福行」。

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

此中，什麼是「非福行」？欲界不善思。這稱為「非福行」？

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

此中，什麼是「不動行」？無色界善思。這稱為「不動行」。

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

此中，什麼是身行？（在身門生起的）身思是身行，（在語門生起的）語思是語行，意思是心行。

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

此中，什麼是「緣於行，識生起」？眼識、耳識、鼻識、舌識、身識、意識。這稱為「緣於行，識生起」。

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

此中，什麼是「緣於識，名色生起」？有名，有色。此中，什麼是名？受蘊、想蘊、行蘊。這稱為名。此中，什麼是色？四大種及四大種所造色。這稱為色。如是此名此色。這稱為「緣於識，名色生起」。

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

此中，什麼是「緣於名色，六處生起」？眼處、

manāyatanaṃ – idaṃ vuccati “nāmarūpa-paccayā saḷāyatanaṃ”.

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

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

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

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

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

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

耳處、鼻處、舌處、身處、意處。這稱為「緣於名色，六處生起」。

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

此中，什麼是「緣於六處，觸生起」？眼觸、耳觸、鼻觸、舌觸、身觸、意觸。這稱為「緣於六處，觸生起」。

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

此中，什麼是「緣於觸，受生起」？眼觸生受、耳觸生受、鼻觸生受、舌觸生受、身觸生受、意觸生受。這稱為「緣於觸，受生起」。

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

此中，什麼是「緣於受，愛生起」？色愛、聲愛、香愛、味愛、觸愛、法愛。這稱為「緣於受，愛生起」。

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

此中，什麼是「緣於愛，取生起」？欲取、見取、戒禁取、我論取。這稱為「緣於愛，取生起」。

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

此中，什麼是「緣於取，有生起」？依兩種有：有業有，有生有。此中，什麼是業有？福行、非福行、不動行。這稱為「業有」。一切導致有（生命）的業是業有。

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

此中什麼是生有？欲有、色有、無色有、想有、無想有、非想非非想有、一蘊有、四蘊有、五蘊有。這稱為「生有」。如是此業有，此生有。這稱為「緣於取，有生起」。

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

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

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

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

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

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

此中，什麼是「緣於有，生生起」？在這個那個有情群體中的這些及那些有情，有生、產生、投生、誕生、諸蘊的顯現、諸處的獲得。這稱為「緣於有，生生起」。

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

此中，什麼是「緣於生，老死生起」？有老，有死。此中，什麼是老？在這個那個有情群體中的這些及那些有情，有年老、衰老、牙齒脫落、白髮、皺皮、生命的衰退、諸根的老化。這稱為老。

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

此中，什麼是死？在這個那個有情群體中的這些及那些有情，有死亡、消退、分離、消失、逝世、死、命終、諸蘊分離、遺棄身體、命根斷。這稱為死。如是此老此死。這稱為「緣於生，老死生起」。

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

此中，什麼是愁？對於那些遭受失去親戚的不幸，或遭受失去財富的不幸，或遭受疾病的不幸，或遭受（污染）戒的不幸，或遭受邪見的不幸，或擁有任何不幸，或遭受任何苦事的不幸（的人），有愁、發愁、憂愁、內心發愁、整個內心都在愁、心完全在燒、不快樂、被愁之刺戳穿。這稱為愁。

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

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

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

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

Tattha katamo upāyāso? Ñātibyanena
vā phuṭṭhassa, bhogabyasanena vā
phuṭṭhassa, rogabyasanena vā phuṭṭhassa,
sīlabyasanena vā phuṭṭhassa, diṭṭhibyanena
vā phuṭṭhassa, aññataraññatarena byasanena
samannāgatassa, aññataraññatarena
dukkhadhammena phuṭṭhassa āyāso upāyāso
āyāsittam upāyāsittam – ayam vuccati
“upāyāso”.

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

– Abhidhammapīṭaka, Vibhaṅga, 6

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

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

此中，什麼是悲？對於那些遭受失去親戚的不幸，或遭受失去財富的不幸，或遭受疾病的不幸，或遭受（污染）戒的不幸，或遭受邪見的不幸，或擁有任何不幸，或遭受任何苦事的不幸（的人），有悲泣、不斷的悲泣、悲泣之境、不斷悲泣之境、在悲泣、不斷地在悲泣、悲喚、不斷地悲喚、種種不斷地悲喚、悲喚之境及不斷悲喚之境。這稱為悲。

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

此中，什麼是苦？身體的不適、身的痛苦、身觸產生而體驗到的不適苦受、身觸產生的種種不適苦受。這稱為苦。

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

此中，什麼是憂？心的不適、心的痛苦、意觸產生而體驗到的不適苦受、意觸產生的種種不適苦受。這稱為憂。

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

此中，什麼是惱？對於那些遭受失去親戚的不幸，或遭受失去財富的不幸，或遭受疾病的不幸，或遭受（污染）戒的不幸，或遭受邪見的不幸，或擁有任何不幸，或遭受任何苦事的不幸（的人），有絕望、極度絕望、絕望之境及極度絕望之境。這稱為惱。

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

「如是整個苦蘊的集起」：如是整個苦蘊的組合、集合、相聚、顯現。因此稱為「如是整個苦蘊的集起」。

By this speaking of the truth, may you relieve from suffering
By this speaking of the truth, may you relieve from fear.
By this speaking of the truth, may you relieve from grief.
藉此真實話語，願你平息痛苦；
藉此真實話語，願你平息恐懼；
藉此真實話語，願你平息憂愁。

Dhammasaṅgaṇī Tikamātikā

Compendium of Dhamma: Table of Triplets 法聚論 · 三法論母

1. Kusalā dhammā. Akusalā dhammā.
Abyākatā dhammā.
Wholesome dhammas. Unwholesome dhammas.
Indeterminate dhammas.
善法。不善法。無記法。
2. Sukhāya vedanāya sampayuttā dhammā.
Dukkhāya vedanāya sampayuttā dhammā.
Adukkhamasukhāya vedanāya sampayuttā
dhammā.
Dhammas associated with pleasant feeling.
Dhammas associated with painful feeling. Dhammas
associated with neither-painful-nor-pleasant feeling.
樂受相應法。苦受相應法。不苦不樂受相應法。
3. Vipākā dhammā. Vipākadhammadhammā.
Nevavipākanavipākadhammadhammā.
Resultant dhammas. Dhammas that give rise to results.
Dhammas which are neither resultant nor causes for results.
果報法。產生果報之法。非果報非產生果報之
法。
4. Upādiṇṇupādāniyā dhammā.
Anupādiṇṇupādāniyā dhammā.
Anupādiṇṇa-anupādāniyā dhammā.
Dhammas that are grasped at and favourable to
grasping. Dhammas that are not grasped at but are
favourable to grasping. Dhammas that are neither
grasped at nor favourable to grasping.
執取（所生）及可執取之法。非執取（所生）
可執取之法。非執取（所生）及不可執取之法。
5. Saṃkiliṭṭha-saṃkilesikā dhammā.
Asaṃkiliṭṭha-saṃkilesikā dhammā.
Asaṃkiliṭṭha-asāṃkilesikā dhammā.
Dhammas that are corrupt and corrupting.
Dhammas that are not corrupt but corrupting.
Dhammas that are neither corrupt nor corrupting.
被染法及雜染法。非被染法之雜染法。非被染
法非雜染法。
6. Savitakka-savicārā dhammā.
Avitakka-vicāramattā dhammā.
Avitakka-avicārā dhammā.
Dhammas that have applied thought and sustained
thought. Dhammas that have no applied thought but only
sustained thought. Dhammas that have neither applied
thought nor sustained thought.
有尋有伺法。無尋有伺法。無尋無伺法。
7. Pīṭisahagatā dhammā. Sukhasahagatā
dhammā. Upekkhāsahagatā dhammā.
Dhammas accompanied by joy.
Dhammas accompanied by happiness.
Dhammas accompanied by equanimity.
喜俱生法。樂俱生法。捨俱生法。
8. Dassanena pahātabbā dhammā. Bhāvanāya
pahātabbā dhammā. Neva dassanena na
bhāvanāya pahātabbā dhammā.
Dhammas to be abandoned by seeing (= first path
knowledge). Dhammas to be abandoned by development
(= three higher paths). Dhammas neither to be abandoned
by seeing nor by development.
見所斷法。修所斷法。非見非修所斷法。
9. Dassanena pahātabbahetukā dhammā.
Bhāvanāya pahātabbahetukā dhammā.
Neva dassanena na bhāvanāya
pahātabbahetukā dhammā.
Dhammas having root-conditions to be abandoned
by seeing. Dhammas having root-conditions to be
abandoned by development. Dhammas not having root-
conditions to be abandoned by seeing nor by development.
見所斷因法。修所斷因法。非見非修所斷因法。
10. Ācayagāmino dhammā. Apacayagāmino
dhammā. Nevācayagāmi-nāpacayagāmino
dhammā.
Dhammas leading to accumulation. Dhammas
leading to dispersion. Dhammas neither leading to
accumulation nor dispersion.
導致累積法。導致解散法。非導致累積非導致
解散法。

11. Sekkhā dhammā. Asekkhā dhammā.
Nevasekkha-nāsekkhā dhammā.
Dhammas of trainees. Dhammas of non-trainees.
Dhammas of neither-trainees-nor-non-trainees.
有學法。無學法。非有學非無學法。
12. Parittā dhammā. Mahaggaṭā dhammā.
Appamāṇā dhammā.
Limited dhammas. Exalted dhammas. Infinite dhammas.
有限法。廣大法。無量法。
13. Parittārammaṇā dhammā.
Mahaggaṭārammaṇā dhammā.
Appamāṇārammaṇā dhammā.
Dhammas with limited objects. Dhammas with exalted objects. Dhammas with infinite objects.
有限所緣法。廣大所緣法。無量所緣法。
14. Hīnā dhammā. Majjhimā dhammā. Paṇītā dhammā.
Inferior dhammas. Medium dhammas. Superior dhammas.
劣法。中法。勝法。
15. Micchattaniyatā dhammā. Sammattaniyatā dhammā. Aniyatā dhammā.
Dhammas that are wrong and fixed as to consequences. Dhammas that are right and fixed as to consequences. Dhammas that do not entail fixed consequences.
錯誤及定果報法。正確及定果報法。不定法。
16. Maggārammaṇā dhammā. Maggaḥetukā dhammā. Maggādhīpatino dhammā.
Dhammas having the Path as object. Dhammas having those associated root-conditions in the Path. Dhammas dominated by the Path.
道所緣法。道因法。道主導法。
17. Uppannā dhammā. Anuppannā dhammā. Uppādinno dhammā.
Arisen dhammas. Not-arisen dhammas. Dhammas that are bound to arise.
已生法。未生法。當生法。
18. Atītā dhammā. Anāgatā dhammā. Paccuppannā dhammā.
Past dhammas. Future dhammas. Present dhammas.
過去法。未來法。現在法。
19. Atītārammaṇā dhammā. Anāgatārammaṇā dhammā. Paccuppannārammaṇā dhammā.
Dhammas that have the past as their objects. Dhammas that have the future as their objects. Dhammas that have the present as their objects.
過去所緣法。未來所緣法。現在所緣法。
20. Ajjhattā dhammā. Bahiddhā dhammā. Ajjhatabhiddhā dhammā.
Internal dhammas. External dhammas. Internal and external dhammas.
內法。外法。內外法。
21. Ajjhattārammaṇā dhammā. Bahiddhārammaṇā dhammā. Ajjhatabhiddhārammaṇā dhammā.
Dhammas that have internal objects. Dhammas that have external objects. Dhammas that have internal and external objects.
內所緣法。外所緣法。內外所緣法。
22. Sanidassana-sappaṭighā dhammā. Anidassana-sappaṭighā dhammā. Anidassana-appaṭighā dhammā.
Dhammas that are visible and reacting. Dhammas that are invisible and reacting. Dhammas that are invisible and not reacting.
可見及有反應法。不可見但有反應法。不可見及無反應法。

– Abhidhammapiṭaka, Dhammasaṅgaṇī

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

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By this speaking of the truth, may you relieve from fear.
By this speaking of the truth, may you relieve from grief.
藉此真實話語，願你平息痛苦；
藉此真實話語，願你平息恐懼；
藉此真實話語，願你平息憂愁。

Tirokuṭṭasuttaṃ *Without-the-Wall Discourse* 牆外經

Tirokuṭṭesu tiṭṭhanti
Sandhisiṅghāṭakesu ca;
Dvārabāhāsu tiṭṭhanti
Āgantvāna sakaṃ gharaṃ.

Without the walls they stand and wait,
And at the junctions and road-forks;
Returning to their erstwhile homes,
They wait beside the jambs of gates.
他們站著在牆外，以及路的交接處，
他們站在門柱旁，來到了自己的家。

Pahūte annapānamhi
Khajjabhojje upaṭṭhite;
Na tesam koci sarati
Sattānaṃ kammaṃaccayā.

But when a rich feast is set out
With food and drink of every kind,
The fact that no man does recall
These creatures stem from their past acts.
準備豐盛的食物，飲料副食與主食，
卻沒人記得他們，這些業生的有情。

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

So they who are compassionate
At heart do give for relatives
Such drink and food as may be pure
And good and fitting at these times;
'Then let this be for relatives;
'May relatives have happiness.'
所以悲憫的人們，應為親戚們布施；
飲料食物皆清淨，殊勝適時與適宜。
「願這（施與）親戚們，願親戚們都快樂。」

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

These ghosts of the departed kin
Foregathered and assembled there
Will eagerly their blessing give
For [plentiful] rich food and drink:
來此聚集諸亡親，他們來集在此處，
豐富食物並飲料，他們恭敬地隨喜：

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

'So may our relatives live long,
'Owing to whom we have this gain;
'For honour to us has been done,
'No giver ever lacked the fruit.'
「願我們親戚長壽，因彼等我們得此；
已對我們做供養，施者並非無果報。」

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

Now there is never ploughing there,
Nor any cattle-herding found,
Nor merchandizing just the same,
Nor bartering for coin of gold:
The ghosts of the departed kin
Live there on giving given here.
那裡既沒有農耕，那裡也沒有牧牛，
同樣的沒有貿易，也沒有黃金買賣。
依靠這裡的布施，那裡鬼亡親過活。

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

As water showered on the hill
Flows down to reach the hollow vale,
So giving given here can serve
The ghosts of the departed kin.
猶如高處的雨水，向著低處而運流；
如是在此的布施，利益做鬼的亡親。

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

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

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

‘He gave to me, he worked for me,
‘He was my kin, friend, intimate.’
Give gifts, then, for departed ones,
Recalling what they used to do.
「他曾給我為我做，是我的親友同伴。」
憶及先前他所做，應為餓鬼行布施。

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

No weeping, nor yet sorrowing,
Nor any kind of mourning, aids
Departed Ones, whose kin remain
[Unhelpful to them acting] thus.
不是哭泣非憂愁，亦非任何的悲泣，
如此做的親戚們，對那鬼亡親無益。

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

But when this offering is given
Well placed in the Community
For them, then it can serve them long
In future and at once as well.
做了這樣的布施，妥善建立於僧團，
對他有長久利益，也能當下即得益。

So ñātidhammo ca ayaṃ nidassito,
Petāna pūjā ca katā uḷārā;
Balañca bhikkhūnāmanuppadinnaṃ,
Tumhehi puññaṃ pasutaṃ anappakan’ti.

The Dhamma for relatives has thus been shown,
And how high honour to departed ones is done,
And how the bhikkhus can be given strength as well,
And how great merit can be stored away by you.
已經示此親戚法，殊勝供養予餓鬼，
及給諸比丘體力，你們所做福非小。

– KN, Khuddakapāṭha 7

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

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

Aciram vatayam kāyo, pathaviṃ adhisessati;
Chuddho apetaviññāṇo, niratthamva kaliṅgaram.
– Dhp 41

Before long, alas! this body will lie upon the ground, cast
aside, devoid of consciousness, even as a useless charred log.
的確在不久之後，此身將躺在大地，
被丟棄且無心識，如丟棄無用木頭。

Ko nu hāso kimānando, niccam pajjalite sati;
Andhakārena onaddhā, paḍipam na gavesatha.
– Dhp 146

What is laughter, what is joy, when the world is ever burning?
Shrouded by darkness, would you not seek the light?
(世間) 常常在燃燒，為何笑為何高興？
當被黑暗覆蔽時，為何不尋求明燈？

Parijñamidaṃ rūpaṃ rogañilaṃ pabhaṅguraṃ;
Bhijjati pūtisandeho maraṇantañhi jīvitam.
– Dhp 148

Thoroughly worn out is this body, a nest of diseases, perish-
able. This putrid mass breaks up. Truly, life ends in death.
此身已徹底衰老，是一巢病並毀壞。
這堆不淨分解時，生命結束於死亡。

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

Like a withered leaf are you now. The messengers of death wait for you. On the threshold of decay you stand. Provision too there is none for you.
如今你就像枯黃的葉，死亡使者已在等著你；
你就站在出發的門口，然而你連旅費都沒有。

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

Make an island unto yourself. Strive quickly; become wise. Purged of stain and passionless, you shall enter the heavenly stage of the Ariyas.
你應為自己做個島，趕快精進以成智者。
清除了污垢且無染，你會去天界的聖地。

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

Your life has come to an end now. To the presence of death you are setting out. No halting place is there for you on the way. Provision too there is none for you.
如今你的命已到終點，你就要去死王的面前，
途中你又沒有住宿處，然而你連旅費都沒有。

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

Make an island unto yourself. Strive quickly; become wise. Purged of stain and passionless, you will not come again to birth and old age.
你應為自己做個島，趕快精進以成智者。
清除了污垢且無染，你將不會再生與老。

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

All conditioned things are impermanent: when this, with wisdom, one discerns, then is one disenchanted with suffering; this is the path to purity.
諸行是無常，以慧照見時，
就會厭離苦。這是清淨道。

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

All conditioned things are suffering: when this, with wisdom, one discerns, then is one disenchanted with suffering; this is the path to purity.
諸行皆是苦，以慧照見時，
就會厭離苦。這是清淨道。

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

All phenomena are non-self: when this, with wisdom, one discerns, then is one disenchanted with suffering; this is the path to purity.
諸法皆無我，以慧照見時，
就會厭離苦。這是清淨道。

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

There are no sons for one's protection, neither father nor even kinsmen; for one who is overcome by death no protection is to be found among kinsmen.
沒有兒子能給予保護，父親與親戚們也不能，
對於被終結者制伏者，於親族中找不到保護。

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

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

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Bojjhaṅgasuttaṃ

The Discourse on Enlightenment Factors 覺支經

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

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

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

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

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

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

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

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

Ekadā Dhammarājā'pi
Gelaññenābhipīlito,
Cundattherena taṃyeva
Bhaṇāpetvāna sādaram.

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

七覺支法能夠滅除在生死輪迴中的眾生的一切苦，也能夠戰勝魔軍。體證了這七種法後，這些超凡者解脫三有（欲有、色有、無色有）。他們已經達到無生、無老、無病、無死、無怖畏的涅槃。

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

善德者，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。

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

此七覺支，即：念、擇法、精進、喜、輕安、定與捨，是知見一切的牟尼善說之法，在培育、重複修習之下，會導向親證智、涅槃、菩提。以此真實話語，願你永遠平安。

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

一時依持者（世尊）見到目犍連和迦葉（尊者）生病受苦，他就向他們開示七覺支。

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

聆聽此開示後他們感到歡喜，並且立刻病癒。以此真實話語，願你永遠平安。

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

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。

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

Having rejoiced at the discourse, He was immediately cured of the disease. By this utterance of truth, may there always be happiness to you.
 他對該經感到歡喜，並且立刻病癒。以此真實話語，願你永遠平安。

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

The disease of the three Great Sages that were eradicated reached the sages of never occurring again like the mental defilements eradicated by the Path. By this utterance of truth, may there always be happiness for you.
 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。以此真實話語，願你永遠平安。

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

By this speaking of truth, may all [of your] diseases disappear. By this speaking of truth, may there be the blessings of triumph for you.
 藉著這真實的話語，願一切的疾病消失；
 藉著這真實的話語，願你得到勝利吉祥。

Jayamaṅgala-Gāthā

Verses on the Blessings of Triumph 勝利吉祥偈

Bāhurū saḥassamabhinimmita-sāyudhaṃ taṃ,
 Girimekhalaṃ udita-ghora-sasena-Māraṃ,
 Dānādi-dhamma-vidhinā jitavā Munindo,
 Taṃ tejasā bhavatu te jaya-maṅgalāni!

Creating a form with a thousand arms, each with a weapon, Māra [on the elephant] Girimekhala roared frightfully with his horde. The Lord of Sages conquered him by means of the Dhamma of giving, etc.: by the power of that may there be triumphant blessings for you!
 他變現各持武器的千手，魔王領軍坐在怒吼的笈利美卡喇（象背）；牟尼王以布施等法戰勝。以其威力，願你勝利吉祥！

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

More than Māra making war all night was the frightfulness of Ālavaka the impatient and arrogant demon, The Lord of Sages conquered him by the well-tamed means of patience: by the power of that may there be triumphant blessings for you!
 比魔王更恐怖的是整夜戰鬥，不耐煩、頑固的阿喇瓦咖夜叉；牟尼王以忍耐、善調御之法戰勝。以其威力，願你勝利吉祥！

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

That noble elephant Nālāgiri, being very intoxicated and very cruel, was like a forest fire, wheel-weapon or a thunderbolt, the Lord of Sages conquered by means of sprinkling the waters of loving-kindness: by the power of that may there be triumphant blessings for you!
 象王那喇笈利極醉，暴如林火、輪器、雷電；牟尼王以灑慈水之法得勝。以其威力，願你勝利吉祥！

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

He being very cruel and with a sword raised in his skilled hand, [Aṅgulimāla] running for three leagues along the path, the Lord of Sages conquered by performing a psychic feat: by the power of that may there be triumphant blessings for you!
 手中高舉著刀劍，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，願你勝利吉祥！

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

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

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

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

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

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

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

肚藏木塊扮孕婦，金蛇在人群中惡言（誣告佛陀）；牟尼王以靜默優雅的方法而勝利。以其威力，願你勝利吉祥！

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

薩查卡的理論捨棄了真理與道理，雖然結構得非常好但卻極盲目；牟尼王以慧燈之光而勝利。以其威力，願你勝利吉祥！

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

難多巴難達龍賢明大神通，弟子[目犍連]化為龍去調伏；牟尼王以指示神通的方法而勝利。以其威力，願你勝利吉祥！

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

就像捉錯蛇之手被咬，清淨光明、擁有神通、名叫拔伽的梵天誤捉的邪見也咬他；牟尼王以智藥的方法而勝利。以其威力，願你勝利吉祥！

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

此是佛陀的勝利吉祥八首偈，日日勤勉誦說憶念者，能捨除多種災禍，有慧之人能獲得解脫快樂！

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Paṭṭhāna

Conditional Relations 發趣法

Hetupaccayo, ārammaṇapaccayo,
adhipatipaccayo, anantarapaccayo,
samanantarapaccayo, sahaḥjātapaccayo,
aññaṃaññaṇapaccayo, nissayapaccayo,
upanissayapaccayo, purejātapaccayo,
pacchājātapaccayo, āsevanapaccayo,
kammaṇapaccayo, vipākaṇapaccayo,
āhārapaccayo, indriyapaccayo,
jhānapaccayo, maggapaccayo,
sampayuttapaccayo, vippayuttapaccayo,
atthipaccayo, natthipaccayo,
vigatapaccayo, avigatapaccayoti.

1. Hetupaccayoti – hetū

hetusampayuttakānaṃ dhammānaṃ taṃ-
samutṭhānānaṃ rūpānaṃ hetupaccayena
paccayo.

2. Ārammaṇapaccayoti – rūpāyatanam
cakkhaviññāṇadhātuyā taṃsampayuttakānaṃ
dhammānaṃ ārammaṇapaccayena paccayo.

Saddāyatanam sotaviññāṇadhātuyā
taṃsampayuttakānaṃ dhammānaṃ
ārammaṇapaccayena paccayo.

Gandhāyatanam ghānaviññāṇadhātuyā
taṃsampayuttakānaṃ dhammānaṃ
ārammaṇapaccayena paccayo.

Rasāyatanam jivhāviññāṇadhātuyā
taṃsampayuttakānaṃ dhammānaṃ
ārammaṇapaccayena paccayo.

Phoṭṭhabbāyatanam kāyaviññāṇadhātuyā
taṃsampayuttakānaṃ dhammānaṃ
ārammaṇapaccayena paccayo.

Rūpāyatanam saddāyatanam
gandhāyatanam rasāyatanam
phoṭṭhabbāyatanam manodhātuyā
taṃsampayuttakānaṃ dhammānaṃ
ārammaṇapaccayena paccayo.

Sabbe dhammā manoviññāṇadhātuyā
taṃsampayuttakānaṃ dhammānaṃ
ārammaṇapaccayena paccayo.

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

因緣；所緣緣；增上緣；無間緣；
相續緣；俱生緣；相互緣；依止緣；
親依止緣；前生緣；後生緣；重複緣；
業緣；果報緣（異熟緣）；食緣；根緣；
禪那緣；道緣；相應緣；不相應緣；
有緣；無有緣；離去緣；不離去緣。

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

1. 因緣：因是與因相應諸法及由它產生的諸色的因緣。

2. Object Condition:

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

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

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

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

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

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

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

2. 所緣緣：

色處是眼識界及其相應諸法的所緣緣。
聲處是耳識界及其相應諸法的所緣緣。
香處是鼻識界及其相應諸法的所緣緣。
味處是舌識界及其相應諸法的所緣緣。
觸處是身識界及其相應諸法的所緣緣。
色處、聲處、香處、味處、觸處是意識界及其相應諸法的所緣緣。

一切法是意識界及其相應諸法的所緣緣。

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

3. Adhipatipaccayoti – chandādhīpati
chandasaṃpayuttakānaṃ dhammānaṃ taṃ-
samuttāhānaṃ rūpānaṃ adhipatipaccayena
paccayo. Vīriyādhīpati vīriyasampayuttakānaṃ
dhammānaṃ taṃsamuttāhānaṃ rūpānaṃ
adhipati-paccayena paccayo. Cittādhīpati
cittasaṃpayuttakānaṃ dhammānaṃ
taṃsamuttāhānaṃ rūpānaṃ adhipati-
paccayena paccayo. Vīmaṃsādhīpati
vīmaṃsasampayuttakānaṃ dhammānaṃ
taṃsamuttāhānaṃ rūpānaṃ adhipati-
paccayena paccayo.

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

4. Anantarapaccayoti – cakkhu-
viññāḍadhātu taṃsaṃpayuttakā ca dhammā
manodhātuyā taṃsaṃpayuttakānaṃ
dhammānaṃ anantarapaccayena paccayo.
Manodhātu taṃsaṃpayuttakā ca dhammā
manoviññāḍadhātuyā taṃsaṃpayuttakānaṃ
dhammānaṃ anantarapaccayena paccayo.

Sotaviññāḍadhātu taṃsaṃpayuttakā ca
dhammā manodhātuyā taṃsaṃpayuttakānaṃ
dhammānaṃ anantarapaccayena paccayo.
Manodhātu taṃsaṃpayuttakā ca dhammā
manoviññāḍadhātuyā taṃsaṃpayuttakānaṃ
dhammānaṃ anantarapaccayena paccayo.

Ghānaviññāḍadhātu taṃsaṃpayuttakā ca
dhammā manodhātuyā taṃsaṃpayuttakānaṃ
dhammānaṃ anantarapaccayena paccayo.
Manodhātu taṃsaṃpayuttakā ca dhammā
manoviññāḍadhātuyā taṃsaṃpayuttakānaṃ
dhammānaṃ anantarapaccayena paccayo.

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

對於緣取任何法而生起的那些心與心所法，這些法是那些（心與心所）法的所緣緣。

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

3. 增上緣：欲增上是與欲相應諸法及由它產生的諸色的增上緣。精進增上是與精進相應諸法及由它產生的諸色的增上緣。心增上是與心相應諸法及由它產生的諸色的增上緣。觀增上是與觀相應諸法及由它產生的諸色的增上緣。

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

對於尊重任何（所緣）法而生起的那些心與心所法，這些法是那些（心與心所）法的增上緣。

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

4. 無間緣：眼識界及其相應諸法是眼界及其相應諸法的無間緣；眼界及其相應諸法是意識界及其相應諸法的無間緣。

Ear-consciousness and its associated states are related to mind-element and its associated states by immediacy condition. Mind-element and its associated states are related to mind-consciousness element and its associated states by immediacy condition.

耳識界及其相應諸法是眼界及其相應諸法的無間緣；眼界及其相應諸法是意識界及其相應諸法的無間緣。

Nose-consciousness and its associated states are related to mind-element and its associated states by immediacy condition. Mind-element and its associated states are related to mind-consciousness element and its associated states by immediacy condition.

鼻識界及其相應諸法是眼界及其相應諸法的無間緣；眼界及其相應諸法是意識界及其相應諸法的無間緣。

Jivhāviññādhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññādhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo.

Kāyaviññādhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññādhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo.

Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ anantarapaccayena paccayo.

Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ anantarapaccayena paccayo.

Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ anantarapaccayena paccayo.

Yesaṃ yesaṃ dhammānaṃ anantarā ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ anantarapaccayena paccayo.

Tongue-consciousness and its associated states are related to mind-element and its associated states by immediacy condition. Mind-element and its associated states are related to mind-consciousness element and its associated states by immediacy condition.

舌識界及其相應諸法是意界及其相應諸法的無間緣；意界及其相應諸法是意識界及其相應諸法的無間緣。

Body-consciousness and its associated states are related to mind-element and its associated states by immediacy condition. Mind-element and its associated states are related to mind-consciousness element and its associated states by immediacy condition.

身識界及其相應諸法是意界及其相應諸法的無間緣；意界及其相應諸法是意識界及其相應諸法的無間緣。

Preceding wholesome dhammas are related to subsequent wholesome dhammas by immediacy condition. Preceding wholesome dhammas are related to subsequent indeterminate dhammas and by immediacy condition.

前前諸善法是後後諸善法的無間緣。
前前諸善法是後後諸無記法的無間緣。

Preceding unwholesome dhammas are related to subsequent unwholesome dhammas by immediacy condition. Preceding unwholesome dhammas are related to subsequent indeterminate dhammas by immediacy condition.

前前諸不善法是後後諸不善法的無間緣。
前前諸不善法是後後諸無記法的無間緣。

Preceding indeterminate dhammas are related to subsequent indeterminate dhammas by immediacy condition. Preceding indeterminate dhammas are related to subsequent wholesome dhammas by immediacy condition. Preceding indeterminate dhammas are related to subsequent unwholesome dhammas by immediacy condition.

前前諸無記法是後後諸無記法的無間緣。
前前諸無記法是後後諸善法的無間緣。
前前諸無記法是後後諸不善法的無間緣。

In immediacy to these dhammas, the (other) dhammas, viz. consciousness and mental factors, arise; those (former) dhammas are related to those (latter) dhammas by immediacy condition.

對於（緊隨著）某些法而無間斷地生起的那些心與心所法，這些法是那些（心與心所）法的無間緣。

5. Samanantarapaccayoti –

cakkhaviññādhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññādhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo.

Sotaviññādhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññādhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo.

Ghānaviññādhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññādhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo.

Jivhāviññādhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññādhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo.

Kāyaviññādhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññādhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo.

Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ samanantarapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ samanantarapaccayena paccayo.

5. Contiguity Condition: Eye-consciousness and its associated states are related to mind-element and its associated states by contiguity condition. Mind-element and its associated states are related to mind-consciousness element and its associated states by contiguity condition.

5. 相續緣：眼識界及其相應諸法是眼界及其相應諸法的相續緣；眼界及其相應諸法是意識界及其相應諸法的相續緣。

Ear-consciousness and its associated states are related to mind-element and its associated states by contiguity condition. Mind-element and its associated states are related to mind-consciousness element and its associated states by contiguity condition.

耳識界及其相應諸法是眼界及其相應諸法的相續緣；眼界及其相應諸法是意識界及其相應諸法的相續緣。

Nose-consciousness and its associated states are related to mind-element and its associated states by contiguity condition. Mind-element and its associated states are related to mind-consciousness element and its associated states by contiguity condition.

鼻識界及其相應諸法是眼界及其相應諸法的相續緣；眼界及其相應諸法是意識界及其相應諸法的相續緣。

Tongue-consciousness and its associated states are related to mind-element and its associated states by contiguity condition. Mind-element and its associated states are related to mind-consciousness element and its associated states by contiguity condition.

舌識界及其相應諸法是眼界及其相應諸法的相續緣；眼界及其相應諸法是意識界及其相應諸法的相續緣。

Body-consciousness and its associated states are related to mind-element and its associated states by contiguity condition. Mind-element and its associated states are related to mind-consciousness element and its associated states by contiguity condition.

身識界及其相應諸法是眼界及其相應諸法的相續緣；眼界及其相應諸法是意識界及其相應諸法的相續緣。

Preceding wholesome dhammas are related to subsequent wholesome dhammas by contiguity condition. Preceding wholesome dhammas related to subsequent indeterminate dhammas by contiguity condition.

前前諸善法是後後諸善法的相續緣。
前前諸善法是後後諸無記法的相續緣。

Purimā purimā akusalā dhammā
pacchimānaṃ pacchimānaṃ akusalānaṃ
dhammānaṃ samanantarapaccayena paccayo.
Purimā purimā akusalā dhammā pacchimānaṃ
pacchimānaṃ abyākatānaṃ dhammānaṃ
samanantarapaccayena paccayo.

Purimā purimā abyākatā dhammā
pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ samanantarapaccayena paccayo.
Purimā purimā abyākatā dhammā
pacchimānaṃ pacchimānaṃ kusalānaṃ
dhammānaṃ samanantarapaccayena paccayo.
Purimā purimā abyākatā dhammā
pacchimānaṃ pacchimānaṃ akusalānaṃ
dhammānaṃ samanantarapaccayena paccayo.

Yesaṃ yesaṃ dhammānaṃ samanantarā
ye ye dhammā uppajjanti cittacetāsikā
dhammā, te te dhammā tesāṃ tesāṃ
dhammānaṃ samanantarapaccayena paccayo.

6. Sahajātapaccayoti – cattāro khandhā
arūpino aññamaññaṃ saḥajātapaccayena
paccayo. Cattāro mahābhūtā aññamaññaṃ
saḥajātapaccayena paccayo. Okkantikkhaṇe
nāmarūpaṃ aññamaññaṃ saḥajātapaccayena
paccayo. Cittacetāsikā dhammā citta-
samutṭhānaṃ rūpānaṃ saḥajātapaccayena
paccayo. Mahābhūtā upādārūpānaṃ saḥajāta-
paccayena paccayo. Rūpino dhammā arūpīnaṃ
dhammānaṃ kiñci kāle saḥajātapaccayena
paccayo, kiñci kāle na saḥajātapaccayena
paccayo.

7. Aññamaññapaccayoti – cattāro
khandhā arūpino aññamaññapaccayena
paccayo. Cattāro mahābhūtā aññamañña-
paccayena paccayo. Okkantikkhaṇe nāma-
rūpaṃ aññamaññapaccayena paccayo.

Preceding unwholesome dhammas are related to
subsequent unwholesome dhammas by contiguity
condition. Preceding unwholesome dhammas are related
to subsequent indeterminate dhammas by contiguity
condition.

前前諸不善法是後後諸不善法的相續緣。
前前諸不善法是後後諸無記法的相續緣。

Preceding indeterminate dhammas are related to
subsequent indeterminate dhammas by contiguity
condition. Preceding indeterminate dhammas are related
to subsequent wholesome dhammas by contiguity
condition. Preceding indeterminate dhammas are related
to subsequent unwholesome dhammas by contiguity
condition.

前前諸無記法是後後諸無記法的相續緣。
前前諸無記法是後後諸善法的相續緣。
前前諸無記法是後後諸不善法的相續緣。

In contiguity to these dhammas, the (other)
dhammas, viz. consciousness and mental factors, arise;
those (former) dhammas are related to those (latter)
dhammas by contiguity condition.

對於緊續著某些法（之後）生起的那些心與心
所法，這些法是那些（心與心所）法的相續緣。

6. Conascence Condition: The four immateriality
aggregates are mutually related to one another by
conascence condition. The four great elements are
mutually related to one another by conascence condition.
At the moment of conception, mentality and materiality
are mutually related to each other by conascence
condition. Consciousness and mental factors are related
to the mind-produced materiality by conascence
condition. The great elements are related to their derived
materiality by conascence condition. Materiality are
sometimes related to immateriality by conascence
condition and are sometimes not related by conascence
condition.

6. 俱生緣：四種非色蘊互相作為俱生緣。四大
種互相作為俱生緣。投生剎那的名色互相作為俱生
緣。心與心所法是由心產生的諸色的俱生緣。大種
是諸所造色的俱生緣。諸色法有時是與有時不是諸
非色法的俱生緣。

7. Mutuality Condition: The four immateriality
aggregates are related to one another by mutuality
condition. The four great elements are related to one
another by mutuality condition. At the moment of
conception, mentality and materiality are related to each
other by mutuality condition.

7. 相互緣：四種非色蘊是相互緣。四大種是相
互緣。投生剎那的名色是相互緣。

8. Nissayapaccayoti – cattāro khandhā arūpino aññamaññaṃ nissayapaccayena paccayo. Cattāro mahābhūtā aññamaññaṃ nissayapaccayena paccayo. Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ nissayapaccayena paccayo. Cittacetāsikā dhammā citta-samuṭṭhānānaṃ rūpānaṃ nissayapaccayena paccayo. Mahābhūtā upādārūpānaṃ nissayapaccayena paccayo.

Cakkhāyatanaṃ cakkhaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissaya-paccayena paccayo.

Sotāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo.

Ghāṇāyatanaṃ ghāṇaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo.

Jivhāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo.

Kāyāyatanaṃ kayaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo.

Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃsampayuttakānañca dhammānaṃ nissaya-paccayena paccayo.

9. Upanissayapaccayoti – purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissayapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ kesañci upanissaya-paccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissaya-paccayena paccayo.

8. Dependence Condition: The four immateriality aggregates are mutually related to one another by dependence condition. The four great elements are mutually related to one another by dependence condition. At the moment of conception, mentality and materiality are mutually related to each other by dependence condition. Consciousness and mental factors are related to the mind-produced materiality by dependence condition. The great elements are related to their derived materiality by dependence condition.

8. 依止緣：四種非色蘊互相作為依止緣。四大種互相作為依止緣。投生剎那的名色互相作為依止緣。心與心所法是由心產生的諸色的依止緣。大種是諸所造色的依止緣。

Eye-base is related to eye-consciousness and its associated states by dependence condition.

Ear-base is related to ear-consciousness and its associated states by dependence condition.

Nose-base is related to nose-consciousness and its associated states by dependence condition.

Tongue-base is related to tongue-consciousness and its associated states by dependence condition.

Body-base is related to body-consciousness and its associated states by dependence condition.

眼處是眼識界及其相應諸法的依止緣。

耳處是耳識界及其相應諸法的依止緣。

鼻處是鼻識界及其相應諸法的依止緣。

舌處是舌識界及其相應諸法的依止緣。

身處是身識界及其相應諸法的依止緣。

Depending on this materiality, mind-element and mind-consciousness element arise; that materiality is related to mind-element and mind-consciousness element and their associated states by dependence condition.

對於依靠某色而轉起的意界和意識界，該色是意界和意識界及其相應諸法的依止緣。

9. Powerful Dependence Condition: Preceding wholesome dhammas are related to subsequent wholesome dhammas by powerful dependence condition. Preceding wholesome dhammas are sometimes related to subsequent unwholesome dhammas by powerful dependence condition. Preceding wholesome dhammas are related to subsequent indeterminate dhammas by powerful dependence condition.

9. 親依止緣：

前前諸善法是後後諸善法的親依止緣。

前前諸善法有時是後後諸不善法的親依止緣。

前前諸善法是後後諸無記法的親依止緣。

Purimā purimā akusalā dhammā
pacchimānaṃ pacchimānaṃ akusalānaṃ
dhammānaṃ upanissayapaccayena paccayo.
Purimā purimā akusalā dhammā pacchimānaṃ
pacchimānaṃ kusalaṃ dhammānaṃ kesañci
upanissayapaccayena paccayo. Purimā purimā
akusalā dhammā pacchimānaṃ pacchimānaṃ
abyākatānaṃ dhammānaṃ upanissaya-
paccayena paccayo.

Purimā purimā abyākatā dhammā
pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ upanissayapaccayena paccayo.
Purimā purimā abyākatā dhammā
pacchimānaṃ pacchimānaṃ kusalaṃ
dhammānaṃ upanissayapaccayena paccayo.
Purimā purimā abyākatā dhammā
pacchimānaṃ pacchimānaṃ akusalānaṃ
dhammānaṃ upanissayapaccayena paccayo.

Utubhojanampi upanissayapaccayena
paccayo. Puggalopi upanissayapaccayena
paccayo. Senāsanampi upanissayapaccayena
paccayo.

10. Purejātapaccayoti –

cakkhāyatanaṃ cakkhaviññādhātuyā
taṃsāpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

Sotāyatanaṃ sotaviññādhātuyā
taṃsāpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

Ghāṇāyatanaṃ ghāṇaviññādhātuyā
taṃsāpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

Jivhāyatanaṃ jivhāviññādhātuyā
taṃsāpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

Kāyāyatanaṃ kāyaviññādhātuyā
taṃsāpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

Rūpāyatanaṃ cakkhaviññādhātuyā
taṃsāpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

Preceding unwholesome dhammas are related to subsequent unwholesome dhammas by powerful dependence condition. Preceding unwholesome dhammas are sometimes related to subsequent wholesome dhammas by powerful dependence condition. Preceding unwholesome dhammas are related to subsequent indeterminate dhammas by powerful dependence condition.

前前諸不善法是後後諸不善法的親依止緣。
前前諸不善法有時是後後諸善法的親依止緣。
前前諸不善法是後後諸無記法的親依止緣。

Preceding indeterminate dhammas are related to subsequent indeterminate dhammas by powerful dependence condition. Preceding indeterminate dhammas are related to subsequent wholesome dhammas by powerful dependence condition. Preceding indeterminate dhammas are related to subsequent unwholesome dhammas by powerful dependence condition.

前前諸無記法是後後諸無記法的親依止緣。
前前諸無記法是後後諸善法的親依止緣。
前前諸無記法是後後諸不善法的親依止緣。

Weather, food, person and lodging-place are related (to beings) by powerful dependence condition.

時節、食物也是親依止緣，人也是親依止緣，坐臥處也是親依止緣。

10. Prenascence Condition:

Eye-base is related to eye-consciousness and its associated states by prenascence condition.

Ear-base is related to ear-consciousness and its associated states by prenascence condition.

Nose-base is related to nose-consciousness and its associated states by prenascence condition.

Tongue-base is related to tongue-consciousness and its associated states by prenascence condition.

Body-base is related to body-consciousness and its associated states by prenascence condition.

10. 前生緣：

眼處是眼識界及其相應諸法的前生緣。

耳處是耳識界及其相應諸法的前生緣。

鼻處是鼻識界及其相應諸法的前生緣。

舌處是舌識界及其相應諸法的前生緣。

身處是身識界及其相應諸法的前生緣。

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

Saddāyatanam sotaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānam
purejātapaccayena paccayo.

Gandhāyatanam ghānaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānam
purejātapaccayena paccayo.

Rasāyatanam jivhāviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānam
purejātapaccayena paccayo.

Phoṭṭhabbāyatanam kayaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānam
purejātapaccayena paccayo.

Rūpāyatanam saddāyatanam
gandhāyatanam rasāyatanam
phoṭṭhabbāyatanam manodhātuyā
taṃsāmpayuttakānañca dhammānam
purejātapaccayena paccayo.

Yaṃ rūpaṃ nissāya manodhātu ca
manoviññāṇadhātu ca vattanti, taṃ rūpaṃ
manodhātuyā taṃsāmpayuttakānañca
dhammānam purejātapaccayena paccayo,
manoviññāṇadhātuyā taṃsāmpayuttakānañca
dhammānam kiñci kāle purejātapaccayena
paccayo, kiñci kāle na purejātapaccayena
paccayo.

11. Pacchājātapaccayoti – pacchājātā
cittacetāsikā dhammā purejātassa imassa
kāyassa pacchājātapaccayena paccayo.

12. Āsevanapaccayoti – purimā purimā
kusalā dhammā pacchimānam pacchimānam
kusalānam dhammānam āsevanapaccayena
paccayo. Purimā purimā akusalā dhammā
pacchimānam pacchimānam akusalānam
dhammānam āsevanapaccayena paccayo.
Purimā purimā kiriyābyākatā dhammā
pacchimānam pacchimānam kiriyābyākatānam
dhammānam āsevanapaccayena paccayo.

13. Kammapaccayoti – kusalākusalānam
kammaṃ vipākānam khandhānam kaṭattā ca
rūpānam kammapaccayena paccayo. Cetanā
sāmpayuttakānam dhammānam

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

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

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

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

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

色處是眼識界及其相應諸法的前生緣。

聲處是耳識界及其相應諸法的前生緣。

香處是鼻識界及其相應諸法的前生緣。

味處是舌識界及其相應諸法的前生緣。

觸處是身識界及其相應諸法的前生緣。

色處、聲處、香處、味處、觸處是意界及其相應諸法的前生緣。

Depending on this materiality, mind-element and mind-consciousness element arise; that materiality is related to mind-element and its associated states by prenatal condition; that materiality is sometimes related to mind-consciousness element and its associated states by prenatal condition and sometimes not related by prenatal condition.

對於依靠某色而轉起的意界和意識界，該色是意界及其相應諸法的前生緣，有時是及有時不是意識界及其相應諸法的前生緣。

11. Postnascence Condition: The Post-nascent consciousness and mental factors are related to this prenatal materiality by postnascence condition.

11. 後生緣：後生的心與心所法是前生的這個身體的後生緣。

12. Repetition Condition: Preceding wholesome dhammas are related to subsequent wholesome dhammas by repetition condition. Preceding unwholesome dhammas are related to subsequent unwholesome dhammas by repetition condition. Preceding functional indeterminate dhammas are related to subsequent functional indeterminate dhammas by repetition condition.

12. 重複緣：前前諸善法是後後諸善法的重複緣。前前諸不善法是後後諸不善法的重複緣。前前諸唯作無記法是後後諸唯作無記法的重複緣。

13. Kamma Condition: Wholesome and unwholesome kamma are related to their resultant mental aggregates and kamma-produced materiality by kamma condition. Volition is related to its associated states and mind-produced materiality by kamma condition.

taṃsamuṭṭhānānañca rūpānaṃ
kammappaccayena paccayo.

14. Vipākappaccayoti – vipākā cattāro
khandhā arūpino aññamaññaṃ vipāka-
paccayena paccayo.

15. Āhārapaccayoti – kabalīkāro āhāro
imassa kāyassa āhārapaccayena paccayo.
Arūpino āhārā sampayuttakānaṃ dhammānaṃ
taṃsamuṭṭhānānañca rūpānaṃ āhāra-
paccayena paccayo.

16. Indriyappaccayoti – cakkhundriyaṃ
cakkhaviññāṇadhātuyā taṃsampayuttakānañca
dhammānaṃ indriyappaccayena paccayo.

Sotindriyaṃ sotaviññāṇadhātuyā
taṃsampayuttakānañca dhammānaṃ
indriyappaccayena paccayo.

Ghānindriyaṃ ghānaviññāṇadhātuyā
taṃsampayuttakānañca dhammānaṃ
indriyappaccayena paccayo.

Jivhindriyaṃ jivhaviññāṇadhātuyā
taṃsampayuttakānañca dhammānaṃ
indriyappaccayena paccayo.

Kāyindriyaṃ kāyaviññāṇadhātuyā
taṃsampayuttakānañca dhammānaṃ
indriyappaccayena paccayo.

Rūpajīvitindriyaṃ kaṭattārūpānaṃ
indriyappaccayena paccayo.

Arūpino indriyā sampayuttakānaṃ
dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ
indriyappaccayena paccayo.

17. Jhānapaccayoti – jhānaṅgāni
jhānasampayuttakānaṃ dhammānaṃ
taṃsamuṭṭhānānañca rūpānaṃ jhāna-
paccayena paccayo.

18. Maggapaccayoti – maggaṅgāni
maggasampayuttakānaṃ dhammānaṃ
taṃsamuṭṭhānānañca rūpānaṃ magga-
paccayena paccayo.

19. Sampayuttappaccayoti – cattāro
khandhā arūpino aññamaññaṃ sampayutta-
paccayena paccayo.

13. 業緣：善與不善業是果報諸蘊及所作（業生）諸色的業緣。思是相應諸法及由它產生的諸色的業緣。

14. Kamma-result Condition: The four immateriality aggregates are mutually related to one another by kamma-result condition.

14. 果報緣：四種果報非色蘊互相作為果報緣。

15. Nutriment Condition: Edible food is related to this body by nutriment condition. The immaterial nutriment is related to their associated states and to the mind-produced materiality by nutriment condition.

15. 食緣：團食是這個身體的食緣。非色食是相應諸法及由它產生的諸色的食緣。

16. Faculty Condition:

Eye-faculty is related to eye-consciousness and its associated states by faculty condition.

Ear-faculty is related to ear-consciousness and its associated states by faculty condition.

Nose-faculty is related to nose-consciousness and its associated states by faculty condition.

Tongue-faculty is related to tongue-consciousness and its associated states by faculty condition.

Body-faculty is related to body-consciousness and its associated states by faculty condition.

Physical life-faculty is related to kamma-produced materiality by faculty condition.

The immateriality faculties are related to their associated states and to the mind-produced materiality by faculty condition.

16. 根緣：

眼根是眼識界及其相應諸法的根緣。

耳根是耳識界及其相應諸法的根緣。

鼻根是鼻識界及其相應諸法的根緣。

舌根是舌識界及其相應諸法的根緣。

身根是身識界及其相應諸法的根緣。

色命根是所作（業生）諸色的根緣。

諸非色根是相應諸法及由它產生的諸色的根緣。

17. Jhāna Condition: The jhāna-factors are related to their associated states and to the mind-produced materiality by jhāna condition.

17. 禪那緣：諸禪支是與禪那相應諸法及由它產生的諸色的禪那緣。

18. Path Condition: The path-factors are related to their associated states and to the mind-produced materiality by path condition.

18. 道緣：諸道支是與道相應諸法及由它產生的諸色的道緣。

19. Association Condition: The four immateriality aggregates are mutually related to one another by association condition.

19. 相應緣：四種非色蘊互相作為相應緣。

20. Viprayuttapaccayoti – rūpino
dhammā arūpīnaṃ dhammānaṃ viprayutta-
paccayena paccayo. Arūpino dhammā rūpīnaṃ
dhammānaṃ viprayuttapaccayena paccayo.

21. Atthipaccayoti – cattāro khandhā
arūpino aññamaññaṃ atthipaccayena paccayo.
Cattāro mahābhūtā aññamaññaṃ atthi-
paccayena paccayo. Okkantikkhaṇe nāmarūpaṃ
aññamaññaṃ atthipaccayena paccayo.
Cittacetāsikā dhammā cittasamutṭhānānaṃ
rūpānaṃ atthipaccayena paccayo. Mahābhūtā
upādārūpānaṃ atthipaccayena paccayo.

Cakkhāyatanaṃ cakkhuviññādhātuyā
taṃsāpayuttakānaṃ dhammānaṃ atthi-
paccayena paccayo.

Sotāyatanaṃ sotaviññādhātuyā
taṃsāpayuttakānaṃ dhammānaṃ
atthipaccayena paccayo.

Ghāṇāyatanaṃ ghāṇaviññādhātuyā
taṃsāpayuttakānaṃ dhammānaṃ
atthipaccayena paccayo.

Jivhāyatanaṃ jivhāviññādhātuyā
taṃsāpayuttakānaṃ dhammānaṃ
atthipaccayena paccayo.

Kāyāyatanaṃ kāyaviññādhātuyā
taṃsāpayuttakānaṃ dhammānaṃ
atthipaccayena paccayo.

Rūpāyatanaṃ cakkhuviññādhātuyā
taṃsāpayuttakānaṃ dhammānaṃ
atthipaccayena paccayo.

Saddāyatanaṃ sotaviññādhātuyā
taṃsāpayuttakānaṃ dhammānaṃ
atthipaccayena paccayo.

Gandhāyatanaṃ ghāṇaviññādhātuyā
taṃsāpayuttakānaṃ dhammānaṃ
atthipaccayena paccayo.

Rasāyatanaṃ jivhāviññādhātuyā
taṃsāpayuttakānaṃ dhammānaṃ
atthipaccayena paccayo.

20. Dissociation Condition: Materiality dhammas are related to immateriality dhammas by dissociation condition. Immateriality dhammas are related to materiality dhammas by dissociation condition.

20. 不相應緣：諸色法是諸非色法的不相應緣。諸非色法是諸色法的不相應緣。

21. Presence Condition: The four immateriality aggregates are mutually related to one another by presence condition. The four great elements are mutually related to one another by presence condition. At the moment of conception, mentality and materiality are mutually related to each other by presence condition. Consciousness and mental factors are related to the mind-produced materiality by presence condition. The great elements are related to their derived materiality by presence condition.

21. 有緣：四種非色蘊互相作為有緣。四大種互相作為有緣。投生剎那的名色互相作為有緣。諸心與心所法是由心產生的諸色的有緣。大種是諸所造色的有緣。

Eye-base is related to eye-consciousness and its associated states by presence condition.

Ear-base is related to ear-consciousness and its associated states by presence condition.

Nose-base is related to nose-consciousness and its associated states by presence condition.

Tongue-base is related to tongue-consciousness and its associated states by presence condition.

Body-base is related to body-consciousness and its associated states by presence condition.

眼處是眼識界及其相應諸法的有緣。

耳處是耳識界及其相應諸法的有緣。

鼻處是鼻識界及其相應諸法的有緣。

舌處是舌識界及其相應諸法的有緣。

身處是身識界及其相應諸法的有緣。

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

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

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

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

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

Visible, sound, smell, taste and tangible objects are related to mind-element and its associated states by presence condition.

色處是眼識界及其相應諸法的有緣。

聲處是耳識界及其相應諸法的有緣。

香處是鼻識界及其相應諸法的有緣。

味處是舌識界及其相應諸法的有緣。

觸處是身識界及其相應諸法的有緣。

Phoṭṭhabbāyatanam kāyaviññādhātuyā
taṃsāmpayuttakānañca dhammānam atthi-
paccayena paccayo.

Rūpāyatanam saddāyatanam
gandhāyatanam rasāyatanam
phoṭṭhabbāyatanam manodhātuyā
taṃsāmpayuttakānañca dhammānam
atthipaccayena paccayo.

Yaṃ rūpaṃ nissāya manodhātu ca
manoviññādhātu ca vattanti, taṃ rūpaṃ
manodhātuyā ca manoviññādhātuyā ca
taṃsāmpayuttakānañca dhammānam
atthipaccayena paccayo.

22. Natthipaccayoti – samanantara-
niruddhā cittacetāsikā dhammā
paṭuppannānam cittacetāsikānam
dhammānam natthipaccayena paccayo.

23. Vigatapaccayoti – samanantara-
vigatā cittacetāsikā dhammā paṭuppannānam
cittacetāsikānam dhammānam vigata-
paccayena paccayo.

24. Avigatapaccayoti – cattāro khandhā
arūpino aññamaññaṃ avigatapaccayena
paccayo. Cattāro mahābhūtā aññamaññaṃ
avigatapaccayena paccayo. Okkantikkhaṇe
nāmarūpaṃ aññamaññaṃ avigatapaccayena
paccayo. Cittacetāsikā dhammā citta-
samutṭhānānam rūpānam avigatapaccayena
paccayo. Mahābhūtā upādārūpānam avigata-
paccayena paccayo.

Cakkhāyatanam cakkhaviññādhātuyā
taṃsāmpayuttakānañca dhammānam avigata-
paccayena paccayo.

Sotāyatanam sotaviññādhātuyā
taṃsāmpayuttakānañca dhammānam
avigatapaccayena paccayo.

Ghānāyatanam ghānaviññādhātuyā
taṃsāmpayuttakānañca dhammānam
avigatapaccayena paccayo.

色處、聲處、香處、味處、觸處是眼界及其相
應諸法的有緣。

Depending on this materiality, mind-element and
mind-consciousness element arise; that materiality is
related to mind-element, mind-consciousness element
and their associated states by presence condition.

對於依靠某色而轉起的眼界和意識界，該色是
眼界和意識界及其相應諸法的有緣。

22. Absence Condition: Consciousness and mental
factors, which have just ceased in contiguity, are related
to the present consciousness and mental factors by
absence condition.

22. 無有緣：等無間滅去的諸心、心所法是現
在的諸心、心所法的無有緣。

23. Disappearance Condition: Consciousness and
mental factors, which have just disappeared in contiguity,
are related to the present consciousness and mental
factors by disappearance condition.

23. 離去緣：等無間離去的諸心、心所法是現
在的諸心、心所法的離去緣。

24. Non-disappearance Condition: The four
immateriality aggregates are mutually related to one
another by non-disappearance condition. The four great
elements are mutually related to one another by non-
disappearance condition. At the moment of conception,
mentality and materiality are mutually related to each
other by non-disappearance condition. Consciousness
and mental factors are related to the mind-produced
materiality by non-disappearance condition. The great
elements are related to their derived materiality by non-
disappearance condition.

24. 不離去緣：四種非色蘊互相作為不離去
緣。四大種互相作為不離去緣。投生剎那的名色互
相作為不離去緣。諸心與心所法是由心產生的諸色
的不離去緣。大種是諸所造色的不離去緣。

Eye-base is related to eye-consciousness and its
associated states by non-disappearance condition.

Ear-base is related to ear-consciousness and its
associated states by non-disappearance condition.

Nose-base is related to nose-consciousness and its
associated states by non-disappearance condition.

Tongue-base is related to tongue-consciousness and
its associated states by non-disappearance condition.

Body-base is related to body-consciousness and its
associated states by non-disappearance condition.

Jivhāyatanam̐ jivhāviññāṇadhātuyā
taṃsampayuttakānañca dhammānam̐
avigatapaccayena paccayo.

Kāyāyatanam̐ kayaviññāṇadhātuyā
taṃsampayuttakānañca dhammānam̐
avigatapaccayena paccayo.

Rūpāyatanam̐ cakkhaviññāṇadhātuyā
taṃsampayuttakānañca dhammānam̐ avigata-
paccayena paccayo.

Saddāyatanam̐ sotaviññāṇadhātuyā
taṃsampayuttakānañca dhammānam̐
avigatapaccayena paccayo.

Gandhāyatanam̐ ghānaviññāṇadhātuyā
taṃsampayuttakānañca dhammānam̐
avigatapaccayena paccayo.

Rasāyatanam̐ jivhāviññāṇadhātuyā
taṃsampayuttakānañca dhammānam̐
avigatapaccayena paccayo.

Phoṭṭhabbāyatanam̐ kāyaviññāṇadhātuyā
taṃsampayuttakānañca dhammānam̐ avigata-
paccayena paccayo.

Rūpāyatanam̐ saddāyatanam̐
gandhāyatanam̐ rasāyatanam̐
phoṭṭhabbāyatanam̐ manodhātuyā
taṃsampayuttakānañca dhammānam̐
avigatapaccayena paccayo.

Yam̐ rūpam̐ nissāya manodhātu ca
manoviññāṇadhātu ca vattanti, tam̐ rūpam̐
manodhātuyā ca manoviññāṇadhātuyā ca
taṃsampayuttakānañca dhammānam̐
avigatapaccayena paccayo.

– Abhidhammapīṭaka, Paṭṭhāna,
Paccayaniddeso

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

眼處是眼識界及其相應諸法的不離去緣。
耳處是耳識界及其相應諸法的不離去緣。
鼻處是鼻識界及其相應諸法的不離去緣。
舌處是舌識界及其相應諸法的不離去緣。
身處是身識界及其相應諸法的不離去緣。

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

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

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

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

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

Visible, sound, smell, taste and tangible objects are related to mind-element and its associated states by non-disappearance condition.

色處是眼識界及其相應諸法的不離去緣。
聲處是耳識界及其相應諸法的不離去緣。
香處是鼻識界及其相應諸法的不離去緣。
味處是舌識界及其相應諸法的不離去緣。
觸處是身識界及其相應諸法的不離去緣。
色處、聲處、香處、味處、觸處是眼界及其相應諸法的不離去緣。

Depending on this materiality, mind-element and mind-consciousness element arise; that materiality is related to mind-element, mind-consciousness element and their associated states by non-disappearance condition.

對於依靠某色而轉起的意界和意識界，該色是意界和意識界及其相應諸法的不離去緣。

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Mahānamakkāra Pāḷi

Great Homage 大禮讚

Sugataṃ sugataṃ seṭṭhaṃ kusalaṃkusalaṃ
jaham;
Amataṃ amataṃ santaṃ asamaṃ asamaṃ
dadaṃ;
Saraṇaṃ saraṇaṃ lokaṃ araṇaṃ araṇaṃ karaṃ;
Abhayaṃ abhayaṃ ṭhānaṃ nāyakaṃ nāyakaṃ
name.

Nayanasubhagakāyaṅgaṃ
Madhuravarasaropetaṃ;
Amitaguṇagaṇādhāraṃ
Dasabalamatulaṃ vande.

Yo buddho dhitimāññadhāraṃ
Saṃsāre anubhosi kāyikaṃ
Dukkhaṃ cetasañña lokato,
Taṃ vande naradevamaṅgalaṃ.

Bāttimsatilakkhaṇacitradehaṃ
Dehajjutiniggatapajjalantaṃ
Paññādhitisīlaguṇoghavindaṃ
Vande munimantimajātiyuttaṃ.

Pātodayaṃ bāladivākaraṃva
Majjhe yatīnaṃ lalitaṃ sirīhi
Puṇḍindusañkāsamukhaṃ anejaṃ
Vandāmi sabbaññumahaṃ munindaṃ.

Upetaṃpuñño varabodhimūle
Sasenaṃmāraṃ sugato jinitvā
Abojjhi bodhiṃ aruṇodayamhi
Namāmi taṃ māraṃjinaṃ abhaṅgaṃ.

Rāgādichedāmalaññakhaggaṃ
Satīsamaññāphalakābhigāhaṃ
Sīloghalañkāravibhūsitāṃ taṃ
Namāmibhiññāvaramiddhupetaṃ.

I pay homage to the excellent Sugata, the well-gone, who abandoned wholesome and unwholesome states; The deathless, peaceful and peerless One, who gave us the peerless deathlessness; The Refuge, the comprehender of the world, the undefiled One who made others undefiled; The safe One, and the leader to the safe place (nibbāna).

我禮敬——已斷除善與不善、已善修行的最殊勝善逝；給予我們無比不死的不死、寂靜、無比者；使得別人無染的依歸者、知解世間者、無染者。把應被引導者帶引到無畏處（涅槃）的無畏領導者。

I venerate the Buddha who is endowed with an auspicious body pleasing to the eye, and with a sweet and excellent voice; The bearer of immeasurable qualities, the matchless One with the ten powers.

我頂禮——擁有悅目之身、甜美殊勝之聲、擁有無量功德、具備十力的無比者（佛陀）。

The Buddha, the concentrated One, and the bearer of the perfect knowledge, underwent, for the sake of the world, physical and mental suffering in the saṃsāra. I venerate Him who is a blessing for men and devas.

佛陀擁有穩固定力與智慧，（過去）在生死輪迴裡為世界經歷了身心之苦。我頂禮這位人天的吉祥。

I venerate the Sage (the Buddha) who, with his thirty-two marks, had a charming body emitting light and shining; who experienced the profusion of the qualities of wisdom, concentration, and virtue, and was worthy for his last birth.

我頂禮牟尼（佛陀）——三十二相莊嚴之身，身體散發出輝耀的光芒，他體驗慧定戒功德流，匹配得起這最後一生。

I venerate the lord of the sages, the Omniscient One, who, like the new sun in the early morning, is, among Seers, gracious with splendor, with a face similar to a full moon, and free of lust.

我頂禮一切知的牟尼王，猶如早晨昇起的朝陽，他在出家眾當中莊嚴祥瑞，臉如滿月，無染。

The Sugata endowed with merits conquered, under the Bodhi tree, Māra with its army, and at dawnrise realized Enlightenment. I pay homage to the Conqueror of Māra, the Undefeated One.

具福善逝在菩提樹下戰勝魔王及其軍隊，在破曉時證悟菩提。我禮敬這位戰勝魔王的不敗者。

I pay homage to the Buddha, who, after seizing the 'shield' of mindfulness, and being adorned and embellished with the profusion of virtue, cut off the mental impurities of lust and so on with the sword of knowledge; and who was endowed with the excellent supernormal power called 'higher knowledge'.

我禮敬——佛陀：拿起了正念之盾、裝備裝飾了戒之流，他以智劍斬斷了貪欲等污垢，具備了親證智的最上神通。

Dayālayaṃ sabbadhi dukkaraṃ karaṃ
Bhavaṇṇavātikkamamaggataṃ gataṃ
Tilokanāthaṃ susamāhitaṃ hitaṃ
Samantacakkhuṃ paṇamāmi taṃmitaṃ.

Tahiṃ tahiṃ pāramisañcayaṃ cayaṃ
Gataṃ gataṃ sabbhi sukhappadaṃ padaṃ
Narānarānaṃ sukhasambhavaṃ bhavaṃ
Namānamānaṃ jinapuṅgavaṃ gavaṃ.

Maggaṅgaṇāvaṃ munidakkhanāviko
Īhāphiyaṃ ñāṇakarena gāhako
Āruyha yo tāya bahū bhavaṇṇavā
Tāresi taṃ buddhamaghappahaṃ name.

Samatiṃ satipāramisambharaṇaṃ
Varabodhidume catusaccadasaṃ
Varamiddhigataṃ naradevahitaṃ
Tibhavūpasamaṃ paṇamāmi jinaṃ.

Satapuññajalakkhaṇikaṃ virajaṃ
Gaganūpamadhiṃ dhitimerusamaṃ
Jalajūpamasītalasīlayutaṃ
Pathavīsahanaṃ paṇamāmi jinaṃ.

Yo buddho sumati dive divākarova
Sobhanto ratijanane silāsanamhi
Āsīno sivasukhadarṃ adesi dhammaṃ
Devānaṃ tamasadisarṃ namāmi niccaṃ.

Yo pādapaṅkajamuduttalarājikehi
Lokehi tīhivikalehi nirākulehi
Sampāpuṇe nirupameyyatameva nātho
Taṃ sabbalokamahitaṃ asamaṃ namāmi.

I revere the Compassionate One, who, in all his lives, performed difficult acts [of merit]; who crossed the ocean of existence, and reached the foremost place; The protector of the three worlds, who was well composed in mind, and benefactor; the all-seer and boundless One.

我禮敬悲憫者——他在一切世裡行難行之功德，越渡了生命之海，來到了最上之處——三界的依持者、心善定者、利益眾生者、普眼者、無量者。

I pay homage to the eminent conqueror of impious beings, who here and there [in his rebirths] accumulated the totality of perfections, and reached the blissful state (nibbāna) that can be reached by the virtuous ones; and who brought about happiness to humans and non-humans.

我禮敬降伏無信眾生的卓越勝利者——他處處（=過去世）累積波羅蜜，達到了賢善者能達到的樂境，帶給了人天快樂。

I pay homage to the Buddha, the Sage who, as a skillful captain embarked on the ship of the [noble] eightfold path, and by it helped many folk to cross the ocean of existence by endeavouring with his enlightening knowledge and alleviating their suffering.

我禮敬佛陀——牟尼是善巧的舵手，登上（八聖）道支之船，手持努力之槳，以智奮鬥幫助乘坐此船的許多眾生越渡了生命之海，斷除了苦。

I revere the Conqueror who completed the thirty perfections, and realized under the Bodhi tree the four [noble] truths; who attained the excellent supernormal powers, benefitted humans and devas, and achieved the cessation [of rebirths] in the threefold existence.

我禮敬勝利者——他圓滿了三十種波羅蜜，在菩提樹下證悟了四（聖）諦，證得了最上的神通，帶給人天利益，以及證得了三有寂止。

I revere the Conqueror who, due to innumerable merits, is endowed with the [32] marks; and who, like the [clear] sky above, is free from defilements; whose concentration is, like Mount Meru, unshakable; and who, like a lotus in the water, is endowed with virtue that is cool, and, like the earth, has enduring patience.

我禮敬勝利者——由於數不盡的功德，他具備（三十二）相；他像（清澈的）天空一樣無染；他的定就像須彌山一樣不受動搖；他像水中蓮花一樣具備清涼的戒；他像大地一樣堪忍。

The Buddha, the wise, shining like the sun by day, sat on the delightful stone seat and expounded the [abhi-]dhamma to the devas, that gives the safe nibbānic bliss. To that Peerless One I always pay my homage.

佛陀——智者——猶如白天的太陽照耀，坐在令人喜悅的石座上，向諸神開示帶來安全的（涅槃）樂的阿毗達摩。我恆常禮敬該無同等者。

The Protector who had (108) complete (wheel marks) and distinct lines on the soft soles of his lotus feet, reached, in the three worlds, the incomparable state. To that matchless One, the benefactor of the world, I pay my homage.

依持者（佛陀）已達到了三界無比之境，其柔軟的蓮花足有完整（108個輪）及清楚的（圓）線。我禮敬該無同等者、利益一切世間者。

Buddhaṃ narānarasamosaraṇaṃ dhitattaṃ
Paññāpadīpajutiyā vihatandhakāraṃ
Atthābhikāmanaradevahitāvahaṃ taṃ
Vandāmi kāruṇikamaggamanantaññaṃ.

Akhilaguṇanidhāno yo munindopagantvā
Vanamisipatanavhaṃ saññātānaṃ nicketaṃ
Tahimakusalachedaṃ dhammacakkaṃ pavatto
Tamatulamabhikantaṃ vandaneyyaṃ namāmi.

Suciparivāritaṃ surucirappabhāhi rattaṃ
Sirivisarālayaṃ gupitamindriyehupetaṃ
Ravisasimaṇḍalappabhutilakkhaṇopacittaṃ
Suranarapūjitaṃ sugatamādaraṃ namāmi.

Maggoḷumpena muhapaṭighāsādiullolavīcim
Samsāroghaṃ tari tamabhayaṃ pārapattaṃ
pajānaṃ
Tānaṃ leṇaṃ asamasaraṇaṃ ekatitthaṃ
patiṭṭhaṃ
Puññakkhattaṃ paramasukhadāṃ
dhammarājaṃ namāmi.

Kaṇḍambaṃmūle parahitakaro yo munindo
nisinno
Accheraṃ sīghaṃ nayanashubhagaṃ
ākulaṇṇaggijālaṃ
Dujjāladdhaṃsaṃ munibhijahitaṃ pāṭiheraṃ
akāsi
Vande taṃ seṭṭhaṃ paramaratijaṃ
iddhidhammehupetaṃ.

I venerate the Buddha, the focal meeting point of humans and non-humans, the Concentrated One, who removed the darkness [of ignorance] with the brightness of his [arahatta] wisdom; the well-wishing One, and benefactor to humans and devas; the compassionate and foremost One, of infinite enlightening knowledge.

我頂禮佛陀——人非人的集會處；心定者；以（阿羅漢）慧燈之光去除了（無明的）黑暗；祝願（眾生）幸福者；利益人天者；悲憫、頂尖、擁有無邊智慧者。

The lord of sages, a deposit of perfect qualities, arrived at Isipatana grove, the abode of self-controlled sages, and there set forth the Dhamma-wheel that cuts off the unwholesome. To that matchless and most pleasant Sage, worthy of veneration, I pay my homage.

圓滿德藏牟尼王來到仙人墜林——自制者的住處，在該處轉動切斷不善的法輪。我禮敬該無比、最令人喜悅、應被頂禮的牟尼。

I respectfully pay homage to the Sugata, who is surrounded by noble retinue and has a delightful body with very pleasant radiance. Who is a shelter for meritorious people, and is endowed with guarded faculties; who has graceful marks on the soles of his feet beginning with the discs of sun and moon, and is honoured by devas and humans.

我恭敬地禮敬善逝——他受到聖潔隨眾圍繞；令人愉悅的身體有非常舒適的光明；他是有德者的庇護所；具備善守護的根門；他的腳掌有日輪月輪等瑞相；他受到人天恭敬。

I pay homage to the King of Dhamma [the Buddha] who, with the raft of path, crossed the flood of saṃsāra with its waves of delusion, aversion, desire, etc., and reached the safe shore [nibbāna]; who became a shelter, a secure place, an unequal refuge, a safe haven, a support [for deliverance], a field of merits [for all beings], and a giver of supreme happiness.

我禮敬法王（佛陀）——他以道筏越渡了有痴瞋貪等波濤的生死輪迴洪流，到達無危險的彼岸（涅槃）；他成為了（一切眾生）的庇護所、安全處、無同等的歸依處、安全港、支助（以證解脫）、福田、給予至上樂者。

The Lord of Sages wishing the welfare of others sat under the Kaṇḍa mango tree and performed the marvelous [twin] miracle that was rapid, pleasant to the eye, combined with water, fire, and flame, shattering the net of wrong views, and which was habitually performed by all Buddha-sages. I venerate that excellent, supremely delightful Sage with supernormal qualities.

為了他人的利益，牟尼王坐在干達芒果樹下，顯現諸佛皆顯現、迅速、悅目、混合水火、神奇的雙神變，破除了邪見之網。我頂禮彼最勝、具備神通法、極其令人喜悅的牟尼。

Munindakko yeko dayudayaruṇo
 ñāṇavitthiṇṇabimbo
 Vineyyappānoghamaṃ kamalakathitaṃ
 dhammamaṃsīvarehi
 Subodhesi suddhe tibhavakuhare
 byāpitakkittinañca
 Tilokekaccakkhumaṃ dukkhamasahanamaṃ taṃ
 mahesiṃ namāmi.

Yo jino anekajātiyaṃ saputtadāramaṅga-
 jīvitampi
 Bodhipemato alaggamānaso adāsiyeva
 atthikassa
 Dānapāramiṃ tato paraṃ apūri
 sīlapāramādikampi
 Tāsamiddhiyopayātamaggataṃ tamekadīpakamaṃ
 namāmi.

Devādevātidevaṃ nidhanavapudharaṃ
 mārabhaṅgaṃ abhaṅgaṃ,
 Dīpaṃ dīpaṃ pajānaṃ jayavarasayane
 bodhipattaṃdhipattaṃ,
 Brahmābrahmāgatānaṃ varagirakathikaṃ
 pāpahīnaṃ pahīnaṃ,
 Lokālokābhirāmaṃ satatamabhiname taṃ
 munindaṃ munindaṃ.

Buddho nigrodhabimbo mudukaracaraṇo
 brahmaghoseṇijaṅgho,
 Kosacchādaṅgajāto punarapi sugato
 suppatiṭṭhitapādo,
 Mūdodātuṇṇalomo aṭhamapi sugato
 brahmujuggatṭabhāvo,
 Nīlakkhī dīghapaṇhī sukhumamalachavī
 thomyarasaggasaggī.

With his compassion like the rising dawn, and with his wide range of knowledge, the great sage alone, like the sun [awakes] the lotuses in clean lotus lakes, awakened with his excellent Dhamma rays multitudes of beings to be guided, in the three planes of existence. I pay homage to that great Seer of pervading glory, the sole eye in the three worlds, who endured hardships.

牟尼王的悲心猶如破曉，其智廣博，就像太陽使得清澈蓮花池中的蓮花開放，他以殊勝的法光使得三有中應當被引導者覺醒。我禮敬該聲名遠播的大賢、三界中唯一的眼睛、忍受堅苦者。

The Conqueror [the Buddha], out of wish for enlightenment, offered, for many lives, with unattached mind his children, wives, bodily limbs, and life to the needy. He thus fulfilled the perfection of offering, and further on the perfection of virtue, and so on. I pay homage to him who reached the pre-eminent state [Buddhahood] by the success of those [perfections], and is the sole island [for deliverance].

勝利者基於喜愛菩提，在諸多世中毫無執著地布施自己的孩子、妻子、肢體與生命給所需要的人。因此他圓滿了布施波羅蜜及持戒波羅蜜等其他波羅蜜。我禮敬他——已透過那些波羅蜜達到至上境界（佛果），是唯一（引導眾生至解脫）的島嶼。

I always and very respectfully pay homage to that lord of sages, who, on the excellent 'seat of victory', attained enlightenment and reached the foremost state [in the world]; The supreme and pure God of all gods, the bearer of his last body, the defeater of Māra, and undefeated One. The illuminator of the lamp [of wisdom] for all, the preacher with an excellent voice to Brahmas and non-Brahmas alike; who abandoned the contemptible vice, and is a delight for this [human] world and other [deva-brahma] worlds beyond.

我一直都非常恭敬地禮敬牟尼王——他在殊勝的勝利座上證悟，達到（世間上）至上的境界；是超越諸神之神；背負最後一身，戰勝魔王的不敗者；是大眾的慧燈；以殊勝的聲音向梵天與非梵天開示；斷除了低劣的惡法；是這個世間（人間）與其他世間（欲界天與梵天）的喜悅。

The Buddha has a bodily range like a banyan tree, has soft hands and feet, and a voice like Brahmā; has legs like an antelope's, and male organ enclosed in a sheath. And again the Sugata sets his feet down squarely, has hair [between his eyebrows] which is white and soft like cotton. And then also the Sugata has, like Brahmā, straight limbs, and his eyes are nīla in colour; has projecting heels, fine and dirt-free skin, and admirable acute nerves for taste.

佛陀之身如榕樹之身（兩手伸展的長度同身高），他的手足柔軟，聲如梵天，脛如鹿，生殖器秘藏。再者，善逝踏足平整，（眉心）白毫柔軟如棉。而且善逝像梵天那樣擁有正直的身軀。他有黑色的眼睛、足踵長、皮膚細滑無垢、味覺至上。

Cattālīsaggadanto samakalapanajo
 antaraṃsappapīno,
 Cakkenaṅkitapādo aviraḷadasano
 mārajussaṅkhapādo,
 Tiṭṭhanto nonamantobhayakaramudunā
 jaṅṅukānāmasanto,
 Vaṭṭakkhandho jino gotaruṇapakhumako
 sīhapubbaḍḍhakāyo.

Sattappīno ca dīghaṅguli matha sugato
 lomakūpekalomo,
 Sampannodātadāṭṭho kanakasamataco
 nīlamuddhaggalomo,
 Sambuddho thūlajivho atha sīhahanuko
 jālikappādahatto,
 Nātho uṅhīsasīso itiguṇasahitaṃ taṃ mahesiṃ
 namāmi.

Buddhobuddhotighoso atidullabhataro kā
 kathā buddhabhāvo,
 Loke tasmā vibhāvī vividhahitasukhaṃ
 sādhave patthayantā,
 Itṭhaṃ atthaṃ vahantaṃ suranaramahitaṃ
 nibbhayaṃ dakkhiṇeyyaṃ,
 Lokānaṃ nandivaḍḍhaṃ dasabalamasamaṃ
 taṃ namassantu niccaṃ.

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

He has forty excellent teeth which are even; the furrow between his shoulders is filled in, the soles of his feet are marked with wheels, and has teeth without gaps; The Conqueror of Māra [The Buddha] has arched feet; when he stands without stooping, he touches his knees with the palms of both his soft hands; has well and even rounded neck, eyelashes like a young calf, and torso like a lion.

他有四十顆最上的牙齒，牙齒整齊，（背部）雙肩之間圓滿，腳掌有輪相，牙齒無縫；戰勝魔王的（佛陀）有高腳踝；站立不彎身，他能以柔軟的手掌觸摸膝蓋；頸項圓，睫毛如牛犢，上半身如獅子。

He has seven convexities and long fingers and toes. And then the Sugata has body-hairs that grow singly, each body-hair growing alone in a hair socket; his teeth are white, his skin has the colour of gold, and the tips of his blue-black hairs turn up. The Sambuddha has a large tongue, and then is lion-jawed; has netted feet and hands, and his head is shaped like a turban. Thus to that great Seer endowed with these qualities [of a Great Man] I pay my homage.

（雙手背、雙足背、雙肩與頸項）七處豐滿，指長。而且，善逝一毛孔一毫毛，擁有白色的犬齒，金黃色的皮膚，黑色毛端向上。自覺者舌廣長，又顎如獅子，手足縵網。依持者頭頂有肉髻。我禮敬具備這些功德之大賢。

The word 'Buddha, Buddha' is the rarest one, not to mention [the attainment of] 'Buddhahood'. May, therefore, in the world, intelligent and good people who wish manifold blessings and well-being pay homage to the unique Buddha endowed with the ten powers; the bearer of desirable and profitable things, the benefactor of devas and humans, the Safe One, worthy of offerings, and the bringer of auspiciousness.

（甚至聽到）「佛陀、佛陀」（這個詞）的聲音都極難得，更別說（證悟）佛果。因此，在這世間上，希望獲得種種利益與快樂、有智慧的善人，願他們恆常禮敬無同等的十力者（佛陀）——所欲有益之物的背負者、人天的利益者、無畏者、應施者、增長世間喜悅者。

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

藉著這真實的話語，願你時常得到安樂；
 藉著這真實的話語，願一切的疾病消失；
 藉著這真實的話語，願你得到勝利吉祥。

Mahāsatipaṭṭhānasuttaṃ

The Great Discourse on Foundations of Mindfulness 大念處經

Evam me sutam – ekam samayam
bhagavā kurūsu viharati kammāsadhammam
nāma kurūnam nigamo. Tatra kho bhagavā
bhikkhū āmantesi – “bhikkhavo”ti.
“Bhaddante”ti te bhikkhū bhagavato
paccassosum. Bhagavā etadavoca –

Thus have I heard. On one occasion The Exalted One was living in the Kuru country at a town of the Kurus named Kammāsadhamma. There he addressed the bhikkhus thus: ‘Bhikkhus.’ They replied: ‘Venerable Sir.’ The Exalted One said this:

如是我聞，一時世尊住在俱盧國的一個市鎮，名為劍磨瑟曇。那時世尊稱呼諸比丘說：「諸比丘。」諸比丘回答說：「尊者。」世尊如此開示：

Uddeso Preamble 總說

“Ekāyano ayam, bhikkhave, maggo
sattānam visuddhiyā, sokaparidevānam
samattikkamāya dukkhadomanassānam
atthaṅgamāya ñāyassa adhiḅgamāya
nibbānassa sacchikiriyāya, yadidaṃ cattāro
satipaṭṭhānā.

‘Bhikkhus, this is the single way for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way and for the realisation of Nibbāna, namely, the four foundations of mindfulness.

「諸比丘，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。」

“Katame cattāro? Idha, bhikkhave,
bhikkhu kāye kāyānupassī viharati ātāpī
sampajāno satimā vineyya loke abhijjhā-
domanassam, vedanāsu vedanānupassī
viharati ātāpī sampajāno satimā, vineyya loke
abhijjhādomanassam, citte cittānupassī
viharati ātāpī sampajāno satimā vineyya loke
abhijjhādomanassam, dhammesu
dhammānupassī viharati ātāpī sampajāno
satimā vineyya loke abhijjhādomanassam.

‘What are the four? Here, bhikkhus, a bhikkhu abides contemplating the body as a body with ardour, comprehension, and mindfulness, having overcome covetousness and grief for the world. He abides contemplating feelings as feelings with ardour, comprehension, and mindfulness, having overcome covetousness and grief for the world. He abides contemplating mind as mind with ardour, comprehension, and mindfulness, having overcome covetousness and grief for the world. He abides contemplating dhamma-objects as dhamma-objects with ardour, comprehension, and mindfulness, having overcome covetousness and grief for the world.

何謂四念處？在此，諸比丘，去除對世間的貪欲及憂惱後，比丘以熱誠、正知（明覺）、正念安住於觀身為身。去除對世間的貪欲及憂惱後，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後，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後，他以熱誠、正知、正念安住於觀法為法。

Uddeso niṭṭhito.

Kāyānupassanā Ānāpānappabbaṃ

Contemplation of the Body: Mindfulness of Breathing 身隨觀念處：安般念節

“Kathaṅca pana, bhikkhave, bhikkhu kāye
kāyānupassī viharati? Idha, bhikkhave,
bhikkhu araṅṅagato vā rukkhamūlagato vā
suṅṅāgāragato vā nisīdati pallaṅkam ābhujitvā
ujum kāyam paṇidhāya parimukham satim
upaṭṭhapetvā. So satova assasati, satova

‘Bhikkhus, how does a bhikkhu abide contemplating the body as a body? Here, bhikkhus, a bhikkhu goes to the forest, or to the foot of a tree or to an empty place. Then he sits down cross-legged, keeps his body erect and establishes mindfulness in front of him. He breathes in mindfully; he breathes out mindfully. When he breathes in long, he understands: “I breathe in long.” When he breathes out long, he understands: “I breathe out long.”

passasati. Dīghaṃ vā assasanto `dīghaṃ
 assasāmi`ti pajānāti, dīghaṃ vā passasanto
 `dīghaṃ passasāmi`ti pajānāti. Rassam vā
 assasanto `rassam assasāmi`ti pajānāti, rassam
 vā passasanto `rassam passasāmi`ti pajānāti.
 `Sabbakāyapaṭisaṃvedī assasissāmi`ti sikkhati,
 `sabbakāyapaṭisaṃvedī passasissāmi`ti sikkhati.
 `Passambhayaṃ kāyasaṅkhāraṃ assasissāmi`ti
 sikkhati, `passambhayaṃ kāyasaṅkhāraṃ
 passasissāmi`ti sikkhati.

“Seyyathāpi, bhikkhave, dakkho
 bhamakāro vā bhamakārantevāsī vā dīghaṃ
 vā añchanto `dīghaṃ añchāmi`ti pajānāti,
 rassam vā añchanto `rassam añchāmi`ti
 pajānāti evameva kho, bhikkhave, bhikkhu
 dīghaṃ vā assasanto `dīghaṃ assasāmi`ti
 pajānāti, dīghaṃ vā passasanto `dīghaṃ
 passasāmi`ti pajānāti, rassam vā assasanto
 `rassam assasāmi`ti pajānāti, rassam vā
 passasanto `rassam passasāmi`ti pajānāti.
 `Sabbakāyapaṭisaṃvedī assasissāmi`ti sikkhati,
 `sabbakāyapaṭisaṃvedī passasissāmi`ti sikkhati,
 `passambhayaṃ kāyasaṅkhāraṃ assasissāmi`ti
 sikkhati, `passambhayaṃ kāyasaṅkhāraṃ
 passasissāmi`ti sikkhati.

“Iti ajjhataṃ vā kāye kāyānupassī viharati,
 bahiddhā vā kāye kāyānupassī viharati,
 ajjhatabhiddhā vā kāye kāyānupassī viharati.
 Samudayadhammānupassī vā kāyasmim
 viharati, vayadhammānupassī vā kāyasmim
 viharati, samudayavayadhammānupassī vā
 kāyasmim viharati. `Atthi kāyo`ti vā panassa
 sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya
 paṭissatimattāya anissito ca viharati, na ca
 kiñci loke upādiyati. Evampi kho, bhikkhave,
 bhikkhu kāye kāyānupassī viharati.

When he breathes in short, he understands: “I breathe in short.” When he breathes out short, he understands: “I breathe out short.” He trains thus: “I shall breathe in experiencing the whole breath.” He trains thus: “I shall breathe out experiencing the whole breath.” He trains thus: “I shall breathe in tranquilizing the whole breath formations.” He trains thus: “I shall breathe out tranquilizing the whole breath formations.”

諸比丘，比丘如何安住於觀身為身呢？在此，諸比丘，比丘前往森林、樹下或空地，盤腿而坐，保持身體正直，安立正念在自己面前（的呼吸）。他正念地吸氣，正念地呼氣。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（氣息的）全身而吸氣。』他如此訓練：『我應當覺知（氣息的）全身而呼氣。』他如此訓練：『我應當平靜（氣息的）身行而吸氣。』他如此訓練：『我應當平靜（氣息的）身行而呼氣。』

“Just like a skilled turner or his apprentice, while he makes a long turn he understands: “I make a long turn.” While he makes a short turn, he understands: “I make a short turn.” In the same way, when a bhikkhu breathes in long, he understands: “I breathe in long.” When he breathes out long, he understands: “I breathe out long.” When he breathes in short, he understands: “I breathe in short.” When he breathes out short, he understands: “I breathe out short.” He trains thus: “I shall breathe in experiencing the whole breath.” He trains thus: “I shall breathe out experiencing the whole breath.” He trains thus: “I shall breathe in tranquilizing the whole breath formations.” He trains thus: “I shall breathe out tranquilizing the whole breath formations.”

就像善巧的車床師或他的學徒，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，當比丘吸氣長的時候，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（氣息的）全身而吸氣。』他如此訓練：『我應當覺知（氣息的）全身而呼氣。』他如此訓練：『我應當平靜（氣息的）身行而吸氣。』他如此訓練：『我應當平靜（氣息的）身行而呼氣。』

“Thus he abides contemplating the body as a body internally. Or he abides contemplating the body as a body externally. Or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body. Or he abides contemplating vanishing phenomena in the body. Or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent merely necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

Ānāpānappabbam̐ niṭṭhitam̐.

如此，他安住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。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。諸比丘，這就是比丘安住於觀身為身的方法。

Iriyāpathapabbam̐ *The Four Postures* 四威儀節

“Puna caparam̐, bhikkhave, bhikkhu gacchanto vā `gacchāmī`ti pajānāti, ṭhito vā `ṭhitomhī`ti pajānāti, nisinno vā `nisinnomhī`ti pajānāti, sayāno vā `sayānomhī`ti pajānāti, yathā yathā vā panassa kāyo paṇihito hoti, tathā tathā nam̐ pajānāti.

“Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim̐ viharati, vayadhammānupassī vā kāyasmim̐ viharati, samudayavayadhammānupassī vā kāyasmim̐ viharati. `Atthi kāyo`ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Iriyāpathapabbam̐ niṭṭhitam̐.

“Again, bhikkhus, while walking, a bhikkhu understands: “I am walking.” While standing, he understands: “I am standing.” While sitting, he understands: “I am sitting.” While lying down, he understands: “I am lying down.” Or he understands accordingly, however his body is disposed.

再者，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。』躺著時他了知：『我正在躺著。』無論身體處在哪一種姿勢，他都如實地了知。

“Thus he abides contemplating the body as a body internally. Or he abides contemplating the body as a body externally. Or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body. Or he abides contemplating vanishing phenomena in the body. Or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent merely necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住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。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。諸比丘，這就是比丘安住於觀身為身的方法。

Sampajānapabbam̐ *Clear Comprehension* 正知節（明覺節）

“Puna caparam̐, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārīte sampajānakārī hoti, saṅghāṭipatta-cīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti.

“Again, bhikkhus, while going forward or returning, a bhikkhu acts in clear comprehension. While looking forwards or sideways, he acts in clear comprehension. While bending and stretching his limbs, he acts in clear comprehension. While wearing his robes and carrying his outer robe and bowl, he acts in clear comprehension. While eating, drinking, chewing and tasting, he acts in clear comprehension. While defecating and urinating, he acts in clear comprehension. While walking, standing, sitting, falling asleep and waking up, speaking or keeping silent, he acts in clear comprehension.

“Iti ajjhataṃ vā kāye kāyānupassī viharati,
bahiddhā vā kāye kāyānupassī viharati,
ajjhatabhiddhā vā kāye kāyānupassī viharati.
Samudayadhammānupassī vā kāyasmim
viharati, vayadhammānupassī vā kāyasmim
viharati, samudayavayadhammānupassī vā
kāyasmim viharati. ‘Atthi kāyo’ti vā panassa
sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya
paṭissatimattāya anissito ca viharati, na ca
kiñci loke upādiyati. Evampi kho, bhikkhave,
bhikkhu kāye kāyānupassī viharati.

Sampajānapabbaṃ niṭṭhitam.

再者，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、嚐味的時候，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、說話或沉默的時候，他以正知而行。

“Thus he abides contemplating the body as a body internally. Or he abides contemplating the body as a body externally. Or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body. Or he abides contemplating vanishing phenomena in the body. Or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent merely necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住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。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。諸比丘，這就是比丘安住於觀身為身的方法。

Paṭikūlamanasikārapabbaṃ Reflection on Repulsiveness 可厭作意節（不淨觀）

“Puna caparaṃ, bhikkhave, bhikkhu
imameva kāyaṃ uddhaṃ pādatalā adho
kesamatthakā tacapariyantaṃ pūraṃ
nānappakārassa asucino paccavekkhati – ‘atthi
imasmim kāye kesā lomā nakhā dantā taco,
maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkam,
hadayaṃ yakanam kilomakam pihakam
papphasam, antam antagunam udariyam
karisam matthalungam, pittam semham pubbo
lohitaṃ sedo medo, assu vasā kheḷo
siṅghāṇikā lasikā muttan’ti.

“Seyyathāpi, bhikkhave, ubhatomukhā
putoḷi pūrā nānavihitassa dhañṇassa,
seyyathidaṃ sālīnaṃ vīhīnaṃ muggānaṃ
māsānaṃ tilānaṃ taṇḍulānaṃ. Tamenam
cakkhumā puriso muñcitvā paccavekkheyya –
‘ime sālī, ime vīhī ime muggā ime māsā ime
tilā ime taṇḍulā’ti. Evameva kho, bhikkhave,
bhikkhu imameva kāyaṃ uddhaṃ pādatalā

“Again, bhikkhus, a bhikkhu reflects on this very body from the soles of the feet upwards, from the head-hairs downwards, enclosed by the skin and full of many kinds of impurity: “In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, bowels, mesentery, contents of the stomach, faeces, brain, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, mucus, synovial fluid, and urine.”

再者，諸比丘，比丘思惟這個身體，從腳掌上來及從頭髮下去，這個身體由皮膚所包裹，並且充滿許多不淨物：『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、腦、膽汁、痰、膿、血、汗、脂肪、淚液、油脂、唾液、鼻涕、關節滑液、尿液。』

“Bhikkhus, suppose there were a bag with an opening at both ends, full of various kinds of grain such as hill-rice, paddy, green gram, kidney beans, sesame, husked rice. A man with good eyesight were to open the bag and examine them, saying: “This is hill-rice, this is paddy, this is green gram, these are kidney-beans, this is sesame, this is husked rice.” In the same way, bhikkhus, a bhikkhu reflects on this very body from the soles of the feet upwards, from the head-hairs downwards, enclosed by the skin and full of manifold impurities: “In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh,

adho kesamatthakā tacapariyantam pūram
nānappakārassa asucino paccavekkhati – ‘atthi
imasmim kāye kesā lomā nakhā dantā taco,
maṃsam nhāru aṭṭhi aṭṭhimiñjam vakkam,
hadayam yakanam kilomakam pihakam
papphāsam, antam antaṅgam udariyam
karīsam matthaluṅgam, pittaṃ semham pubbo
lohitaṃ sedo medo, assu vasā kheḷo
siṅghāṇikā lasikā muttan’ti.

“Iti ajjhataṃ vā kāye kāyānupassī viharati,
bahiddhā vā kāye kāyānupassī viharati,
ajjhatabhiddhā vā kāye kāyānupassī viharati.
Samudayadhammānupassī vā kāyasmim
viharati, vayadhammānupassī vā kāyasmim
viharati, samudayavayadhammānupassī vā
kāyasmim viharati. ‘Atthi kāyo’ti vā panassa
sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya
paṭissatimattāya anissito ca viharati, na ca
kiñci loke upādiyati. Evampi kho, bhikkhave,
bhikkhu kāye kāyānupassī viharati.

Paṭikūlamanasikārapabbam niṭṭhitam.

Dhātumanasikārapabbam *The Reflection on the Material Elements* 界作意節

“Puna caparam, bhikkhave, bhikkhu
imameva kāyam yathāṭṭhitam yathāpaṇihitam
dhātuso paccavekkhati – ‘atthi imasmim kāye
pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

“Seyyathāpi, bhikkhave, dakkho
goghātako vā goghātakantevāsī vā gāvim
vadhitvā catumahāpathe bilaso vibhajitvā
nisinno assa, evameva kho, bhikkhave,
bhikkhu imameva kāyam yathāṭṭhitam
yathāpaṇihitam dhātuso paccavekkhati – ‘atthi
imasmim kāye pathavīdhātu āpodhātu
tejodhātu vāyodhātū’ti.

sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, bowels, mesentery, contents of the stomach, faeces, brain, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, mucus, synovial fluid and urine.”

諸比丘，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。』同樣地，諸比丘，比丘思惟這個身體，從腳掌上來及從頭髮下去，這個身體由皮膚所包裹，並且充滿許多不淨物：『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、腦、膽汁、痰、膿、血、汗、脂肪、淚液、油脂、唾液、鼻涕、關節滑液、尿液。』

“Thus he abides contemplating the body as a body internally. Or he abides contemplating the body as a body externally. Or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body. Or he abides contemplating vanishing phenomena in the body. Or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent merely necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住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。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。諸比丘，這就是比丘安住於觀身為身的方法。

“Again, bhikkhus, a bhikkhu reflects on this very body. However it may be placed or disposed, he reflects on it in terms of the elements thus: “In this body there are the earth-element, the water-element, the fire-element, and the wind-element.”

再者，諸比丘，無論身體如何被擺置或安放，比丘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。』

“Bhikkhus, suppose a skilled butcher or his apprentice has slaughtered a cow and sits at a crossroads with the cow cut up into pieces. In the same way, bhikkhus, a bhikkhu reflects on this very body. However it may be placed or disposed, he reflects on it in terms of the elements thus: “In this body there are the earth-element, the water-element, the fire-element, and the wind-element.”

諸比丘，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。同樣地，諸比丘，無論身體如何被擺置或安放，比丘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。』

“Iti ajjhataṃ vā kāye kāyānupassī viharati,
bahiddhā vā kāye kāyānupassī viharati,
ajjhatabhiddhā vā kāye kāyānupassī viharati.
Samudayadhammānupassī vā kāyasmim
viharati, vayadhammānupassī vā kāyasmim
viharati, samudayavayadhammānupassī vā
kāyasmim viharati. ‘Atthi kāyo’ti vā panassa
sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya
paṭissatimattāya anissito ca viharati, na ca
kiñci loke upādiyati. Evampi kho, bhikkhave,
bhikkhu kāye kāyānupassī viharati.

Dhātumanasikārapabbaṃ niṭṭhitaṃ.

Navasivathikapabbaṃ *The Nine Cemetery Contemplations* 九種墳場觀節

“Puna caparaṃ, bhikkhave, bhikkhu
seyyathāpi passeyya sarīraṃ sivathikāya
chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā
tīhamataṃ vā uddhumātakaṃ vinīlakaṃ
vipubbakajātaṃ. So imameva kāyaṃ
upasaṃharati – ‘ayampi kho kāyo evaṃ-
dhammo evambhāvī evaṃ-anatīto’ti.

“Iti ajjhataṃ vā kāye kāyānupassī viharati,
bahiddhā vā kāye kāyānupassī viharati,
ajjhatabhiddhā vā kāye kāyānupassī viharati.
Samudayadhammānupassī vā kāyasmim
viharati, vayadhammānupassī vā kāyasmim
viharati, samudayavayadhammānupassī vā
kāyasmim viharati. ‘Atthi kāyo’ti vā panassa
sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya
paṭissatimattāya anissito ca viharati, na ca
kiñci loke upādiyati. Evampi kho, bhikkhave,
bhikkhu kāye kāyānupassī viharati.

“Puna caparaṃ, bhikkhave, bhikkhu
seyyathāpi passeyya sarīraṃ sivathikāya
chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā
khajjamānaṃ gijjhehi vā khajjamānaṃ kaṅkehi

‘Thus he abides contemplating the body as a body internally. Or he abides contemplating the body as a body externally. Or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body. Or he abides contemplating vanishing phenomena in the body. Or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent merely necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住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。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。諸比丘，這就是比丘安住於觀身為身的方法。

(1) ‘Again, bhikkhus, a bhikkhu might come to see a corpse thrown aside in a charnel ground, dead for one, two or three days. It is swollen, discoloured, and festering. He compares his own body with that, thinking: “Indeed, this body is of the same nature. It will become like that and is not exempt from that fate.”

再者，諸比丘，比丘在墳場中見到死後經過一天、二天或三天的被丟棄屍體，那屍體腫脹、變色、腐爛。他拿那具屍體和自身作比較，思惟：『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。』

‘Thus he abides contemplating the body as a body internally. Or he abides contemplating the body as a body externally. Or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body. Or he abides contemplating vanishing phenomena in the body. Or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent merely necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住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。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。諸比丘，這就是比丘安住於觀身為身的方法。

(2) ‘Again, bhikkhus, a bhikkhu might come to see a corpse in a charnel ground, thrown aside, eaten by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals or various kinds of worms. He compares his own body with that, thinking: “Indeed, this body is of the same

vā khajjamānaṃ sunakhehi vā khajjamānaṃ byagghehi vā khajjamānaṃ dīpihi vā khajjamānaṃ siṅgālehi vā khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃ-anatīto’ti.

“Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

“Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikasāṅkhalikaṃ samaṃsaloḥitaṃ nhārusambandhaṃ. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃ-anatīto’ti.

“Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

nature. It will become like that and is not exempt from that fate.”

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、蒼鷺、狗、老虎、豹、豺狼或各種蟲所噉食。他拿那具屍體和自身作比較，思惟：『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。』

“Thus he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body, or he abides contemplating vanishing phenomena in the body, or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住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。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。諸比丘，這就是比丘安住於觀身為身的方法。

(3) ‘Again, bhikkhus, a bhikkhu might come to see a corpse which has been reduced to a skeleton with (some) flesh and blood attached to it and held together by tendons. He compares his own body with that, thinking: “Indeed, this body is of the same nature. It will become like that and is not exempt from that fate.”

再者，諸比丘，比丘在墳場中見到被丟棄的屍體，已經變成只剩下（一些）血肉附著的一具骸骨，依靠筋腱而連結在一起。他拿那具屍體和自身作比較，思惟：『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。』

“Thus he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body, or he abides contemplating vanishing phenomena in the body, or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住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。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。諸比丘，這就是比丘安住於觀身為身的方法。

“Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ nimaṃsalohita-makkhitaṃ nhārusambandham. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃ-anatīto’ti.

“Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

“Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandham. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃ-anatīto’ti.

“Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

(4) ‘Again, bhikkhus, a bhikkhu might come to see a corpse which has been reduced to a skeleton without any flesh but smeared with blood and held together by tendons. He compares his own body with that, thinking: “Indeed, this body is of the same nature. It will become like that and is not exempt from that fate.”

再者，諸比丘，比丘在墳場中見到被丟棄的屍體，已變成一具沒有肉而只有血跡漫塗的骸骨，依靠筋腱連結在一起。他拿那具屍體和自身作比較，思惟：『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。』

“Thus he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body, or he abides contemplating vanishing phenomena in the body, or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住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。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。諸比丘，這就是比丘安住於觀身為身的方法。

(5) ‘Again, bhikkhus, a bhikkhu might come to see a corpse which has been reduced to a skeleton without any flesh or blood, held together by tendons. He compares his own body with that, thinking: “Indeed, this body is of the same nature. It will become like that and is not exempt from that fate.”

再者，諸比丘，比丘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。他拿那具屍體和自身作比較，思惟：『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。』

“Thus he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body, or he abides contemplating vanishing phenomena in the body, or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住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。或者

“Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikāni apagatasambandhāni disā vidisā vikkhittāni, aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena gopphaṭṭhikaṃ aññena jaṅghaṭṭhikaṃ aññena ūruṭṭhikaṃ aññena kaṭṭhikaṃ aññena phāsukaṭṭhikaṃ aññena piṭṭhiṭṭhikaṃ aññena khandhaṭṭhikaṃ aññena gīvaṭṭhikaṃ aññena hanukaṭṭhikaṃ aññena dantaṭṭhikaṃ aññena sīsakaṭṭhikaṃ. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃ-anatīto’ti.

“Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

“Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikāni setāni saṅkhavaṇṇa-paṭibhāgāni. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃ-anatīto’ti.

“Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim

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。諸比丘，這就是比丘安住於觀身為身的方法。

(6) ‘Again, bhikkhus, a bhikkhu might come to see a corpse which has been reduced to disconnected bones scattered in all directions, here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a back-bone, here a rib-bone, there a breast-bone, here an arm-bone, there a shoulder-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull. He compares his own body with that, thinking: “Indeed, this body is of the same nature. It will become like that and is not exempt from that fate.”

再者，諸比丘，比丘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，這裡一塊腳踝骨，那裡一塊小腿骨，這裡一塊大腿骨，那裡一塊髖骨，這裡一塊肋骨，那裡一塊背骨，這裡一塊胸骨，那裡一塊頸椎骨，這裡一塊下顎骨，那裡一塊牙齦骨，這裡是頭蓋骨。他拿那具屍體和自身作比較，思惟：『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。』

“Thus he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body, or he abides contemplating vanishing phenomena in the body, or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that “there is a body” is established in him just to the extent necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住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。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。諸比丘，這就是比丘安住於觀身為身的方法。

(7) ‘Again, bhikkhus, a bhikkhu might come to see a corpse that has been reduced to bleached bones of conch-like colour. He compares his own body with that, thinking: “Indeed, this body is of the same nature. It will become like that and is not exempt from that fate.”

再者，諸比丘，比丘在墳場中見到被丟棄的屍體，已變成貝殼色的白骨。他拿那具屍體和自身作比較，思惟：『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。』

“Thus he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body, or he abides contemplating vanishing phenomena in the body, or he abides contemplating both arising and vanishing

viharati, samudayavayadhammānupassī vā kāyasmim viharati. 'Atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

"Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikāni puñjakitāni terovassikāni. So imameva kāyaṃ upasaṃharati – 'ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃ-anatīto'ti.

"Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. 'Atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

"Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikāni pūtīni cuṇṇakajātāni. So imameva kāyaṃ upasaṃharati – 'ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃ-anatīto'ti.

"Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim

phenomena in the body. Or mindfulness that "there is a body" is established in him just to the extent necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住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。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。諸比丘，這就是比丘安住於觀身為身的方法。

(8) 'Again, bhikkhus, a bhikkhu might come to see bones piled up in a heap more than one year old. He compares his own body with that, thinking: "Indeed, this body is of the same nature. It will become like that and is not exempt from that fate."

再者，諸比丘，比丘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。他拿那具屍體和自身作比較，思惟：『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。』

"Thus he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body, or he abides contemplating vanishing phenomena in the body, or he abides contemplating both arising and vanishing phenomena in the body. Or mindfulness that "there is a body" is established in him just to the extent necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating the body as a body.

如此，他安住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。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。諸比丘，這就是比丘安住於觀身為身的方法。

(9) 'Again, bhikkhus, a bhikkhu might come to see bones rotted away to powder. He compares his own body with that, thinking: "Indeed, this body is of the same nature. It will become like that and is not exempt from that fate."

再者，諸比丘，比丘在墳場中見到被丟棄的屍體，骨頭已經腐朽成骨粉。他拿那具屍體和自身作比較，思惟：『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。』

"Thus he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. He abides contemplating arising phenomena in the body, or he abides

viharati, vayadhammānupassī vā kāyasmim
viharati, samudayavayadhammānupassī vā
kāyasmim viharati. 'Atthi kāyo'ti vā panassa
sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya
paṭissatimattāya anissito ca viharati, na ca
kiñci loke upādiyati. Evampi kho, bhikkhave,
bhikkhu kāye kāyānupassī viharati.

*Navasivathikapabbarāṃ niṭṭhitāṃ.
Cuddasa kāyānupassanā niṭṭhitā.*

(Chant until here for day 1)

Vedanānupassanā Contemplation of Feeling 受隨觀念處

"Kathañca pana, bhikkhave, bhikkhu
vedanāsu vedanānupassī viharati? Idha,
bhikkhave, bhikkhu sukharā vā vedanāṃ
vedayamāno 'sukharā vedanāṃ vedayāmī'ti
pajānāti. Dukkharā vā vedanāṃ vedayamāno
'dukkharā vedanāṃ vedayāmī'ti pajānāti.
Adukkhamasukharā vā vedanāṃ vedayamāno
'adukkkhamasukharā vedanāṃ vedayāmī'ti
pajānāti.

"Sāmisarā vā sukharā vedanāṃ vedaya-
māno 'sāmisarā sukharā vedanāṃ vedayāmī'ti
pajānāti, nirāmisarā vā sukharā vedanāṃ
vedayamāno 'nirāmisarā sukharā vedanāṃ
vedayāmī'ti pajānāti. Sāmisarā vā dukkharā
vedanāṃ vedayamāno 'sāmisarā dukkharā
vedanāṃ vedayāmī'ti pajānāti, nirāmisarā vā
dukkharā vedanāṃ vedayamāno 'nirāmisarā
dukkharā vedanāṃ vedayāmī'ti pajānāti.
Sāmisarā vā adukkkhamasukharā vedanāṃ
vedayamāno 'sāmisarā adukkkhamasukharā
vedanāṃ vedayāmī'ti pajānāti, nirāmisarā vā
adukkkhamasukharā vedanāṃ vedayamāno
'nirāmisarā adukkkhamasukharā vedanāṃ
vedayāmī'ti pajānāti.

contemplating vanishing phenomena in the body, or he
abides contemplating both arising and vanishing
phenomena in the body. Or mindfulness that "there is a
body" is established in him just to the extent necessary
for knowledge and mindfulness. And he abides
independent, not clinging to anything in the world.
Bhikkhus, this is how a bhikkhu abides contemplating the
body as a body.

如此，他安住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。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。諸比丘，
這就是比丘安住於觀身為身的方法。

(第一天誦至此)

'And, bhikkhus, how does a bhikkhu abide
contemplating feelings as feelings? Here, bhikkhus,
when experiencing a pleasant feeling a bhikkhu
understands: "I experience a pleasant feeling." When
experiencing a painful feeling he understands: "I
experience a painful feeling." When experiencing a
neither-painful-nor-pleasant feeling he understands: "I
experience a neither-painful-nor-pleasant feeling."

再者，諸比丘，比丘如何安住於觀受為受呢？
在此，諸比丘，感到樂受時，比丘了知：『我感到
樂受。』感到苦受時，他了知：『我感到苦受。』
感到不苦不樂受時，他了知：『我感到不苦不樂受。』

'When experiencing a pleasant sensual feeling he
understands: "I experience a pleasant sensual feeling."
When experiencing a pleasant non-sensual feeling he
understands: "I experience a pleasant non-sensual
feeling." When experiencing a painful sensual feeling he
understands: "I experience a painful sensual feeling."
When experiencing a painful non-sensual feeling he
understands: "I experience a painful non-sensual
feeling." When experiencing a neither-painful-nor-
pleasant sensual feeling he understands: "I experience a
neither-painful-nor-pleasant sensual feeling." When
experiencing a neither-painful-nor-pleasant non-sensual
feeling he understands: "I experience a neither-painful-
nor-pleasant non-sensual feeling."

感到有愛染的樂受時，他了知：『我感到有愛
染的樂受。』感到沒有愛染的樂受時，他了知：『我
感到沒有愛染的樂受。』感到有愛染的苦受時，他
了知：『我感到有愛染的苦受。』感到沒有愛染的
苦受時，他了知：『我感到沒有愛染的苦受。』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。』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。』

Iti ajjhataṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhatabahiddhā vā vedanāsu vedanānupassī viharati. Samudaya-dhammānupassī vā vedanāsu viharati, vayadhammānupassī vā vedanāsu viharati, samudayavayadhammānupassī vā vedanāsu viharati. `Atthi vedanā`ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.

Vedanānupassanā niṭṭhitā.

‘Thus he abides contemplating feelings as feelings internally, or he abides contemplating feelings as feelings externally, or he abides contemplating feelings as feelings both internally and externally. He abides contemplating arising phenomena in the feelings, or he abides contemplating vanishing phenomena in the feelings, or he abides contemplating both arising and vanishing phenomena in the feelings. Or mindfulness that “there is feeling” is established in him just to the extent merely necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating feelings as feelings.

如此，他安住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。或者他建立起『有受』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。諸比丘，這就是比丘安住於觀受為受的方法。

Cittānupassanā *Contemplation of Mind* 心隨觀念處

“Kathaṅca pana, bhikkhave, bhikkhu citte cittānupassī viharati? Idha, bhikkhave, bhikkhu sarāgaṃ vā cittaṃ `sarāgaṃ cittaṃ`ti pajānāti, vītarāgaṃ vā cittaṃ `vītarāgaṃ cittaṃ`ti pajānāti. Sadosaṃ vā cittaṃ `sadosaṃ cittaṃ`ti pajānāti, vītadosaṃ vā cittaṃ `vītadosaṃ cittaṃ`ti pajānāti. Samohaṃ vā cittaṃ `samohaṃ cittaṃ`ti pajānāti, vītamohaṃ vā cittaṃ `vītamohaṃ cittaṃ`ti pajānāti. Saṅkhittaṃ vā cittaṃ `saṅkhittaṃ cittaṃ`ti pajānāti, vikkhittaṃ vā cittaṃ `vikkhittaṃ cittaṃ`ti pajānāti. Mahaggataṃ vā cittaṃ `mahaggataṃ cittaṃ`ti pajānāti, amahaggataṃ vā cittaṃ `amahaggataṃ cittaṃ`ti pajānāti. Sauttaraṃ vā cittaṃ `sauttaraṃ cittaṃ`ti pajānāti, anuttaraṃ vā cittaṃ `anuttaraṃ cittaṃ`ti pajānāti. Samāhitaṃ vā cittaṃ `samāhitaṃ cittaṃ`ti pajānāti, asamāhitaṃ vā cittaṃ `asamāhitaṃ cittaṃ`ti pajānāti. Vimuttaṃ vā cittaṃ `vimuttaṃ cittaṃ`ti pajānāti. Avimuttaṃ vā cittaṃ `avimuttaṃ cittaṃ`ti pajānāti.

‘Again, bhikkhus, how does a bhikkhu abide contemplating mind as mind? Here, bhikkhus, a bhikkhu understands mind with lust as mind with lust. He understands mind free from lust as mind free from lust. He understands mind with hate as mind with hate. He understands mind free from hate as mind free from hate. He understands mind with delusion as mind with delusion. He understands mind free from delusion as mind free from delusion. He understands contracted mind as contracted mind. He understands distracted mind as distracted mind. He understands exalted mind as exalted mind. He understands unexalted mind as unexalted mind. He understands surpassable mind as surpassable mind. He understands unsurpassable mind as unsurpassable mind. He understands concentrated mind as concentrated mind. He understands unconcentrated mind as unconcentrated mind. He understands liberated mind as liberated mind. He understands unliberated mind as unliberated mind.

再者，諸比丘，比丘如何安住於觀心為心呢？在此，諸比丘，比丘了知有貪欲的心為有貪欲的心，了知沒有貪欲的心為沒有貪欲的心；了知有瞋恨的心為有瞋恨的心，了知沒有瞋恨的心為沒有瞋恨的心；了知有愚痴的心為有愚痴的心，了知沒有愚痴的心為沒有愚痴的心；了知收縮的心為收縮的心，了知散亂的心為散亂的心；了知廣大的心為廣大的心，了知不廣大的心為不廣大的心；了知有上的心為有上的心，了知無上的心為無上的心；了知專一的心為專一的心，了知不專一的心為不專一的心；了知解脫的心為解脫的心，了知未解脫的心為未解脫的心。

Iti ajjhataṃ vā citte cittānupassī viharati,
 bahiddhā vā citte cittānupassī viharati,
 ajjhatabahiddhā vā citte cittānupassī viharati.
 Samudayadhammānupassī vā cittasmim
 viharati, vayadhammānupassī vā cittasmim
 viharati, samudayavayadhammānupassī vā
 cittasmim viharati, 'atthi cittaṃ'ti vā panassa
 sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya
 paṭissatimattāya anissito ca viharati, na ca
 kiñci loke upādiyati. Evampi kho, bhikkhave,
 bhikkhu citte cittānupassī viharati.

Cittānupassanā niṭṭhitā.

Dhammānupassanā Nivaraṇapabbāṃ

Contemplation of Dhamma-Objects: The Five Hindrances 法隨觀念處：五蓋節

"Kathaṅca pana, bhikkhave, bhikkhu
 dhammesu dhammānupassī viharati? Idha,
 bhikkhave, bhikkhu dhammesu dhammānupassī
 viharati pañcasu nīvaraṇesu. Kathaṅca pana,
 bhikkhave, bhikkhu dhammesu dhammānupassī
 viharati pañcasu nīvaraṇesu?"

"Idha, bhikkhave, bhikkhu santaṃ vā
 ajjhataṃ kāmacchandaṃ 'atthi me ajjhataṃ
 kāmacchandaṃ'ti pajānāti, asantaṃ vā ajjhataṃ
 kāmacchandaṃ 'natthi me ajjhataṃ
 kāmacchandaṃ'ti pajānāti, yathā ca
 anuppannassa kāmacchandassa uppādo hoti
 taṅca pajānāti, yathā ca uppannassa
 kāmacchandassa pahānaṃ hoti taṅca pajānāti,
 yathā ca pahānaṃ kāmacchandassa āyatim
 anuppannassa uppādo hoti taṅca pajānāti."

"Santaṃ vā ajjhataṃ byāpādaṃ 'atthi me
 ajjhataṃ byāpādo'ti pajānāti, asantaṃ vā
 ajjhataṃ byāpādaṃ 'natthi me ajjhataṃ
 byāpādo'ti pajānāti, yathā ca anuppannassa
 byāpādassa uppādo hoti taṅca pajānāti, yathā
 ca uppannassa byāpādassa pahānaṃ hoti

'Thus he abides contemplating mind as mind internally, or he abides contemplating mind as mind externally, or he abides contemplating mind as mind both internally and externally. He abides contemplating arising phenomena in the mind, or he abides contemplating vanishing phenomena in the mind, or he abides contemplating both arising and vanishing phenomena in the mind. Or mindfulness that "there is mind" is established in him just to the extent necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating mind as mind.

如此，他安住於觀照內在的心為心、安住於觀照外在的心為心或安住於觀照內在與外在的心為心。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。或者他建立起『有心』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。諸比丘，這就是比丘安住於觀心為心的方法。

'Again, bhikkhus, how does a bhikkhu abide contemplating dhamma-objects as dhamma-objects? Here, bhikkhus, a bhikkhu abides contemplating dhamma-objects as dhamma-objects concerning the five hindrances. Bhikkhus, how does a bhikkhu abide contemplating dhamma-objects as dhamma-objects concerning the five hindrances?"

再者，諸比丘，比丘如何安住於觀法為法呢？在此，諸比丘，比丘依五蓋而安住於觀法為法。諸比丘，比丘如何依五蓋而安住於觀法為法呢？

'Here, bhikkhus, whenever sensual desire is present within him, a bhikkhu understands: "Sensual desire is present within me." Whenever sensual desire is absent from him, he understands: "Sensual desire is absent from me." He understands how the sensual desire that has not yet arisen within him comes to arise. He understands how the sensual desire that has now arisen within him is eradicated. He understands how the sensual desire that has now been eradicated will in future no longer arise within him.

在此，諸比丘，內心有欲欲時，比丘了知：『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。

'Whenever ill-will is present within him, he understands: "Ill-will is present within me." Whenever ill-will is absent from him, he understands: "Ill-will is absent from me." He understands how the ill-will that has not yet arisen within him comes to arise. He understands how the ill-will that has now arisen within him is eradicated. He understands how the ill-will that has now been eradicated will in future no longer arise within him.

tañca pajānāti, yathā ca pahīnassa byāpādassa āyatim anuppādo hoti tañca pajānāti.

“Santam vā ajjhataṃ thinamiddham ‘atthi me ajjhataṃ thinamiddhan’ti pajānāti, asantam vā ajjhataṃ thinamiddham ‘natthi me ajjhataṃ thinamiddhan’ti pajānāti, yathā ca anuppannassa thinamiddhassa uppādo hoti tañca pajānāti, yathā ca uppannassa thinamiddhassa pahānam hoti tañca pajānāti, yathā ca pahīnassa thinamiddhassa āyatim anuppādo hoti tañca pajānāti.

“Santam vā ajjhataṃ uddhaccakukkuccam ‘atthi me ajjhataṃ uddhaccakukkuccan’ti pajānāti, asantam vā ajjhataṃ uddhaccakukkuccam ‘natthi me ajjhataṃ uddhaccakukkuccan’ti pajānāti, yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti tañca pajānāti, yathā ca uppannassa uddhaccakukkuccassa pahānam hoti tañca pajānāti, yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti tañca pajānāti.

“Santam vā ajjhataṃ vicikiccham ‘atthi me ajjhataṃ vicikicchā’ti pajānāti, asantam vā ajjhataṃ vicikiccham ‘natthi me ajjhataṃ vicikicchā’ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti tañca pajānāti, yathā ca uppannāya vicikicchāya pahānam hoti tañca pajānāti, yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti tañca pajānāti.

“Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī

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。

“Whenever sloth and torpor of mind are present within him, he understands: “Sloth and torpor of mind are present within me.” Whenever sloth and torpor of mind are absent from him, he understands: “Sloth and torpor of mind are absent from me.” He understands how the sloth and torpor of mind that have not yet arisen within him come to arise. He understands how the sloth and torpor of mind that have now arisen within him are eradicated. He understands how the sloth and torpor of mind that have now been eradicated will in future no longer arise within him.

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。

“Whenever restlessness and remorse is present within him, he understands: “Restlessness and remorse are present within me.” Whenever restlessness and remorse are absent from him, he understands: “Restlessness and remorse are absent from me.” He understands how the restlessness and remorse that have not yet arisen within him come to arise. He understands how the restlessness and remorse that have now arisen within him are eradicated. He understands how the restlessness and remorse that have now been eradicated will in future no longer arise within him.

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。

“Whenever doubt is present within him, he understands: “Doubt is present within me.” Whenever doubt is absent from him, he understands: “Doubt is absent from me.” He understands how the doubt that has not yet arisen within him comes to arise. He understands how the doubt that has now arisen within him is eradicated. He understands how the doubt that has now been eradicated will in future no longer arise within him.

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。

“Thus he abides contemplating dhamma-objects as dhamma-objects internally, or he abides contemplating dhamma-objects as dhamma-objects externally, or he abides contemplating dhamma-objects as dhamma-objects both internally and externally. He abides

viharati samudayadhammānupassī vā
dhammesu viharati, vayadhammānupassī vā
dhammesu viharati, samudayavaya-
dhammānupassī vā dhammesu viharati 'atthi
dhammā'ti vā panassa sati paccupaṭṭhitā hoti
yāvadeva ñāṇamattāya paṭissatimattāya
anissito ca viharati, na ca kiñci loke upādiyati.
Evampi kho, bhikkhave, bhikkhu dhammesu
dhammānupassī viharati pañcasu nīvaraṇesu.

Nīvaraṇapabbam̐ niṭṭhitam̐.

Khandhapabbam̐ *The Five Clinging Aggregates* 五取蘊節

"Puna caparam̐, bhikkhave, bhikkhu
dhammesu dhammānupassī viharati pañcasu
upādānakkhandhesu. Kathañca pana, bhikkhave,
bhikkhu dhammesu dhammānupassī viharati
pañcasu upādānakkhandhesu?"

"Idha, bhikkhave, bhikkhu – 'iti rūpam̐, iti
rūpassa samudayo, iti rūpassa atthaṅgamo; iti
vedanā, iti vedanāya samudayo, iti vedanāya
atthaṅgamo; iti saññā, iti saññāya samudayo,
iti saññāya atthaṅgamo; iti saṅkhārā, iti
saṅkhārānam̐ samudayo, iti saṅkhārānam̐
atthaṅgamo, iti viññāṇam̐, iti viññāṇassa
samudayo, iti viññāṇassa atthaṅgamo'ti.

Iti ajjhataṁ vā dhammesu
dhammānupassī viharati, bahiddhā vā
dhammesu dhammānupassī viharati, ajjhata-
bahiddhā vā dhammesu dhammānupassī
viharati. Samudayadhammānupassī vā
dhammesu viharati, vayadhammānupassī vā
dhammesu viharati, samudayavaya-
dhammānupassī vā dhammesu viharati. 'Atthi
dhammā'ti vā panassa sati paccupaṭṭhitā hoti
yāvadeva ñāṇamattāya paṭissatimattāya,
anissito ca viharati, na ca kiñci loke upādiyati.
Evampi kho, bhikkhave, bhikkhu dhammesu

contemplating arising phenomena in the dhamma-objects,
or he abides contemplating vanishing phenomena in the
dhamma-objects, or he abides contemplating both arising
and vanishing phenomena in the dhamma-objects. Or
mindfulness that "there are dhamma-objects" is
established in him just to the extent merely necessary for
knowledge and mindfulness. And he abides independent,
not clinging to anything in the world. Bhikkhus, this is how
a bhikkhu abides contemplating dhamma-objects as
dhamma-objects concerning the five hindrances.

如此，他安住於觀照內在的法為法、安住於觀
照外在的法為法或安住於觀照內在與外在的法為
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。或者
他建立起『有法』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。諸比丘，
這就是比丘依五蓋而安住於觀法為法的方法。

'Again, bhikkhus, a bhikkhu abides contemplating
dhamma-objects as dhamma-objects concerning the five
aggregates of clinging. Bhikkhus, how does a bhikkhu
abide contemplating dhamma-objects as dhamma-objects
concerning the five aggregates of clinging?

再者，諸比丘，比丘依五取蘊安住於觀法為法。
諸比丘，比丘如何依五取蘊安住於觀法為法呢？

'Here, bhikkhus, a bhikkhu understands: "Such is
materiality, such is its origin, such is its destruction; such
is feeling, such is its origin, such is its destruction; such
is perception, such is its origin, such is its destruction;
such are formations, such is their origin, such is their
destruction; such is consciousness, such is its origin, such
is its destruction."

在此，諸比丘，比丘了知：『這是色，這是色
的生起，這是色的壞滅；這是受，這是受的生起，
這是受的壞滅；這是想，這是想的生起，這是想的
壞滅；這是行，這是行的生起，這是行的壞滅；這
是識，這是識的生起，這是識的壞滅。』

'Thus he abides contemplating dhamma-objects as
dhamma-objects internally, or he abides contemplating
dhamma-objects as dhamma-objects externally, or he
abides contemplating dhamma-objects as dhamma-
objects both internally and externally. He abides
contemplating arising phenomena in the dhamma-
objects, or he abides contemplating vanishing
phenomena in the dhamma-objects, or he abides
contemplating both arising and vanishing phenomena in
the dhamma-objects. Or mindfulness that "there are
dhamma-objects" is established in him just to the extent
necessary for knowledge and mindfulness. And he abides
independent, not clinging to anything in the world.
Bhikkhus, this is how a bhikkhu abides contemplating
dhamma-objects as dhamma-objects concerning the five
aggregates of clinging.

dhammānupassī viharati pañcasu
upādānakkhandhesu.

Khandhapabbam̐ niṭṭhitam̐.

Āyatanapabbam̐ Sense-Bases 十二處節

“Puna caparam̐, bhikkhave, bhikkhu
dhammesu dhammānupassī viharati chasu
ajjhattikabāhiresu āyatanesu. Kathañca pana,
bhikkhave, bhikkhu dhammesu dhammānupassī
viharati chasu ajjhattikabāhiresu āyatanesu?”

“Idha, bhikkhave, bhikkhu cakkhuñca
pajānāti, rūpe ca pajānāti, yañca tadubhayam̐
paṭicca uppajjati saṃyojanam̐ tañca pajānāti,
yathā ca anuppannassa saṃyojanassa uppādo
hoti tañca pajānāti, yathā ca uppannassa
saṃyojanassa pahānam̐ hoti tañca pajānāti,
yathā ca pahīnassa saṃyojanassa āyatim̐
anuppādo hoti tañca pajānāti.

“Sotañca pajānāti, sadde ca pajānāti, yañca
tadubhayam̐ paṭicca uppajjati saṃyojanam̐
tañca pajānāti, yathā ca anuppannassa
saṃyojanassa uppādo hoti tañca pajānāti,
yathā ca uppannassa saṃyojanassa pahānam̐
hoti tañca pajānāti, yathā ca pahīnassa
saṃyojanassa āyatim̐ anuppādo hoti tañca
pajānāti.

“Ghānañca pajānāti, gandhe ca pajānāti,
yañca tadubhayam̐ paṭicca uppajjati
saṃyojanam̐ tañca pajānāti, yathā ca
anuppannassa saṃyojanassa uppādo hoti
tañca pajānāti, yathā ca uppannassa
saṃyojanassa pahānam̐ hoti tañca pajānāti,
yathā ca pahīnassa saṃyojanassa āyatim̐
anuppādo hoti tañca pajānāti.

如此，他安住於觀照內在的法為法、安住於觀照外在的法為法或安住於觀照內在與外在的法為法。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。或者他建立起『有法』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。諸比丘，這就是比丘依五取蘊而安住於觀法為法的方法。

“Again, bhikkhus, a bhikkhu abides contemplating dhamma-objects as dhamma-objects concerning the six internal and the six external sense-bases. Bhikkhus, how does a bhikkhu abide contemplating dhamma-objects as dhamma-objects concerning the six internal and the six external sense-bases?”

再者，諸比丘，比丘依六內處與六外處而安住於觀法為法。諸比丘，比丘如何依六內處與六外處而安住於觀法為法呢？

“Here, bhikkhus, a bhikkhu understands the eye, the visible objects, and the fetter that arises dependent on these two. He understands how the fetter that has not yet arisen comes to arise. He understands how the fetter that has now arisen is eradicated. He understands how the fetter that has now been eradicated will in future no longer arise.

在此，諸比丘，比丘了知眼根，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。

“He understands the ear, the sounds, and the fetter that arises dependent on these two. He understands how the fetter that has not yet arisen comes to arise. He understands how the fetter that has now arisen is eradicated. He understands how the fetter that has now been eradicated will in future no longer arise.

他了知耳根，了知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 understands the nose and the odours and the fetter that arises dependent on these two. He understands how the fetter that has not yet arisen comes to arise. He understands how the fetter that has now arisen is eradicated. He understands how the fetter that has now been eradicated will in future no longer arise.

他了知鼻根，了知香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。

“Jivhañca pajānāti, rase ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

“Kāyañca pajānāti, phoṭṭhabbe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

“Manañca pajānāti, dhamme ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

“Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata-bahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavaya-dhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattika-bāhiresu āyatanesu.

Āyatanapabbam niṭṭhitam.

‘He understands the tongue and the flavours and the fetter that arises dependent on these two. He understands how the fetter that has not yet arisen comes to arise. He understands how the fetter that has now arisen is eradicated. He understands how the fetter that has now been eradicated will in future no longer arise.

他了知舌根，了知味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 understands the body and the tangibles and the fetter that arises dependent on these two. He understands how the fetter that has not yet arisen comes to arise. He understands how the fetter that has now arisen is eradicated. He understands how the fetter that has now been eradicated will in future no longer arise.

他了知身根，了知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 understands the mind and the dhamma-objects and the fetter that arises dependent on these two. He understands how the fetter that has not yet arisen comes to arise. He understands how the fetter that has now arisen is eradicated. He understands how the fetter that has now been eradicated will in future no longer arise.

他了知意根，了知法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。

‘Thus he abides contemplating dhamma-objects as dhamma-objects internally, or he abides contemplating dhamma-objects as dhamma-objects externally, or he abides contemplating dhamma-objects as dhamma-objects both internally and externally. He abides contemplating arising phenomena in the dhamma-objects, or he abides contemplating vanishing phenomena in the dhamma-objects, or he abides contemplating both arising and vanishing phenomena in the dhamma-objects. Or mindfulness that “there are dhamma-objects” is established in him just to the extent necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating dhamma-objects as dhamma-objects concerning the six internal and the six external sense-bases.

如此，他安住於觀照內在的法為法、安住於觀照外在的法為法或安住於觀照內在與外在的法為法。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。或者他建立起『有法』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。諸比丘，這就是比丘依六內處與六外處而安住於觀法為法的方法。

Bojjhaṅgapabbam̃ *The Seven Factors of Enlightenment* 七覺支節

“Puna caparam̃, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu?”

“Idha, bhikkhave, bhikkhu santam̃ vā ajjhataṃ satisambojjhaṅgam̃ `atthi me ajjhataṃ satisambojjhaṅgo`ti pajānāti, asantam̃ vā ajjhataṃ satisambojjhaṅgam̃ `natthi me ajjhataṃ satisambojjhaṅgo`ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Santam̃ vā ajjhataṃ dhammavicaya-sambojjhaṅgam̃ `atthi me ajjhataṃ dhammavicayasambojjhaṅgo`ti pajānāti, asantam̃ vā ajjhataṃ dhammavicayasambojjhaṅgam̃ `natthi me ajjhataṃ dhammavicayasambojjhaṅgo`ti pajānāti, yathā ca anuppannassa dhammavicayasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa dhammavicaya-sambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Santam̃ vā ajjhataṃ vīriyasambojjhaṅgam̃ `atthi me ajjhataṃ vīriyasambojjhaṅgo`ti pajānāti, asantam̃ vā ajjhataṃ vīriyasambojjhaṅgam̃ `natthi me ajjhataṃ vīriyasambojjhaṅgo`ti pajānāti, yathā ca anuppannassa vīriyasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa vīriyasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Again, bhikkhus, a bhikkhu abides contemplating dhamma-objects as dhamma-objects concerning the seven factors of enlightenment. Bhikkhus, how does a bhikkhu abide contemplating dhamma-objects as dhamma-objects concerning the seven factors of enlightenment?”

再者，諸比丘，比丘依七覺支安住於觀法為法。諸比丘，比丘如何依七覺支安住於觀法為法呢？

“Here, bhikkhus, when the enlightenment factor of mindfulness is present within him, a bhikkhu understands: “The enlightenment factor of mindfulness is present within me.” When the enlightenment factor of mindfulness is absent from him, he understands: “The enlightenment factor of mindfulness is absent from me.” He understands how the enlightenment factor of mindfulness that has not yet arisen within him comes to arise. He understands how the enlightenment factor of mindfulness that has now arisen is developed and perfected.

在此，諸比丘，念覺支存在比丘內心時，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。』他了知未生起的念覺支如何生起，他了知已生起的念覺支如何被培育及圓滿。

“When the enlightenment factor of investigation-of-dhamma is present within him, he understands: “The enlightenment factor of investigation-of-dhamma is present within me.” When the enlightenment factor of investigation-of-dhamma is absent from him, he understands: “The enlightenment factor of investigation-of-dhamma is absent from me.” He understands how the enlightenment factor of investigation-of-dhamma that has not yet arisen within him comes to arise. He understands how the enlightenment factor of investigation-of-dhamma that has now arisen is developed and perfected.

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。』他了知未生起的擇法覺支如何生起，他了知已生起的擇法覺支如何被培育及圓滿。

“When the enlightenment factor of effort is present within him, he understands: “The enlightenment factor of effort is present within me.” When the enlightenment factor of effort is absent from him, he understands: “The enlightenment factor of effort is absent from me.” He understands how the enlightenment factor of effort that has not yet arisen within him comes to arise. He understands how the enlightenment factor of effort that has now arisen is developed and perfected.

精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。』他了知未生起的精進覺支如何生起，他了知已生起的精進覺支如何被培育及圓滿。

“Santam vā ajjhataṃ pītisambojjhaṅgam
 `atthi me ajjhataṃ pītisambojjhaṅgo`ti pajānāti,
 asantaṃ vā ajjhataṃ pītisambojjhaṅgam `natthi
 me ajjhataṃ pītisambojjhaṅgo`ti pajānāti,
 yathā ca anuppanassa pītisambojjhaṅgassa
 uppādo hoti tañca pajānāti, yathā ca
 uppanassa pītisambojjhaṅgassa bhāvanāya
 pāripūrī hoti tañca pajānāti.

“Santam vā ajjhataṃ passaddhi-
 sambojjhaṅgam `atthi me ajjhataṃ passaddhi-
 sambojjhaṅgo`ti pajānāti, asantaṃ vā ajjhataṃ
 passaddhisambojjhaṅgam `natthi me ajjhataṃ
 passaddhisambojjhaṅgo`ti pajānāti, yathā ca
 anuppanassa passaddhisambojjhaṅgassa
 uppādo hoti tañca pajānāti, yathā ca
 uppanassa passaddhisambojjhaṅgassa
 bhāvanāya pāripūrī hoti tañca pajānāti.

“Santam vā ajjhataṃ samādhi-
 sambojjhaṅgam `atthi me ajjhataṃ samādhi-
 sambojjhaṅgo`ti pajānāti, asantaṃ vā ajjhataṃ
 samādhisambojjhaṅgam `natthi me ajjhataṃ
 samādhisambojjhaṅgo`ti pajānāti, yathā ca
 anuppanassa samādhisambojjhaṅgassa
 uppādo hoti tañca pajānāti, yathā ca
 uppanassa samādhisambojjhaṅgassa
 bhāvanāya pāripūrī hoti tañca pajānāti.

“Santam vā ajjhataṃ upekkhā-
 sambojjhaṅgam `atthi me ajjhataṃ upekkhā-
 sambojjhaṅgo`ti pajānāti, asantaṃ vā ajjhataṃ
 upekkhāsambojjhaṅgam `natthi me ajjhataṃ
 upekkhāsambojjhaṅgo`ti pajānāti, yathā ca
 anuppanassa upekkhāsambojjhaṅgassa
 uppādo hoti tañca pajānāti, yathā ca
 uppanassa upekkhāsambojjhaṅgassa
 bhāvanāya pāripūrī hoti tañca pajānāti.

“When the enlightenment factor of joy is present within him, he understands: “The enlightenment factor of joy is present within me.” When the enlightenment factor of joy is absent from him, he understands: “The enlightenment factor of joy is absent from me.” He understands how the enlightenment factor of joy that has not yet arisen within him comes to arise. He understands how the enlightenment factor of joy that has now arisen is developed and perfected.

喜覺支存在他內心時，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。』他了知未生起的喜覺支如何生起，他了知已生起的喜覺支如何被培育及圓滿。

“When the enlightenment factor of tranquillity is present within him, he understands: “The enlightenment factor of tranquillity is present within me.” When the enlightenment factor of tranquillity is absent from him, he understands: “The enlightenment factor of tranquillity is absent from me.” He understands how the enlightenment factor of tranquillity that has not yet arisen within him comes to arise. He understands how the enlightenment factor of tranquillity that has now arisen is developed and perfected.

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。』他了知未生起的輕安覺支如何生起，他了知已生起的輕安覺支如何被培育及圓滿。

“When the enlightenment factor of concentration is present within him, he understands: “The enlightenment factor of concentration is present within me.” When the enlightenment factor of concentration is absent from him, he understands: “The enlightenment factor of concentration is absent from me.” He understands how the enlightenment factor of concentration that has not yet arisen within him comes to arise. He understands how the enlightenment factor of concentration that has now arisen is developed and perfected.

定覺支存在他內心時，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。』他了知未生起的定覺支如何生起，他了知已生起的定覺支如何被培育及圓滿。

“When the enlightenment factor of equanimity is present within him, he understands: “The enlightenment factor of equanimity is present within me.” When the enlightenment factor of equanimity is absent from him, he understands: “The enlightenment factor of equanimity is absent from me.” He understands how the enlightenment factor of equanimity that has not yet arisen within him comes to arise. He understands how the enlightenment factor of equanimity that has now arisen is developed and perfected.

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。』他了知未生起的捨覺支如何生起，他了知已生起的捨覺支如何被培育及圓滿。

"Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata-bahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavaya-dhammānupassī vā dhammesu viharati. 'Atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

Bojjhaṅgapabbaṃ niṭṭhitam.

(Chant until here for day 2)

'Thus he abides contemplating dhamma-objects as dhamma-objects internally, or he abides contemplating dhamma-objects as dhamma-objects externally, or he abides contemplating dhamma-objects as dhamma-objects both internally and externally. He abides contemplating arising phenomena in the dhamma-objects, or he abides contemplating vanishing phenomena in the dhamma-objects, or he abides contemplating both arising and vanishing phenomena in the dhamma-objects. Or mindfulness that "there are dhamma-objects" is established in him just to the extent necessary for knowledge and mindfulness. And he abides independent, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating dhamma-objects as dhamma-objects concerning the seven factors of enlightenment.

如此，他安住於觀照內在的法為法、安住於觀照外在的法為法或安住於觀照內在與外在的法為法。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。或者他建立起『有法』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。諸比丘，這就是比丘依七覺支而安住於觀法為法的方法。

(第二天誦至此)

Saccapabbaṃ The Four Noble Truths 四聖諦節

"Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu. Kathaṃca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu?

"Idha, bhikkhave, bhikkhu 'idaṃ dukkhaṃ'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhasamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti.

Paṭhamabhāṇavāro niṭṭhito.

'Again, bhikkhus, a bhikkhu abides contemplating dhamma-objects as dhamma-objects concerning the Four Noble Truths. Bhikkhus, how does a bhikkhu abide contemplating dhamma-objects as dhamma-objects concerning the Four Noble Truths?

再者，諸比丘，比丘依四聖諦而安住於觀法為法。諸比丘，比丘如何依四聖諦而安住於觀法為法呢？

'Here, bhikkhus, a bhikkhu understands as it really is: "This is suffering." He understands as it really is: "This is the origin of suffering." He understands as it really is: "This is the cessation of suffering." He understands as it really is: "This is the way of practice leading to the cessation of suffering."

在此，諸比丘，比丘如實地了知：『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：『這是導致苦滅的修行。』

Dukkhasaccaniddeso The Noble Truth of Suffering 苦諦義釋

"Katamaṃca, bhikkhave, dukkhaṃ ariyasaccaṃ? Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkha-domanassupāyāsāpi dukkhā, appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho, yampiccharaṃ na labhati tampi

'Now, bhikkhus, what is the Noble Truth of suffering? Birth is suffering, ageing is suffering, death is suffering, sorrow, lamentation, pain, grief and despair are suffering. Association with the disliked is suffering. Separation from the liked is suffering. Not getting what one wants is suffering. In short, the five aggregates of clinging are suffering.

dukkhaṃ, saṅkhittena pañcupādānakkhandhā dukkhā.

“Katamā ca, bhikkhave, jāti? Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho, ayaṃ vuccati, bhikkhave, jāti.

“Katamā ca, bhikkhave, jarā? Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko, ayaṃ vuccati, bhikkhave, jarā.

“Katamañca, bhikkhave, maraṇaṃ? Yaṃ tesāṃ tesāṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriya khandhānaṃ bhedo kaḷavarassa nikkhepo jīvitindriyassupacchedo, idaṃ vuccati, bhikkhave, maraṇaṃ.

“Katamo ca, bhikkhave, soko? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko, ayaṃ vuccati, bhikkhave, soko.

“Katamo ca, bhikkhave, paridevo? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ, ayaṃ vuccati, bhikkhave paridevo.

“Katamañca, bhikkhave, dukkhaṃ? Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāyasamphassaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati, bhikkhave, dukkhaṃ.

諸比丘，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, bhikkhus, what is birth? In whatever beings, of whatever group of beings, there is birth, coming-to-be, entry, coming forth, the appearance of the aggregates, the acquisition of the sense-bases. Bhikkhus, that is called birth.

諸比丘，什麼是生呢？無論是任何有情群體的任何有情，都有生、產生、投生、誕生、諸蘊的顯現、諸處的獲得，諸比丘，那稱為生。

“And, bhikkhus, what is ageing? In whatever beings, of whatever group of beings, there is ageing, decrepitude, broken teeth, gray hair, wrinkled skin, shrinking with age, decay of the sense-faculties, Bhikkhus, that is called ageing.

諸比丘，什麼是老呢？無論是任何有情群體的任何有情，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，諸比丘，那稱為老。

“And, bhikkhus, what is death? In whatever beings, of whatever group of beings, there is a passing-away, a removal, a cutting-off, a destruction, a death, a dying, an ending, a cutting-off of the aggregates, a discarding of the body, Bhikkhus, that is called death.

諸比丘，什麼是死呢？無論是任何有情群體的任何有情，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，諸比丘，那稱為死。

“And, bhikkhus, what is sorrow? Whenever, by any kind of misfortune, anyone is affected by something of a painful nature, sorrow, mourning, distress, inward grief and inward woe, Bhikkhus, that is called sorrow.

諸比丘，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，諸比丘，那稱為愁。

“And, bhikkhus, what is lamentation? Whenever, by any kind of misfortune, anyone is affected by something of a painful nature and there is crying out, lamenting, making much noise for dislike, and making great lamentation, Bhikkhus, that is called lamentation.

諸比丘，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、大聲悲歎、高聲哀呼，諸比丘，那稱為悲。

“And, bhikkhus, what is pain? Whatever bodily painful feeling, bodily unpleasant feeling, painful or unpleasant feeling results from bodily contact, Bhikkhus, that is called pain.

諸比丘，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，諸比丘，那稱為苦。

“Katamañca, bhikkhave, domanassam?
Yam kho, bhikkhave, cetasikam dukkham
cetasikam asatam manosamphassajam
dukkham asatam vedayitam, idam vuccati,
bhikkhave, domanassam.

“Katamo ca, bhikkhave, upāyāso? Yo kho,
bhikkhave, aññataraññatarena byasanena
samannāgatassa aññataraññatarena
dukkhadhammena phutthassa āyāso upāyāso
āyāsittam upāyāsittam, ayam vuccati,
bhikkhave, upāyāso.

“Katamo ca, bhikkhave, appiyehi
sampayogo dukkho? Idha yassa te honti
aniṭṭhā akantā amanāpā rūpā saddā gandhā
rasā phoṭṭhabbā dhammā, ye vā panassa te
honti anattakāmā ahitakāmā aphāsukakāmā
ayogakkhemakāmā, yā tehi saddhim saṅgati
samāgamo samodhānam missibhāvo, ayam
vuccati, bhikkhave, appiyehi sampayogo
dukkho.

“Katamo ca, bhikkhave, piyehi vippayogo
dukkho? Idha yassa te honti iṭṭhā kantā
manāpā rūpā saddā gandhā rasā phoṭṭhabbā
dhammā, ye vā panassa te honti atthakāmā
hitakāmā phāsukakāmā yogakkhemakāmā
mātā vā pitā vā bhātā vā bhaginī vā mittā vā
amaccā vā ñātisālohitā vā, yā tehi saddhim
asaṅgati asamāgamo asamodhānam
amissibhāvo, ayam vuccati, bhikkhave, piyehi
vippayogo dukkho.

“Katamañca, bhikkhave, yampiccharā na
labhati tampi dukkham? Jātidhammānam,
bhikkhave, sattānam evam icchā uppajjati –
‘aho vata mayam na jātidhammā assāma, na
ca vata no jāti āgaccheyyā’ti. Na kho panetaṃ
icchāya pattabbarā, idampi yampiccharā na
labhati tampi dukkham.

‘And, bhikkhus, what is grief? Whatever mental
painful feeling, mental unpleasant feeling, painful or
unpleasant sensation results from mental contact.
Bhikkhus, that is called grief.

諸比丘，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，諸比丘，那稱為憂。

‘And, bhikkhus, what is despair? Whenever, by any
kind of misfortune, anyone is affected by something of a
painful nature, despair, great despair, and affliction with
despair, with great despair. Bhikkhus, that is called
despair.

諸比丘，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
丘，那稱為惱。

‘And, bhikkhus, what is association with the
disliked? Here, whoever has unwanted, disliked,
unpleasant visible objects, sounds, odours, flavours,
tangibles or dhamma-objects, or whoever encounters ill-
wishers, wishers of harm, of discomfort, of insecurity,
with whom they have concourse, intercourse, connection,
and union, bhikkhus, that is called association with the
disliked.

諸比丘，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，或者任何人遭遇到希望（他）
不幸、希望（他）不利、希望（他）不舒服、希望
（他）不平安的人，與這些人會合、交往、聯絡、
結合，諸比丘，那稱為怨憎會苦。

‘And, bhikkhus, what is separation from the liked?
Here, whoever has what is wanted, liked, pleasant visible
objects, sounds, odours, flavours, tangibles or dhamma-
objects, or whoever encounters well-wishers, wishers of
good, of comfort, of security, mother or father or brother
or sister or younger kinsmen or friends or colleagues or
blood-relations, and then is deprived of such concourse,
intercourse, connection, or union, bhikkhus, that is called
separation from the liked.

諸比丘，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，或者任何人遇到希望（他）幸福、
希望（他）得利、希望（他）舒服、希望（他）平
安的人、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，諸比丘，那稱為愛別離苦。

‘And, bhikkhus, what is not getting what one wants?
Bhikkhus, in beings subject to birth this wish arises: “Oh
that we were not subject to birth, that we might not come
to birth!” But this cannot be gained by wishing. That is
not getting what one wants.

諸比丘，什麼是求不得苦呢？諸比丘，會遭受
生的眾生內心生起這樣的願望：『希望我們不要遭
受生，希望我們不要投生！』然而此事無法藉著願
望而達成，這就是求不得苦。

“Jarādhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati – ‘aho vata mayaṃ na jarādhammā assāma, na ca vata no jarā āgaccheyyā’ti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ.

“Byādhidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati ‘aho vata mayaṃ na byādhidhammā assāma, na ca vata no byādhi āgaccheyyā’ti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ.

“Maraṇadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati ‘aho vata mayaṃ na maraṇadhammā assāma, na ca vata no maraṇaṃ āgaccheyyā’ti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ.

Sokaparidevadukkhadomanassupāyāsadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati ‘aho vata mayaṃ na sokaparidevadukkhadomanassupāyāsadhammā assāma, na ca vata no sokaparidevadukkhadomanassupāyāsadhammā āgaccheyyū’ti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ.

“Katame ca, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā? Seyyathidaṃ: rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Ime vuccanti, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā.

Idaṃ vuccati, bhikkhave, dukkhaṃ ariyasaccaṃ.

‘Bhikkhus, in beings subject to ageing this wish arises: “Oh that we were not subject to ageing, that we might not come to ageing!” But this cannot be gained by wishing. That is not getting what one wants.

諸比丘，會遭受老的眾生內心生起這樣的願望：『希望我們不要遭受老，希望我們不要變老！』然而此事無法藉著願望而達成，這就是求不得苦。

‘Bhikkhus, in beings subject to disease this wish arises: “Oh that we were not subject to disease, that we might not come to disease!” But this cannot be gained by wishing. That is not getting what one wants.

諸比丘，會遭受病的眾生內心生起這樣的願望：『希望我們不要遭受病，希望我們不要生病！』然而此事無法藉著願望而達成，這就是求不得苦。

‘Bhikkhus, in beings subject to death this wish arises: “Oh that we were not subject to death, that we might not come to death!” But this cannot be gained by wishing. That is not getting what one wants.

諸比丘，會遭受死的眾生內心生起這樣的願望：『希望我們不要遭受死，希望我們不要死亡！』然而此事無法藉著願望而達成，這就是求不得苦。

‘Bhikkhus, in beings subject to sorrow, lamentation, pain, grief and despair, this wish arises: “Oh that we were not subject to sorrow, lamentation, pain, grief and despair, that we might not come to sorrow, lamentation, pain, grief and despair!” But this cannot be gained by wishing. That is not getting what one wants.

諸比丘，會遭受愁、悲、苦、憂、惱的眾生內心生起這樣的願望：『希望我們不要遭受愁、悲、苦、憂、惱，希望我們沒有愁、悲、苦、憂、惱！』然而此事無法藉著願望而達成，這就是求不得苦。

‘And, bhikkhus, what are the five clinging aggregates that are, in short, suffering? They are as follows: the aggregate of clinging that is materiality, the aggregate of clinging that is feeling, the aggregate of clinging that is perception, the aggregate of clinging that is the mental formations, the aggregate of clinging that is consciousness. These are, in short, the five aggregates of clinging that are suffering.

諸比丘，『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。

‘And, bhikkhus, that is called the Noble Truth of Suffering.

諸比丘，這稱為苦聖諦。

Samudayasaccaniddeso *The Noble Truth of the Origin of Suffering* 集諦義釋

“Katamañca, bhikkhave, dukkha-samudayaṃ ariyasaccaṃ? Yāyaṃ taṇhā ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṃ – kāmataṇhā bhavataṇhā vibhavataṇhā.

“Sā kho panesā, bhikkhave, taṇhā kattha uppajjamānā uppajjati, kattha nivisaṃmānā nivisati? Yaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

“Kiñca loke piyarūpaṃ sātārūpaṃ? Cakkhu loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Sotaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Ghānaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Jivhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Kāyo loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Mano loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

“Rūpā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Saddā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Gandhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Rasā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Phoṭṭhabbā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Dhammā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

‘And, bhikkhus, what is the Noble Truth of the Origin of Suffering? It is that craving which gives rise to birth, bound up with pleasure and lust, finding new delight now here, now there: that is to say sensual craving, craving for existence, and craving for non-existence.

諸比丘，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。

‘And, bhikkhus, where does this craving arise and establish itself? Wherever in the world there is anything agreeable and pleasant, there this craving arises and establishes itself.

諸比丘，愛欲在哪裡生起，在哪裡建立呢？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 in the world is agreeable and pleasant? The eye in the world is agreeable and pleasant, and there this craving arises and establishes itself. The ear in the world is agreeable and pleasant, and there this craving arises and establishes itself. The nose in the world is agreeable and pleasant, and there this craving arises and establishes itself. The tongue in the world is agreeable and pleasant, and there this craving arises and establishes itself. The body in the world is agreeable and pleasant, and there this craving arises and establishes itself. The mind in the world is agreeable and pleasant, and there this craving arises and establishes itself.

在世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。

‘Visible objects in the world are agreeable and pleasant, and there this craving arises and establishes itself. Sounds in the world are agreeable and pleasant, and there this craving arises and establishes itself. Odours in the world are agreeable and pleasant, and there this craving arises and establishes itself. Flavours in the world are agreeable and pleasant, and there this craving arises and establishes itself. Tangibles in the world are agreeable and pleasant, and there this craving arises and establishes itself. Dhamma-objects in the world are agreeable and pleasant, and there this craving arises and establishes itself.

在世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。

“Cakkhuviññāṇaṃ loke piyarūpaṃ
 sātārūpaṃ, etthesā taṇhā uppajjamānā
 uppajjati, ettha nivisaṃānā nivisati.
 Sotaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ,
 etthesā taṇhā uppajjamānā uppajjati, ettha
 nivisaṃānā nivisati. Ghānaviññāṇaṃ loke
 piyarūpaṃ sātārūpaṃ, etthesā taṇhā
 uppajjamānā uppajjati, ettha nivisaṃānā
 nivisati. Jivhāviññāṇaṃ loke piyarūpaṃ
 sātārūpaṃ, etthesā taṇhā uppajjamānā
 uppajjati, ettha nivisaṃānā nivisati.
 Kāyaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ,
 etthesā taṇhā uppajjamānā uppajjati, ettha
 nivisaṃānā nivisati. Manoviññāṇaṃ loke piya-
 rūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā
 uppajjati, ettha nivisaṃānā nivisati.

“Cakkhusamphasso loke piyarūpaṃ
 sātārūpaṃ, etthesā taṇhā uppajjamānā
 uppajjati, ettha nivisaṃānā nivisati.
 Sotasamphasso loke piyarūpaṃ sātārūpaṃ,
 etthesā taṇhā uppajjamānā uppajjati, ettha
 nivisaṃānā nivisati. Ghānasamphasso loke
 piyarūpaṃ sātārūpaṃ, etthesā taṇhā
 uppajjamānā uppajjati, ettha nivisaṃānā
 nivisati. Jivhāsamphasso loke piyarūpaṃ
 sātārūpaṃ, etthesā taṇhā uppajjamānā
 uppajjati, ettha nivisaṃānā nivisati.
 Kāyasamphasso loke piyarūpaṃ sātārūpaṃ,
 etthesā taṇhā uppajjamānā uppajjati, ettha
 nivisaṃānā nivisati. Manosamphasso loke piya-
 rūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā
 uppajjati, ettha nivisaṃānā nivisati.

“Cakkhusamphassajā vedanā loke
 piyarūpaṃ sātārūpaṃ, etthesā taṇhā
 uppajjamānā uppajjati, ettha nivisaṃānā
 nivisati. Sotasamphassajā vedanā loke
 piyarūpaṃ sātārūpaṃ, etthesā taṇhā
 uppajjamānā uppajjati, ettha nivisaṃānā
 nivisati. Ghānasamphassajā vedanā loke
 piyarūpaṃ sātārūpaṃ, etthesā taṇhā
 uppajjamānā uppajjati, ettha nivisaṃānā

‘Eye-consciousness in the world is agreeable and pleasant, and there this craving arises and establishes itself. Ear-consciousness in the world is agreeable and pleasant, and there this craving arises and establishes itself. Nose-consciousness in the world is agreeable and pleasant, and there this craving arises and establishes itself. Tongue-consciousness in the world is agreeable and pleasant, and there this craving arises and establishes itself. Body-consciousness in the world is agreeable and pleasant, and there this craving arises and establishes itself. Mind-consciousness in the world is agreeable and pleasant, and there this craving arises and establishes itself.

在世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。

‘Eye-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself. Ear-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself. Nose-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself. Tongue-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself. Body-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself. Mind-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself.

在世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。

‘Feeling born of eye-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself. Feeling born of ear-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself. Feeling born of nose-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself. Feeling born of tongue-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself. Feeling born of body-contact in the world is agreeable and pleasant, and there this craving arises and establishes itself. Feeling born of mind-contact in the world is agreeable and

nivisati. Jivhāsamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Kāyasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Gandhasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Rasasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Phoṭṭhabbasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Dhammasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Gandhasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Rasasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Phoṭṭhabbasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Dhammasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

pleasant, and there this craving arises and establishes itself.

在世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。

“The perception of visible objects in the world is agreeable and pleasant, and there this craving arises and establishes itself. The perception of sounds in the world is agreeable and pleasant, and there this craving arises and establishes itself. The perception of odours in the world is agreeable and pleasant, and there this craving arises and establishes itself. The perception of flavours in the world is agreeable and pleasant, and there this craving arises and establishes itself. The perception of tangibles in the world is agreeable and pleasant, and there this craving arises and establishes itself. The perception of dhamma-objects in the world is agreeable and pleasant, and there this craving arises and establishes itself.

在世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。

“Volition in regard to visible objects in the world is agreeable and pleasant, and there this craving arises and establishes itself. Volition in regard to sounds in the world is agreeable and pleasant, and there this craving arises and establishes itself. Volition in regard to odours in the world is agreeable and pleasant, and there this craving arises and establishes itself. Volition in regard to flavours in the world is agreeable and pleasant, and there this craving arises and establishes itself. Volition in regard to tangibles in the world is agreeable and pleasant, and there this craving arises and establishes itself. Volition in regard to dhamma-objects in the world is agreeable and pleasant, and there this craving arises and establishes itself.

在世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。

“Rūpataṇhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Saddataṇhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Gandhataṇhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Rasataṇhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Phoṭṭhabbataṇhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Dhammataṇhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

“Rūpavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Saddavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Gandhavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Rasavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Phoṭṭhabbavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Dhammavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

“Rūpavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Saddavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Gandhavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Rasavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

‘The craving for visible objects in the world is agreeable and pleasant, and there this craving arises and establishes itself. The craving for sounds in the world is agreeable and pleasant, and there this craving arises and establishes itself. The craving for odours in the world is agreeable and pleasant, and there this craving arises and establishes itself. The craving for flavours in the world is agreeable and pleasant, and there this craving arises and establishes itself. The craving for tangibles in the world is agreeable and pleasant, and there this craving arises and establishes itself. The craving for dhamma-objects in the world is agreeable and pleasant, and there this craving arises and establishes itself.

在世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。

‘Applied thought of visible objects in the world is agreeable and pleasant, and there this craving arises and establishes itself. Applied thought of sounds in the world is agreeable and pleasant, and there this craving arises and establishes itself. Applied thought of odours in the world is agreeable and pleasant, and there this craving arises and establishes itself. Applied thought of flavours in the world is agreeable and pleasant, and there this craving arises and establishes itself. Applied thought of tangibles in the world is agreeable and pleasant, and there this craving arises and establishes itself. Applied thought of dhamma-objects in the world is agreeable and pleasant, and there this craving arises and establishes itself.

在世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。

‘Sustained thought on visible objects in the world is agreeable and pleasant, and there this craving arises and establishes itself. Sustained thought on sounds in the world is agreeable and pleasant, and there this craving arises and establishes itself. Sustained thought on odours in the world is agreeable and pleasant, and there this craving arises and establishes itself. Sustained thought on flavours in the world is agreeable and pleasant, and there this craving arises and establishes itself. Sustained thought on tangibles in the world is agreeable and pleasant, and there this craving arises and establishes itself. Sustained thought on dhamma-objects in the world is agreeable and pleasant, and there this craving arises and establishes itself.

nivisati. Phoṭṭhabbavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā uppajjamānā
uppajjati, ettha nivisamānā nivisati.
Dhammavicāro loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā uppajjamānā uppajjati, ettha
nivisamānā nivisati.

Idaṃ vuccati, bhikkhave, dukkha-
samudayaṃ ariyasaccaṃ.

(Chant until here for day 3)

在世間色伺是可愛與可喜的，愛欲就在這裡生起與建立。在世間聲伺是可愛與可喜的，愛欲就在這裡生起與建立。在世間香伺是可愛與可喜的，愛欲就在這裡生起與建立。在世間味伺是可愛與可喜的，愛欲就在這裡生起與建立。在世間觸伺是可愛與可喜的，愛欲就在這裡生起與建立。在世間法伺是可愛與可喜的，愛欲就在這裡生起與建立。

‘And, bhikkhus, that is called the Noble Truth of the Origin of Suffering.

諸比丘，這稱為苦集聖諦。

(第三天誦至此)

Nirodhasaccaniddeso *The Noble Truth of the Cessation of Suffering* 滅諦義釋

“Katamañca, bhikkhave, dukkhanirodham
ariyasaccaṃ? Yo tassāyeva taṇhāya asesā-
virāganirodho cāgo paṭinissaggo mutti anālayo.

“Sā kho panesā, bhikkhave, taṇhā kattha
pahīyamānā pahiyati, kattha nirujjhamānā
nirujjhati? Yaṃ loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati.

“Kiñca loke piyarūpaṃ sātarūpaṃ?
Cakkhu loke piyarūpaṃ sātarūpaṃ, etthesā
taṇhā pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati. Sotaṃ loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā pahīyamānā
pahiyati, ettha nirujjhamānā nirujjhati.
Ghānaṃ loke piyarūpaṃ sātarūpaṃ, etthesā
taṇhā pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati. Jivhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā pahīyamānā
pahiyati, ettha nirujjhamānā nirujjhati. Kāyo
loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā
pahīyamānā pahiyati, ettha nirujjhamānā
nirujjhati. Mano loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati.

‘And, bhikkhus, what is the Noble Truth of the Cessation of Suffering? It is the complete fading-away and extinction of this craving, its forsaking and abandonment, liberation from it, detachment from it.

諸比丘，何謂苦滅聖諦？那就是此愛欲的消滅盡無餘、捨離與捨棄，從愛欲解脫、不執著。

‘But, bhikkhus, how does this craving come to be abandoned, how does its cessation come about? Wherever in the world there is anything agreeable and pleasant, there this craving comes to be abandoned, there its cessation comes about.

然而，諸比丘，如何斷除愛欲，滅盡愛欲呢？在世間有可愛與可喜之物的任何地方，就在那裡斷除愛欲、滅盡愛欲。

‘But what in the world is agreeable and pleasant? The eye in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The ear in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The nose in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The tongue in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The body in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The mind in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

在世間什麼是可愛與可喜的呢？在世間眼根是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間耳根是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間鼻根是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間舌根是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間身根是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間意根是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。

“Rūpā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Saddā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rasā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabbā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Dhammā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Cakkhaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Ghānaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Jivhāviññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Kāyaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Manoviññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Cakkhusamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotasamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Ghānasamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

‘Visible objects in the world are agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Sounds in the world are agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Odours in the world are agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Flavours in the world are agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Tangibles in the world are agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Dhamma-objects in the world are agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

在世間色塵是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間聲塵是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間香塵是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間味塵是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間觸塵是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間法塵是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。

‘Eye-consciousness in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Ear-consciousness in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Nose-consciousness in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Tongue-consciousness in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Body-consciousness in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Mind-consciousness in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

在世間眼識是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間耳識是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間鼻識是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間舌識是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間身識是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間意識是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。

‘Eye-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Ear-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Nose-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Tongue-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Body-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

nirujjhati. Jivhāsamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. Kāyasamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. Manosamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati.

“Cakkhusamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. Sotasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. Ghānasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. Jivhāsamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. Kāyasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. Manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati.

“Rūpasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. Gandhasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. Rasasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabbasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahiyati, ettha nirujjhamānā

comes about. Mind-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

在世間眼觸是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間耳觸是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間鼻觸是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間舌觸是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間身觸是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間意觸是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。

“Feeling born of eye-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Feeling born of ear-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Feeling born of nose-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Feeling born of tongue-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Feeling born of body-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Feeling born of mind-contact in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

在世間眼觸生受是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間耳觸生受是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間鼻觸生受是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間舌觸生受是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間身觸生受是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間意觸生受是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。

“The perception of visible objects in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The perception of sounds in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The perception of odours in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The perception of flavours in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The perception of tangibles in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The perception of dhamma-objects in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

nirujjhati. Dhammasaññā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā pahīyamānā
pahiyati, ettha nirujjhamānā nirujjhati.

“Rūpasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā pahīyamānā
pahiyati, ettha nirujjhamānā nirujjhati.
Saddasañcetanā loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati. Gandhasañcetanā loke
piyarūpaṃ sātarūpaṃ, etthesā taṇhā
pahīyamānā pahiyati, ettha nirujjhamānā
nirujjhati. Rasasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā pahīyamānā
pahiyati, ettha nirujjhamānā nirujjhati.
Phoṭṭhabbasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā pahīyamānā
pahiyati, ettha nirujjhamānā nirujjhati.
Dhammasañcetanā loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati.

“Rūpataṇhā loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati. Saddataṇhā loke
piyarūpaṃ sātarūpaṃ, etthesā taṇhā
pahīyamānā pahiyati, ettha nirujjhamānā
nirujjhati. Gandhataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā pahīyamānā
pahiyati, ettha nirujjhamānā nirujjhati.
Rasataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā
taṇhā pahīyamānā pahiyati, ettha
nirujjhamānā nirujjhati. Phoṭṭhabbataṇhā loke
piyarūpaṃ sātarūpaṃ, etthesā taṇhā
pahīyamānā pahiyati, ettha nirujjhamānā
nirujjhati. Dhammataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā pahīyamānā
pahiyati, ettha nirujjhamānā nirujjhati.

在世間色想是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間聲想是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間香想是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間味想是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間觸想是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間法想是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。

“Volition in regard to visible objects in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Volition in regard to sounds in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Volition in regard to odours in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Volition in regard to flavours in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Volition in regard to tangibles in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Volition in regard to dhamma-objects in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

在世間色思是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間聲思是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間香思是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間味思是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間觸思是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間法思是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。

“The craving for visible objects in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The craving for sounds in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The craving for odours in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The craving for flavours in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The craving for tangibles in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. The craving for dhamma-objects in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

在世間色愛是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間聲愛是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間香愛是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間味愛是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間觸愛是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間法愛是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。

“Rūpavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Saddavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandhavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rasavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabbavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Dhammavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Rūpavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Saddavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandhavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rasavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabbavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Dhammavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Idaṃ vuccati, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ.

‘Applied thought of visible objects in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Applied thought of sounds in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Applied thought of odours in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Applied thought of flavours in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Applied thought of tangibles in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Applied thought of dhamma-objects in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

在世間色尋是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間聲尋是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間香尋是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間味尋是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間觸尋是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間法尋是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。

‘Sustained thought on visible objects in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Sustained thought on sounds in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Sustained thought on odours in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Sustained thought on flavours in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Sustained thought on tangibles in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about. Sustained thought on dhamma-objects in the world is agreeable and pleasant, and there this craving comes to be abandoned, there its cessation comes about.

在世間色伺是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間聲伺是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間香伺是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間味伺是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間觸伺是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。在世間法伺是可愛與可喜的，就在這裡斷除愛欲、滅盡愛欲。

‘And, bhikkhus, that is called the Noble Truth of the Cessation of Suffering.

諸比丘，這稱為苦滅聖諦。

Maggasaccaniddeso *The Noble Truth of the Path* 道諦義釋

“Katamañca, bhikkhave, dukkhanirodha-gāminī paṭipadā ariyasaccaṃ? Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi.

“Katamā ca, bhikkhave, sammādiṭṭhi? Yaṃ kho, bhikkhave, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ, ayaṃ vuccati, bhikkhave, sammādiṭṭhi.

“Katamo ca, bhikkhave, sammāsaṅkappo? Nekkhammasaṅkappo abyāpādasāṅkappo avihimsāsaṅkappo, ayaṃ vuccati bhikkhave, sammāsaṅkappo.

“Katamā ca, bhikkhave, sammāvācā? Musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, ayaṃ vuccati, bhikkhave, sammāvācā.

“Katamo ca, bhikkhave, sammā-kammanto? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, ayaṃ vuccati, bhikkhave, sammākammanto.

“Katamo ca, bhikkhave, sammā-ājīvo? Idha, bhikkhave, ariyasāvako micchā-ājīvaṃ pahāya sammā-ājīvena jīvaṃ kappeti, ayaṃ vuccati, bhikkhave, sammā-ājīvo.

“Katamo ca, bhikkhave, sammāvāyāmo? Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;

‘And, bhikkhus, what is the Noble Truth of the Way of Practice Leading to the Cessation of Suffering? It is just this Noble Eightfold Path, namely: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

諸比丘，何謂導致苦滅的道聖諦？那就是（具備）八支的聖道，即正見、正思惟、正語、正業、正命、正精進、正念、正定。

‘And, bhikkhus, what is Right View? Bhikkhus, it is the knowledge of suffering, the knowledge of the origin of suffering, the knowledge of the cessation of suffering, and the knowledge of the way of practice leading to the cessation of suffering. Bhikkhus, this is called Right View.

諸比丘，什麼是正見？諸比丘，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。諸比丘，這稱為正見。

‘And, bhikkhus, what is Right Thought? The thought of renunciation, the thought of non-ill-will, the thought of harmlessness. Bhikkhus, this is called Right Thought.

諸比丘，什麼是正思惟？出離思惟、無瞋思惟、無害思惟，諸比丘，這稱為正思惟。

‘And, bhikkhus, what is Right Speech? Refraining from lying, refraining from slander, refraining from harsh speech, refraining from frivolous speech. Bhikkhus, this is called Right Speech.

諸比丘，什麼是正語？不妄語、不兩舌、不惡口、不綺語，諸比丘，這稱為正語。

‘And, bhikkhus, what is Right Action? Refraining from taking life, refraining from taking what is not given, refraining from sexual misconduct. Bhikkhus, this is called Right Action.

諸比丘，什麼是正業？不殺生、不偷盜、不邪淫，諸比丘，這稱為正業。

‘And, bhikkhus, what is Right Livelihood? Here, bhikkhus, a noble disciple having given up wrong livelihood earns his livelihood by right means. Bhikkhus, this is called Right Livelihood.

諸比丘，什麼是正命？在此，諸比丘，聖弟子捨離邪命而以正當的方法謀生，諸比丘，這稱為正命。

‘And, bhikkhus, what is Right Effort? Here, bhikkhus, a bhikkhu rouses his will, makes an effort, stirs up energy, exerts his mind and strives to prevent the arising of unarisen evil unwholesome mental states. He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to overcome evil unwholesome mental states that have arisen. He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to produce unarisen wholesome mental states. He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to maintain wholesome mental states that have

anuppannānaṃ kusalānaṃ dhammānaṃ
 uppādāya chandaṃ janeti vāyamati vīriyaṃ
 ārabhati cittaṃ paggaṇhāti padahati;
 uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā
 asamosāya bhīyobhāvāya vepullāya
 bhāvanāya pāripūriyā chandaṃ janeti vāyamati
 vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.
 Ayaṃ vuccati, bhikkhave, sammāvāyāmo.

“Katamā ca, bhikkhave, sammāsati? Idha,
 bhikkhave, bhikkhu kāye kāyānupassī viharati
 ātāpī sampajāno satimā vineyya loke
 abhijjhādomanassaṃ; vedanāsu
 vedanānupassī viharati ātāpī sampajāno
 satimā vineyya loke abhijjhādomanassaṃ;
 citte cittānupassī viharati ātāpī sampajāno
 satimā vineyya loke abhijjhādomanassaṃ;
 dhammesu dhammānupassī viharati ātāpī
 sampajāno satimā vineyya loke abhijjhā-
 domanassaṃ. Ayaṃ vuccati, bhikkhave,
 sammāsati.

“Katamo ca, bhikkhave, sammāsamādhi?
 Idha, bhikkhave, bhikkhu vivicceva kāmehi
 vivicca akusalehi dhammehi savitakkaṃ
 savicāraṃ vivekajaṃ pītisukhaṃ paṭhamāṃ
 jhānaṃ upasampajja viharati. Vitakkavicārānaṃ
 vūpasamā ajjhataṃ sampasādanaṃ cetaso
 ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ
 pītisukhaṃ dutiyaṃ jhānaṃ upasampajja
 viharati. Pītiyā ca virāgā upekkhako ca viharati,
 sato ca sampajāno, sukhañca kāyena
 paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti
 ‘upekkhako satimā sukhavīhārī’ti tatiyaṃ
 jhānaṃ upasampajja viharati. Sukhassa ca
 pahānā dukkhassa ca pahānā pubbeva
 somanassadomanassānaṃ atthaṅgamā
 adukkhamasukhaṃ upekkhāsati pārisuddhiṃ
 catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ
 vuccati, bhikkhave, sammāsamādhi.

arisen, not to let them fade away, to bring them to greater cultivation, to the full perfection of development. This is called Right Effort.

諸比丘，什麼是正精進？在此，諸比丘，比丘生起意願、勤奮、激發精進、策勵自心、努力避免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、努力使已生起的善法持續、不衰退、增長、廣大、修行圓滿。諸比丘，這稱為正精進。

‘And, bhikkhus, what is Right Mindfulness? Here, bhikkhus, a bhikkhu abides contemplating the body as a body, with ardour, clear comprehension, and mindfulness, having removed grief and covetousness towards the world. He abides contemplating feelings as feelings, with ardour, clear comprehension, and mindfulness, having removed grief and covetousness towards the world. He abides contemplating mind as mind, with ardour, clear comprehension, and mindfulness, having removed grief and covetousness towards the world. He abides contemplating dhamma-objects as dhamma-objects, with ardour, clear comprehension, and mindfulness, having removed grief and covetousness towards the world. Bhikkhus, this is called Right Mindfulness.

諸比丘，什麼是正念？在此，諸比丘，去除對世間的貪欲及憂惱後，比丘以熱誠、正知、正念安住於觀身為身。去除對世間的貪欲及憂惱後，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後，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後，他以熱誠、正知、正念安住於觀法為法。諸比丘，這稱為正念。

‘And, bhikkhus, what is Right Concentration? Here, a bhikkhu detached from sensual desires, detached from unwholesome mental states, enters and remains in the first jhāna. It is with applied thought and sustained thought, born of detachment, filled with joy and pleasure. And with the subsiding of applied thought and sustained thought, by gaining inner tranquillity and oneness of mind, he enters and remains in the second jhāna. It is without applied thought and sustained thought, born of concentration, filled with joy and pleasure. And with the fading away of delight, he remains imperturbable, mindful and clearly aware. Thus he experiences in his body that kind of pleasure, of which the Noble Ones say: “That pleasure is experienced by one who dwells with equanimity and mindfulness.” He enters the third jhāna. And, having given up pleasure and pain, and with the destruction of former gladness and sadness, he enters and remains in the fourth jhāna. It is beyond pleasure and pain, and purified by equanimity and mindfulness. Bhikkhus, this is called Right Concentration.

諸比丘，什麼是正定？在此，諸比丘，比丘遠離愛欲，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，藉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

“Idaṃ vuccati, bhikkhave, dukkhanirodha-gāminī paṭipadā ariyasaccaṃ.

“Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata-bahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavaya-dhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.

*Saccapabbam niṭṭhitam.
Dhammānupassanā niṭṭhitā.*

“Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattavassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, sattavassāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

以身³感受快樂，正如聖者們所說的：『這是具備捨心與正念者的樂住。』他進入並安住於第三禪。由於捨離了苦與樂及先前滅除了喜與憂，他進入並安住於超越苦樂及由捨與正念淨化的第四禪。諸比丘，這稱為正定。

‘Bhikkhus, that is called the way of practice leading to the cessation of suffering.

諸比丘，這稱為導致苦滅的道聖諦。

‘Thus he abides contemplating dhamma-objects as dhamma-objects internally, or he abides contemplating dhamma-objects as dhamma-objects externally, or he abides contemplating dhamma-objects as dhamma-objects both internally and externally. He abides contemplating arising phenomena in the dhamma-objects, or he abides contemplating vanishing phenomena in the dhamma-objects, or he abides contemplating both arising and vanishing phenomena in the dhamma-objects. Or mindfulness that “these are dhamma-objects” is established in him just to the extent necessary for knowledge and mindfulness. In this way he abides detached, not clinging to anything in the world. Bhikkhus, this is how a bhikkhu abides contemplating dhamma-objects as dhamma-objects concerning the Four Noble Truths.

如此，他安住於觀照內在的法為法、安住於觀照外在的法為法或安住於觀照內在與外在的法為法。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。或者他建立起『有法』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。諸比丘，這就是比丘依四聖諦而安住於觀法為法的方法。

‘Bhikkhus, whoever should practise these Four Foundations of mindfulness for just seven years may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

諸比丘，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。

‘Let alone seven years, bhikkhus, whoever should practise them for just six years may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用說七年，諸比丘，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。

³ 這裡的「身」是指「名身」而言，不是指「色身」。

“Tiṭṭhantu, bhikkhave, cha vassāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya pañca vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, pañca vassāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cattāri vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, cattāri vassāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya tīṇi vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, tīṇi vassāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya dve vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, dve vassāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya ekaṃ vassam, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhatu, bhikkhave, ekaṃ vassam. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattamāsāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, satta māsāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

‘Let alone six years, bhikkhus, whoever should practise them for just five years may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用說六年，諸比丘，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 five years, bhikkhus, whoever should practise them for just four years may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用說五年，諸比丘，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 four years, bhikkhus, whoever should practise them for just three years may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用說四年，諸比丘，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 three years, bhikkhus, whoever should practise them for just two years may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用說三年，諸比丘，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 two years, bhikkhus, whoever should practise them for just one year may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用說兩年，諸比丘，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 one year, bhikkhus, whoever should practise them for just seven months may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用說一年，諸比丘，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 seven months, bhikkhus, whoever should practise them for just six months may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用說七個月，諸比丘，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。

“Tiṭṭhantu, bhikkhave, cha māsāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya pañca māsāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, pañca māsāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cattāri māsāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, cattāri māsāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya tīṇi māsāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, tīṇi māsāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya dve māsāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, dve māsāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya ekaṃ māsaṃ, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhatu, bhikkhave, eko māso. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya aḍḍhamāsaṃ, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

‘Let alone six months, bhikkhus, whoever should practise them for just five months may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用說六個月，諸比丘，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 five months, bhikkhus, whoever should practise them for just four months may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用說五個月，諸比丘，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 four months, bhikkhus, whoever should practise them for just three months may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用說四個月，諸比丘，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 three months, bhikkhus, whoever should practise them for just two months may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用說三個月，諸比丘，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 two months, bhikkhus, whoever should practise them for just one month may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用說兩個月，諸比丘，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 one month, bhikkhus, whoever should practise them for just half a month may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用說一個月，諸比丘，如此修行四念處半月的人，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。

“Tiṭṭhatu, bhikkhave, aḍḍhamāso. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā; sati vā upādisese anāgāmitāti.

“Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya yadidaṃ cattāro satipaṭṭhānāti. Iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttan”ti.

Idamavoca bhagavā. Attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinandun’ti.

Mahāsatipaṭṭhānasuttaṃ niṭṭhitaṃ.

– DN, Mahāvagga, 9;
MN, Mūlapaṇṇāsa, 10

(Chant until here for day 4)

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

‘Let alone half a month, bhikkhus, whoever should practise them for just seven days may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

不用說半個月，諸比丘，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。

‘It is for this reason that it was said: “Bhikkhus, this is the single way for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way and for the realisation of Nibbāna - namely, the four foundations of mindfulness.”’

這就是為什麼說：『諸比丘，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。』」

Thus The Exalted One spoke. The bhikkhus were delighted and rejoiced at his words.

世尊如此開示之後，諸比丘對世尊的話感到愉悅與歡喜。

《大念處經》完畢

(第四天誦至此)

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Satta-Buddha-Vandanā Homage to Seven Buddhas 禮敬七佛

Vipassissa ca namatthu
Cakkhumantassa sirīmato.
Sikhissapi ca namatthu
Sabbabhūtānukampino.

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

禮敬觀慧佛，具眼祥瑞者；
禮敬火焰佛，悲憫眾生者；

Vessabhussa ca namatthu
Nhātakassa tapassino;
Namatthu kakusandhassa
Mārasenāpamaddino.

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

禮敬牛音佛，洗盡煩惱者；
禮敬接峰佛，降伏魔軍者；

Koṇāgamanassa namatthu
Brāhmaṇassa vusīmato;
Kassapassa ca namatthu
Vippamuttassa sabbadhi.

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

禮敬金至佛，斷惡梵行者；
禮敬迦葉佛，解脫一切者；

Aṅgīrasassa namatthu
Sakyaputtassa sirīmato;
Yo imaṃ dhammaṃ desesi
Sabbadukkhāpanūdanam.

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

禮敬發光者，祥瑞釋迦子，
他教導此法，去除一切苦。

Ye cāpi nibbutā loke
Yathābhūtaṃ vipassisum;
Te janā apisuṇātha
Mahantā vītasāradā.

In this world, those who have extinguished all the flames of passions and have thoroughly seen things as they really are – these persons being Arahants never slander. They are great and free from fear.

於世寂滅者，如實地觀照，
他們不兩舌，偉大且自信。

Hitam devamanussanam
Yam namassanti Gotamam;
Vijjācaraṇasampannam
Mahantam vītasāradam.

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.

禮敬喬達摩，利益人天者，
明行皆圓滿，偉大且自信。

– DN, Pāthikavagga, 9 Āṭṭhānāyāsuttam

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

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Aṭṭhavisati Buddhā Paritta

The Twenty-Eight Buddhas Protection 二十八佛護衛

Taṇhaṅkaro mahāvīro,
Medhaṅkaro mahāyaso,
Saraṇaṅkaro lokahito,
Dīpaṅkaro jutindharo,

Taṇhaṅkara the great hero, Medhaṅkara with great fame, Saraṇaṅkara the benefactor of the world, Dīpaṅkara the bearer of light,

斷愛佛是大英雄；用智佛有大名譽；
作依佛利益世間；燃燈佛背負光明；

Koṇḍañño janapāmokkho,
Maṅgalo purisāsabho,
Sumano sumano dhīro,
Revato rativaḍḍhano,

Koṇḍañña the foremost of people, Maṅgala the man Supreme, Sumana the good-hearted sage, Revata who enhanced joy,

智調佛大眾之首；吉祥佛人中之王；
善心佛善心賢者；烈瓦佛增長喜悅；

Sobhito guṇasampanno,
Anomadassī januttamo,
Padumo lokapajjoto,
Nārado varasārathi,

Sobhita with perfect virtue, Anomadassī the chief of people, Paduma the torch to the world, Nārada the coach unsurpassed,

光耀佛德行圓滿；高見佛人中最上；
蓮花佛世界之燈；那蘭佛至上調師；

Padumuttaro sattasāro,
Sumedho aggapuggalo,
Sujāto sabbalokaggo,
Piyadassī narāsabho,

Padumuttara the most excellent of beings, Sumedha the foremost man, Sujāta the chief of all the world, Piyadassī mankind's Lord,

勝蓮佛最勝有情；妙智佛乃最上人；
善生佛世界之頂；喜見佛人中之王；

Atthadassī kāruṇiko,
Dhammadassī tamonudo,
Siddhattho asamo loke,
Tisso varada-saṃvaro,

Atthadassī the Compassionate One, Dhammadassī the dispeller of darkness, Siddhattha matchless in the world, Tissa restrained giver of the best,

義見佛乃悲憫者；法見佛驅除黑暗；
成就佛世間無同；提舍佛自制予上；

Phusso varada-sambuddho,
Vipassī ca anūpamo,
Sikhī sabbahito satthā,
Vessabhū sukhadāyako,

Phussa the self-enlightened One and giver of the best, Vipassī the unrivalled one, Sikhī the all-benefactor teacher, Vessabhū the giver of happiness,

吉利佛自覺予上；觀慧佛無可匹比；
火焰佛全利導師；牛音佛快樂施者；

Kakusandho satthavāho,
Koṇāgamano raṇaṅjaho,
Kassapo sirisampanno,
Gotamo sakyapuṅgavo.

Kakusandha the caravan guide, Koṇāgamana done with strife, Kassapa of perfect splendour, Gotama the chief of Sakyans,

接峰佛商隊嚮導；金至佛已斷鬥諍；
迦葉佛祥瑞圓滿；釋迦主喬達摩佛。

Tesaṃ saccena sīlena
Khanti-metta-balena ca,
Te'pi maṃ anurakkhantu
Arogena sukkena ca.

By their truth and virtue, and the power of patience and loving-kindness, may they protect me [you], and may health and happiness be mine.

以他們之真實及戒、忍辱與慈愛的力量，
希望它們能保護我，讓我無病痛且快樂。

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

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Morasuttam *The Peacock Discourse* 孔雀經

Pūrentam bodhisambhāre
Nibbattam morayoniyam,
Yena samvihitārakkham
Mahāsattam vanecarā.

Cirassam vāyamantāpi,
Neva sakkhimsu gaṇhitum.
'Brahmamantan'ti akkhātam
Parittam tam bhaṇāma he.

Udetayam cakkhumā ekarājā,
Harissavaṇṇo pathavippabhāso,
Tam tam namassāmi harissavaṇṇam
pathavippabhāsam,
Tayājja guttā viharemu divasam.

Ye brāhmaṇā vedagū sabbadhamme,
Te me namo, te ca maṃ pālayantu;
Namatthu buddhānam, namatthu bodhiyā,
Namo vimuttānam, namo vimuttiyā.
Imaṃ so parittam katvā moro carati esanā.

Apetayam cakkhumā ekarājā,
Harissavaṇṇo pathavippabhāso;
Tam tam namassāmi harissavaṇṇam
pathavippabhāsam,
Tayājja guttā viharemu rattim.

Ye brāhmaṇā vedagū sabbadhamme,
Te me namo, te ca maṃ pālayantu;
Namatthu buddhānam, namatthu bodhiyā,
Namo vimuttānam, namo vimuttiyā.
Imaṃ so parittam katvā moro vāsamakappayi.

– KN, 159 Morajāta

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

In the past while fulfilling the necessary perfections for Buddhahood, the Great Being was once reborn as a peacock; making protection by this Paritta, he lived in the forest.

累積菩提資糧期間，有次投生孔雀之胎，
以此護衛他作保護，偉大有情森林過活。

Although they (hunters) tried for a long time, the hunters could not catch him the Great Being. Let us recite this protective Sutta which is described as a divine mantra.

即使長期都在努力，他們無法捕捉到他。
此護衛經稱為梵咒，且讓我們誦此護衛。

“That One who gives Vision, the sole king, comes up, he is golden coloured, he enlightens the earth. Therefore I revere the golden coloured one, who enlightens the earth; guarded by you today, we will live out the day.

「這個給眼獨王升起，金色光芒照耀大地，
敬此照地金色光芒，受你所護我們度日。」

I pay homage to those brahmins who have true understanding of all things – may they keep watch over me! Pay homage to the Buddhas! Pay homage to Awakening! Homage to the liberated! Homage to liberation!” After making this safeguard, the peacock roams about seeking (for food).

知一切法之婆羅門，我敬彼等願彼護我；
禮敬諸佛禮敬菩提，敬解脫者禮敬解脫。」
作此護衛之後，孔雀出去尋食。

“That One who gives Vision, the sole king, goes down, he is golden coloured, he enlightens the earth. Therefore I revere the golden coloured one, who enlightens the earth; guarded by you today, we will live out the night.

「這個給眼獨王降下，金色光芒照耀大地，
敬此照地金色光芒，受你所護我們度夜。」

I pay homage to those brahmins who have true understanding of all things – may they keep watch over me! Pay homage to the Buddhas! Pay homage to Awakening! Homage to the liberated! Homage to liberation!” After making this safeguard, the peacock dwells on (without fear).

知一切法之婆羅門，我敬彼等願彼護我；
禮敬諸佛禮敬菩提，敬解脫者禮敬解脫。」
作此護衛之後，孔雀無畏安住。

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Vaṭṭasuttaṃ

The Quail Discourse 鶴鶉經

Pūrentaṃ bodhisambhāre
Nibbattaṃ vaṭṭajāṭiyāṃ,
Yassa tejena dāvaggi
Mahāsattaṃ vivajjayi.

Therassa Sāriputtassa
Lokaṇāthena bhāsitaṃ,
Kappaṭṭhāyima mahātejaṃ,
Parittaṃ taṃ bhaṇāma he.

- - -

Atthi loke sīlaguṇo
Saccaṃ soceyyanuddayā;
Tena saccena kāhāmi
Saccakiriyamuttamaṃ.

Āvejjetvā dhammabalaṃ,
Saritvā pubbake jine;
Saccabalamavassāya
Saccakiriyamakāsahaṃ.

Santi pakkhā apatanā,
Santi pādā avañcana;
Mātāpitā ca nikkhantā,
Jātaveda paṭikkama.

Saha sacce kate mayhaṃ,
Mahāpajjalito sikhī
Vajjesi soḷasakarīsāni,
Udakaṃ patvā yathā sikhī;
Saccena me samo natthi,
Esā me saccapāramī.

– KN, Cariyāpiṭaka, Yudhañjayavagga,
Vaṭṭapotakacariya

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

In the past while fulfilling the necessary perfections for Buddhahood, the Great Being was once reborn as a quail; by the power of which (= this Paritta), the forest fire avoided the Great Being.

累積菩提資糧期間，有次投生鶴鶉之胎，
透過此護衛的力量，林火避開偉大有情。

Let us recite this paritta which was delivered by the Lord of the World to the Venerable Sāriputta, and which lasts for the entire world cycle and has great power.

世間依持開示此經，給予舍利弗長老聽。
住世一劫有大威力，且讓我們誦此護衛。

There are in the world the qualities of morality, truthfulness, purity, loving-kindness and compassion. By that saying of Truth, I will make an excellent asseveration.

在這世間有戒德、真實清淨及慈悲；
透過說此真實語，我做最上真實行。

Having reflected upon the power of the Dhamma and having remembered the Victorious Ones of old, I made an asseveration relying on the power of truthfulness.

省思了法的力量，憶起古代勝利者；
依靠真實的力量，我做了個真實行。

“I have wings, but I cannot fly. I have feet, but I cannot walk. My mother and my father have left me. O forest fire! Go back!”

「我有翅膀不能飛，我有雙腳不能走，
母親父親離我去，森林之火請離去。」

As soon as I have made this asseveration, the great flames of the fire avoided me from sixteen karīsas, like a fire coming to the water. There is nothing equal to my truthfulness. This is my Perfection of Truthfulness.

我做真實行的同時，該森林大火的火焰
避開我十六卡立莎，猶如火焰遇到了水。
與我真實無同等者，這是我真實波羅蜜。

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Tesattati Nāṇāni *Seventy-Three Types of Knowledge* 七十三智

- | | |
|---|---|
| <p>1. Sotāvadhāne paññā sutamaye ñāṇam.</p> | <p>1. The wisdom of listening attentively and intelligently to the Dhamma is knowledge gained by listening.
聆聽法的智慧是聞所成智。</p> |
| <p>2. Sutvāna samvare paññā sīlamaye ñāṇam.</p> | <p>2. The wisdom of restraint after hearing [learning] is knowledge of what consists in virtue.
聽聞後克制的智慧是戒所成智。</p> |
| <p>3. Samvaritvā samādahane paññā samādhībhāvanāmaye ñāṇam.</p> | <p>3. The wisdom of concentrating after restraining is knowledge gained by developing concentration.
克制後得定的智慧是修定所成智。</p> |
| <p>4. Paccayapariggahe paññā dhammatṭhitiñāṇam.</p> | <p>4. knowledge of the causes and conditions for the arising of the five aggregates is knowledge of cause and effect.
緣攝受(了知五蘊生起的因緣)的智慧是法住智。</p> |
| <p>5. Atītānāgatapaccuppannānaṃ dhammānaṃ saṅkhipitvā vavatthāne paññā sammāsane ñāṇam.</p> | <p>5. The wisdom of analyzing all dhammas of the past, future and present as impermanent, suffering and non-self is knowledge of comprehension.
對過去、未來、現在諸法整體地分別(無常、苦、無我)的智慧是思惟智。</p> |
| <p>6. Paccuppannānaṃ dhammānaṃ vipariṇāmānupassane paññā udayabbayānupassane ñāṇam.</p> | <p>6. Seeing again and again with wisdom the presently-arisen dhammas' change is knowledge of contemplation of arising and passing away.
以智隨觀(=一再地觀照)當下法之變易是生滅隨觀智。</p> |
| <p>7. Ārammaṇaṃ paṭisaṅkhā bhaṅgānupassane paññā vipassane ñāṇam.</p> | <p>7. Seeing again and again with wisdom the dissolution after reflecting on an object is insight knowledge.
思惟所緣後以智一再地觀照壞滅是觀智。</p> |
| <p>8. Bhayatupatṭhāne paññā ādīnave ñāṇam.</p> | <p>8. Understanding of appearance as terror is knowledge of fault.
了知怖畏顯現的智慧是過患智。</p> |
| <p>9. Muñcitukamyatā-paṭisaṅkhā-santiṭṭhanā paññā saṅkhārupekkhāsu ñāṇam.</p> | <p>9. Understanding of desire for deliverance, of considering the means for it, and of being equanimous is the knowledge of equanimity about formations.
欲解脫、審察與住立(捨)的智慧是行捨智。</p> |
| <p>10. Bahiddhā vuṭṭhānavivaṭṭane paññā gotrabhu-ñāṇam.</p> | <p>10. Understanding of emergence and turning away from the external objects [conditioned phenomena] is change-of-lineage knowledge.
從外出起與轉離(有為法)的智慧是種姓智。</p> |
| <p>11. Dubhato vuṭṭhānavivaṭṭane paññā magge ñāṇam.</p> | <p>11. Understanding of emergence and turning away from both [the external and internal] is path knowledge.
從(內外)兩者出起與轉離的智慧是道智。</p> |
| <p>12. Payogappaṭippassaddhi paññā phale ñāṇam.</p> | <p>12. The wisdom gained through calming down the effort [i.e. through the completion of the effort] is fruition knowledge.
透過加行止息(=圓滿或平息努力)而成就的智慧是果智。</p> |
| <p>13. Chinnavaṭṭumānupassane paññā vimuttiñāṇam.</p> | <p>13. The wisdom that sees the round of defilements that has been cut off is knowledge of liberation.
見煩惱輪轉已被切斷的智慧是解脫智。</p> |

14. Tadā samudāgate dhamme passane paññā paccavekkhaṇe ñāṇaṃ.
14. The wisdom that sees the supramundane dhammas [path and fruition] that have arrived is the knowledge of reviewing.
見已達到的出世間法的智慧是省察智。
15. Ajjhattavavatthāne paññā vatthunānatte ñāṇaṃ.
15. The wisdom of determining the internal sense bases is knowledge of the differences in the internal sense bases.
分別內（處）的智慧是依處差別智。
16. Bahiddhāvavatthāne paññā gocaranānatte ñāṇaṃ.
16. The wisdom with regard to determining the externals [i.e. sense objects] is knowledge of difference in the domains.
分別外（處）的智慧是行處差別智。
17. Cariyāvavatthāne paññā cariyānānatte ñāṇaṃ.
17. The wisdom of defining behaviour is knowledge of difference in behaviour [of consciousness].
分別性格的智慧是（心）行差別智。
18. Catudhammavavatthāne paññā bhūminānatte ñāṇaṃ.
18. The wisdom of defining four dhammas is knowledge of the difference in planes.
分別四法的智慧是地差別智。
19. Navadhammavavatthāne paññā dhammanānatte ñāṇaṃ.
19. The wisdom of defining nine dhammas is knowledge of the difference in dhammas.
分別九法的智慧是法差別智。
20. Abhiññāpaññā ñāṭaṭṭhe ñāṇaṃ.
20. Understanding as direct knowledge is knowledge of the things-to-be-known [the five aggregates].
親證的智慧是所知智。（所知=五蘊）
21. Pariññāpaññā tīraṇaṭṭhe ñāṇaṃ.
21. The wisdom that understands fully the general characteristics of the five aggregates is the knowledge of deciding.
遍知五蘊之共相的智慧是度智。
22. Pahāne paññā pariccāgaṭṭhe ñāṇaṃ.
22. The wisdom that abandons wrong perceptions such as permanence is the knowledge of giving up.
斷除常想等邪想的智慧是捨棄智。
23. Bhāvanāpaññā ekarasaṭṭhe ñāṇaṃ.
23. Wisdom with regard to developing the mind is the knowledge of one flavour.
修習心的智慧是一味智。
24. Sacchikiriyāpaññā phusaṇaṭṭhe ñāṇaṃ.
24. The wisdom of realization is the knowledge in the sense of experiencing.
體悟的智慧是體證智。
25. Atthanānatte paññā attha-paṭisambhīde ñāṇaṃ.
25. The wisdom with regard to the difference in meaning is knowledge of discrimination of meaning.
了知義之差別的智慧是義無礙解智。
26. Dhammanānatte paññā dhamma-paṭisambhīde ñāṇaṃ.
26. The wisdom with regard to the difference in dhammas is knowledge of discrimination of dhammas.
了知法之差別的智慧是法無礙解智。
27. Niruttinānatte paññā nirutti-paṭisambhīde ñāṇaṃ.
27. The wisdom with regard to the difference in language is knowledge of discrimination of language.
了知詞句之差別的智慧是詞無礙解智。
28. Paṭibhānanānatte paññā paṭibhāna-paṭisambhīde ñāṇaṃ.
28. The wisdom with regard to the difference in perspicuity is knowledge of discrimination of perspicuity.
了知應辯之差別的智慧是應辯無礙解智。

29. Vihāranānatte paññā vihāraṭṭhe ñāṇaṃ.
29. The wisdom with regard to abiding in various [insight meditations] is the knowledge of abiding.
了知安住（觀智）之差別的智慧是安住義智。
30. Samāpattinānatte paññā samāpattaṭṭhe ñāṇaṃ.
30. The wisdom regarding various attainments, such as the attainment of the signless deliverance, is the knowledge of the nature of attainments.
了知定（例如無相解脫定）之差別的智慧是定義智。
31. Vihāra-samāpatti-nānatte paññā vihāra-samāpattaṭṭhe ñāṇaṃ.
31. The wisdom regarding the difference of abiding in insight and attainment is knowledge of insight and attainment.
了知安住與定之差別的智慧是安住定義智。
32. Avikkheparisuddhattā āsavasamucchede paññā ānatarika-samādhimhi ñāṇaṃ.
32. The wisdom regarding the destruction of the defilements due to the purity of the undistracted mind is knowledge of concentration with immediate result.
因為心不散亂的清淨而漏全斷的智慧是無間定智。（無間=立刻產生果報）
33. Dassanādhipateyyaṃ santo ca vihārādhigamo paṇīṭādhimuttatā paññā araṇavihāre ñāṇaṃ.
33. Understanding as predominance of seeing [insight], and as achievement of a peaceful abiding [arahantship], and as resoluteness on the sublime goal [fruition attainment], is knowledge of abiding without conflict.
屬於見增上（觀智）、體證寂靜住（阿羅漢果）與決意於殊勝（果定）的智慧是無諍住智。（增上=主導、首要）
34. Dvīhi balehi samannāgatattā tayo ca saṅkhārānaṃ paṭippassaddhiyā soḷasahi ñāṇacariyāhi navahi samādhicariyāhi vasibhāvatā paññā nirodha-samāpattiyā ñāṇaṃ.
34. The wisdom that has mastery due to the possession of two powers [i.e. perfect serenity and insight] and the possession of sixteen modes of behaviour of knowledge and nine modes of behaviour of concentration, for the tranquillization of three formations is the knowledge of the attainment of cessation.
由於具備（圓滿的止與觀）兩種力而獲得的自在，以及擁有十六種智行與九種定行以便止息三種行法的智慧是滅盡定智。
35. Sampajānassa pavatta-pariyādāne paññā parinibbāne ñāṇaṃ.
35. The wisdom regarding the complete cessation of re-becoming in one who knows perfectly is the knowledge of complete cessation.
正知者有關輪轉滅盡的智慧是完全滅盡智。
36. Sabbadhammānaṃ sammā samucchede nirodhe ca anupaṭṭhānatā paññā samasīsaṭṭhe ñāṇaṃ.
36. Understanding of the complete cutting off of all dhammas, of their cessation, and of their non-reappearance, is knowledge of the destruction of the cankers and the end of life simultaneously [knowledge that arises in one who attains arahantship at the moment of death].
了知一切法已全斷、滅盡及不再生起的智慧是同達頂智（同時漏盡命盡智=死亡時證悟阿羅漢的智慧）。
37. Puthu-nānattateja-pariyādāne paññā sallekhaṭṭhe ñāṇaṃ.
37. The wisdom that wears away defilements such as lust and sensual desire, all of which are totally different to supramundane states, is the knowledge of effacement.
損滅與出世間法完全不同的貪欲等煩惱的智慧是損滅智。

38. Asallīnatta-pahitatta-paggahaṭṭhe paññā vīriyārambhe ñāṇam.
38. The wisdom that understands the effort made by one whose mind is full of energy and who strives regardless of body and life is the knowledge of the application of effort.
了知充滿精進與不顧生命自奮的智慧是致力精進智。
39. Nānādhammappakāsanatā paññā attha-sandassane ñāṇam.
39. The wisdom of explaining various dhammas so that they can be clearly understood is the knowledge of making the meaning clear.
解釋種種法以便能夠清楚明白的智慧是義闡明智。
40. Sabbadhammānam ekasaṅghatā-nānattekatta-paṭivedhe paññā dassanavisuddhiñāṇam.
40. The wisdom that understands the grouping together of all dhammas [mind and mental states as impermanent, suffering and non-self] and seeing their special characteristics is the knowledge of the purity of vision.
了知歸納一切（名色）法（為無常、苦、無我）與通達它們的特相的智慧是見清淨智。
41. Veditattā paññā khantiñāṇam.
41. The wisdom that arises through the understanding of the characteristics of the five aggregates is the knowledge of realization.
了知五蘊之相的智慧是了知智。
42. Phuṭṭhattā paññā pariyogāhane ñāṇam.
42. The wisdom that arises through experiencing the nature of the five aggregates [i.e. experiencing the characteristics of impermanence, suffering, and non-self] is the knowledge of deep penetration.
體證五蘊之無常、苦、無我相的智慧是徹知智。
43. Samodahane paññā padesavihāre ñāṇam.
43. The wisdom that summarizes feelings, which are part of the five aggregates, is the knowledge of abiding in one area.
歸納五蘊一部分之受的智慧是安住一處智。
44. Adhipatattā paññā saññāvivaṭṭe ñāṇam.
44. The wisdom due to what is given predominance [such as renunciation] in the jhānic mind is the knowledge of turning away [from sensual desire, etc.] through perception.
著重（禪那的出離）的智慧是想轉離智。（轉離欲貪等）
45. Nānatte paññā cetovivaṭṭe ñāṇam.
45. The wisdom that sees the danger of hindrances such as sensual lust which are different to the dhammas that should be developed is the knowledge of turning away the mind by will.
知見與應培育之法不同的欲貪等諸蓋的危險的智慧是意志轉離智。
46. Adhiṭṭhāne paññā cittavivaṭṭe ñāṇam.
46. The wisdom of establishing the mind in dhammas such as renunciation is the knowledge of turning away the mind through understanding.
了知應建立心於出離等法的智慧是心轉離智。
47. Suññate paññā ñāṇavivaṭṭe ñāṇam.
47. The wisdom regarding voidness is the knowledge that the mind has turned to the knowledge of non-self.
關於空的智慧是（無我）智轉離智。
48. Vossagge paññā vimokkhavivaṭṭe ñāṇam.
48. The wisdom that arises through the relinquishment of hindrances such as sensual lust is the knowledge of turning away through liberation.
透過捨棄欲貪等諸蓋而生起的智慧是（透過）解脫轉離智。

49. Tathaṭṭhe paññā saccavivaṭṭe ñāṇaṃ.
 49. The wisdom that arises through the thorough understanding of the unchanging nature of the four noble truths is the knowledge of turning away by being established in the truth.
 透過徹知四聖諦的如是不變本質而生起的智慧是（透過建立）諦轉離智。
50. Kāyampi cittampi ekavavatthānatā sukhasaññañca lahusaññañca adhiṭṭhānavasena ijghanatṭhe paññā iddhiṇṇaṃ.
 50. The wisdom gained by the will-power of defining body and mind as one and of steadying the perception of bliss and lightness is knowledge of the kinds of psychic power.
 透過分析身心為一及決意樂想與輕快想而成就的智慧是神變智。
51. Vitakka-vipphāra-vasena nānattekattasadda-nimittānaṃ pariyogāhaṇe paññā sotadhātu-visuddhi-ñāṇaṃ.
 51. The wisdom gained by comprehending sound signs in their diversity and unity through the expansion of applied-thought is knowledge of purification of the ear-element.
 透過擴大尋去了知異同聲相的智慧是耳界清淨智。
52. Tiṇṇannaṃ cittānaṃ vipphārattā indriyānaṃ pasāda-vasena nānattekattaviññāṇa-cariyā pariyogāhaṇe paññā cetopariya-ñāṇaṃ.
 52. The wisdom gained by penetrating the behaviour of [others'] consciousness in its diversity and unity through the sensitivity [seen] in the [six] physical faculties [of their eye, etc.] due to the expansion of the three types of [their] mind is knowledge of penetration of [others'] mind.
 透過因為擴大三種心而（六）根淨信而徹知（別人）異同識行的智慧是他心智。
53. Paccayappavattānaṃ dhammānaṃ nānattekattakamma-vipphāra-vasena pariyogāhaṇe paññā pubbenivāsānussatiñāṇaṃ.
 53. The wisdom gained by penetrating conditionally occurring phenomena through the expansion of kamma in its diversity and unity is knowledge of recollection of [one's] past lives.
 透過擴大異同業而徹知緣轉起之法的智慧是宿住隨念智。
54. Obhāsa-vasena nānattekattarūpanimittānaṃ dassanaṭṭhe paññā dibbacakkhuññaṃ.
 54. The wisdom gained by seeing signs of visible objects in their diversity and unity by means of illumination is knowledge of the divine eye.
 透過光明而見異同色相的智慧是天眼智。
55. Catusatṭhiyā ākārehi tiṇṇannaṃ indriyānaṃ vasībhāvatā paññā āsavānaṃ khaye ñāṇaṃ.
 55. The wisdom gained by the mastery of the three [supramundane] faculties in sixty-four aspects is knowledge of the exhaustion of mental cankers [i.e. of the Path of Arahantship].
 透過自在掌握三種出世間根的六十四個方面而得的智慧是漏盡智（=阿羅漢道智）。
56. Pariññatṭhe paññā dukkhe ñāṇaṃ.
 56. Wisdom that fully understands suffering.
 了知遍知義是苦智。
57. Pahānatṭhe paññā samudaye ñāṇaṃ.
 57. Wisdom with regard to abandoning the cause of suffering.
 了知斷義是集智。
58. Sacchikiriyatṭhe paññā nirodhe ñāṇaṃ.
 58. Wisdom that realizes the cessation of suffering.
 了知體證義是滅智。
59. Bhāvanatṭhe paññā magge ñāṇaṃ.
 59. Wisdom that understands the development of the path is knowledge of the path.
 了知培育義是道智。

- | | |
|---|---|
| 60. Dukkhe ñāṇaṃ. | 60. Knowledge of suffering.
苦智。 |
| 61. Dukkhasamudaye ñāṇaṃ. | 61. Knowledge of the cause of suffering.
苦集智。 |
| 62. Dukkhanirodhe ñāṇaṃ. | 62. Knowledge of the cessation of suffering.
苦滅智。 |
| 63. Dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ. | 63. Knowledge of the path leading to the cessation of suffering.
趣向苦滅之行道智。 |
| 64. Atthapaṭisambhide ñāṇaṃ. | 64. Analytical knowledge of the meaning.
義無礙解智。 |
| 65. Dhammapaṭisambhide ñāṇaṃ. | 65. Analytical knowledge of the dhamma.
法無礙解智。 |
| 66. Niruttiapaṭisambhide ñāṇaṃ. | 66. Analytical knowledge of language.
詞無礙解智。 |
| 67. Paṭibhānapaṭisambhide ñāṇaṃ. | 67. Analytical knowledge of perspicuity [i.e. regarding the preceding three kinds of knowledge].
應辯無礙解智。(即關於前三種無礙解智的應辯無礙。) |
| 68. Indriya-paropariyatte ñāṇaṃ. | 68. The knowledge of penetration of others' faculties.
知解他人根器智。 |
| 69. Sattānaṃ āsayānusaye ñāṇaṃ. | 69. The knowledge of the inclination and hidden tendencies in beings.
有情之傾向隨眠智。 |
| 70. Yamakapāṭihāriye ñāṇaṃ. | 70. The knowledge of performing the twin miracle.
雙神變智。 |
| 71. Mahākaruṇāsamāpattiyā ñāṇaṃ. | 71. The knowledge of the attainment of Great Compassion.
大悲定智。 |
| 72. Sabbaññutañāṇaṃ. | 72. Omniscient knowledge.
一切知智。 |
| 73. Anāvaraṇañāṇaṃ. | 73. Unobstructed knowledge.
無礙智。 |

Imāni tesattati ñāṇāni. Imesaṃ tesattatiyā ñāṇānaṃ sattaṣaṭṭhi ñāṇāni sāvakaśādhāraṇāni, cha ñāṇāni asādhāraṇāni sāvakehi.

– KN, Paṭisambhidāmagga, Mātikā

Imehi tesattatiyā ñāṇehi samannāgatam Sammāsambuddham Bhagavantam sirasā namāmi.

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

These are seventy-three kinds of knowledge. Of these seventy-three kinds of knowledge, sixty-seven are shared by disciples and six are not shared by disciples.

這些是七十三智。於此七十三智中，六十七智與諸弟子共有，六智與諸弟子不共有。

To that Exalted One, the Perfectly Self-Enlightened One possessed of these seventy-three kinds of knowledge, I bow in deepest reverence.

我頂禮具備此七十三智的世尊、圓滿自覺者。

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Mettānisaṃsasuttaṃ

The Discourse on the Benefits of Loving-Kindness 慈愛利益經

Evam me sutam – ekam samayam
bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme. Tatra kho bhagavā
bhikkhū āmantesi – “bhikkhavo”ti.
“Bhadante”ti te bhikkhū bhagavato
paccassosum. Bhagavā etadavoca –

“Mettāya, bhikkhave, cetovimuttiyā
āsevitāya bhāvitāya bahulikatāya yānikatāya
vatthukatāya anuṭṭhitāya paricitāya
susamāradhāya ekādasānisaṃsā pāṭikaṅkhā.
Katame ekādasā?”

“Sukham supati, sukham paṭibujjhati, na
pāpakam supinam passati, manussanam piyo
hoti, amanussanam piyo hoti, devatā
rakkhanti, nāssa aggi vā visam vā sattham vā
kamati, tuvaṇam cittam samādhiyati,
mukhavaṇṇo vippasīdati, asammūlho kālam
karoti, uttari appaṭivijjhanto brahmalokūpago
hoti.

“Mettāya, bhikkhave, cetovimuttiyā
āsevitāya bhāvitāya bahulikatāya yānikatāya
vatthukatāya anuṭṭhitāya paricitāya
susamāradhāya ime ekādasānisaṃsā
pāṭikaṅkhā”ti.

Idamavoca Bhagavā, attamanā te bhikkhū
Bhagavato bhāsitaṃ abhinandun”ti.

– AN.XI.15

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

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

如是我聞。一時，世尊住在舍衛城附近的祇陀林給孤獨園。在那裡，世尊稱呼眾比丘：「諸比丘。」眾比丘回答：「尊者。」世尊如此說道：

“If, Bhikkhus, the liberation of the mind through loving-kindness is practised, developed, made much of, made one’s vehicle and foundation, firmly established, consolidated and thoroughly undertaken, eleven benefits are to be expected. What eleven?”

「諸比丘，如果修行、培育、多做慈心解脫，把它作為車乘，作為依處，穩固地建立它，鞏固它，善正精勤於它，便可預期十一種利益。是哪十一種？」

“One sleeps happily; one awakens happily; one sees no evil dreams; one is dear to human beings; one is dear to non-human beings; one is protected by the devas; fire, poison and weapons cannot harm one; one’s mind is quickly concentrated; one’s facial complexion brightens up; one passes away unconfused; and if one fails to penetrate further (into Nibbāna), one is reborn into the Brahma world.

他快樂地睡眠；他快樂地醒來；他不會夢見噩夢；人類喜愛他；非人喜愛他；諸神保護他；火、毒與武器都不能傷到他；他的心迅速地得定；他的面容光采明亮；他毫不迷惑地逝世；如果沒有證悟高超的（涅槃），他會投生到梵天界。

“If, Bhikkhus, the liberation of the mind through loving-kindness is practised, developed, made much of, made one’s vehicle and foundation, firmly established, consolidated and thoroughly undertaken, these eleven benefits are to be expected.”

諸比丘，如果修行、培育、多做慈心解脫，把它作為車乘，作為依處，穩固地建立它，鞏固它，善正精勤於它，便可預期這十一種利益。」

This is what the Blessed One said. Delighted, the bhikkhus rejoiced in the words of the Blessed One.

這是世尊所說。諸比丘滿意歡喜世尊之言。

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Dutiyamārapāsasuttaṃ

Second Discourse on Māra's Snare 第二魔王陷阱經

Evam me sutam: Ekaṃ samayaṃ bhagavā
bārāṇasiyaṃ viharati isipatane migadāye. Tatra
kho bhagavā bhikkhū āmantesi –
“bhikkhavo”ti. “Bhadante”ti te bhikkhū
bhagavato paccassosun. Bhagavā etadavoca:

“Muttāhaṃ, bhikkhave, sabbapāsehi ye
dibbā ye ca mānūsā. Tumhepi, bhikkhave,
muttā sabbapāsehi ye dibbā ye ca mānūsā.
Caratha, bhikkhave, cārikaṃ bahujanahitāya
bahujanasukhāya lokānukampāya atthāya
hitāya sukhāya devamanussānaṃ. Mā ekena
dve agamittha. Desetha, bhikkhave, dhammaṃ
ādikalyāṇaṃ majjhakalyāṇaṃ pariyosāna-
kalyāṇaṃ sātthaṃ sabyañjanaṃ. Kevala-
paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ
pakāsetha. Santi sattā apparajakkhajātikā,
assavanatā dhammassa parihāyanti.
Bhavissanti dhammassa aññātāro. Ahampi,
bhikkhave, yena uruvelā senānigamo
tenupasaṅkamissāmi dhammadesanāyā”ti.

Atha kho māro pāpimā yena bhagavā
tenupasaṅkami; upasaṅkamitvā bhagavantam
gāthāya ajjhabhāsi:

“Baddhosi sabbapāsehi,
Ye dibbā ye ca mānūsā;
Mahābandhanabaddhosi,
Na me samaṇa mokkhasi”ti.

“Muttāhaṃ sabbapāsehi,
Ye dibbā ye ca mānūsā;
Mahābandhanamuttomhi,
Nihato tvamasi antakā”ti.

Thus I heard: At one time the Blessed One was
staying in the deer park at Isipatana [near] Bārāṇasī.
There the Blessed One addressed the bhikkhus thus:
“Bhikkhus.” “Venerable Sir,” those bhikkhus replied. The
Blessed One said this:

如是我聞，一時世尊住在波羅奈城附近仙人墜
處的鹿野苑。於其處，世尊對諸比丘說：「諸比丘。」
那些比丘回應：「尊者。」世尊如此說：

“Bhikkhus, I am freed from all snares, both divine
and human. You too, bhikkhus, are freed from all snares,
both divine and human. Wander forth, O bhikkhus, for the
welfare of the multitude, for the happiness of the
multitude, out of compassion for the world, for the good,
welfare, and happiness of devas and humans. Let not two
go the same way. Teach, O bhikkhus, the Dhamma that is
good in the beginning, good in the middle, good in the
end, with the right meaning and phrasing. Reveal the
perfectly complete and purified holy life. There are
beings with little dust in their eyes who are falling away
because they do not hear the Dhamma. There will be those
who will understand the Dhamma. I too, bhikkhus, will
go to Senānigama in Uruvelā in order to teach the
Dhamma.”

「諸比丘，我解脫了一切天界與人間的陷阱。
諸比丘，你們也解脫了一切天界與人間的陷阱。諸
比丘，為了大眾的利益，為了大眾的快樂，基於悲
憫世間，為了人天的幸福、利益與快樂，你們去行
腳吧！不要兩個人走同一條路。諸比丘，教導初善、
中善、尾善、義理及詞句正確之法。開顯完全圓滿
與清淨的梵行。有些有情眼中只有少許塵埃，沒聽
到法的話就會退落。將會有人能夠了知法。諸比丘，
我也會去烏盧威拉的軍村教法。」

Then Māra the Evil One approached the Blessed One
and addressed him in verse:

當時邪惡的魔王來見世尊，來到後以偈向世尊
說：

“You are bound by all the snares
Both divine and human;
You are bound by the great bondage:
You won't escape me, ascetic!”

「你被一切陷阱困綁，那些天界與人間的；
你被巨大陷阱困綁，沙門你逃脫不了我。」

[The Blessed One:]
“I am freed from all the snares
Both divine and human;
I am freed from the great bondage:
You're defeated, End-maker!”

（世尊說：）
「我解脫了一切陷阱，那些天界與人間的；
我解脫了巨大陷阱，終結者你已被打敗。」

Atha kho māro pāpimā "jānāti maṃ
bhagavā, jānāti maṃ sugato"ti, dukkhī
dummano tatthevantaradhāyīti.

– SN, Sagāthāvagga, Mārasamyutta, 5

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

Then Māra the Evil One, realizing, "The Blessed One knows me, the Fortunate One knows me," sad and disappointed, disappeared right there.

當時邪惡的魔王了解：「世尊知道我，善逝知道我。」痛苦傷心地，他即從那裡消失。

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Kesamuttisuttaṃ (Kālāmasuttaṃ)

Discourse to Kālāma 羯臘摩經

Evaṃ me sutāṃ: Ekaṃ samayaṃ bhagavā
kosalesu cārikaṃ caramāno mahatā bhikkhu-
saṅghena saddhiṃ yena kesamuttaṃ nāma
kālāmānaṃ nigamo tadavasari.

Assosuraṃ kho kesamuttīyā kālāmā:
"Samaṇo khalu, bho, gotamo sakyaputto
sakyakulā pabbajito kesamuttaṃ anuppatto.
Taṃ kho pana bhavantaṃ gotamaṃ evaṃ
kalyāṇo kittisaddo abbhuggato –

"Itipi so bhagavā arahantaṃ
sammāsambuddho vijjācaraṇasampanno
sugato lokavidū anuttaro purisadammasārathi
satthā devamanussānaṃ buddho bhagavā"ti.
So imaṃ lokaṃ sadevakaṃ samāraṃ
sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajānaṃ
sadevamanussaṃ sayānaṃ abhiññā sacchikatvā
pavedeti. So dhammaṃ deseti ādikalyāṇaṃ
majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ
sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ
brahmacariyaṃ pakāseti. Sādhu kho pana
tathārūpānaṃ arahantaṃ dassanaṃ hoti"ti.

Thus have I heard: At one time the Blessed One was wandering on tour among the Kosalans together with a large Saṅgha of monks when he reached the town of the Kālāmas named Kesamutta.

如是我聞，一時世尊和一大群比丘僧眾在憍薩羅行腳，來到羯臘摩人的給沙木達城。

The Kālāmas of Kesamutta heard: "It is said that the ascetic Gotama, the son of the Sakyans who went forth from a Sakyan family, has arrived at Kesamutta. Now a good report about that Master Gotama has circulated thus:

給沙木達的羯臘摩人聽聞：「從釋迦家族出家的釋迦子喬達摩沙門，的確已經來到給沙木達。關於喬達摩世尊有如此美譽流傳：

"That Blessed One is an arahant, perfectly self-enlightened one, one fully possessed of wisdom and conduct, one who has proceeded by the good way, knower of the worlds, unexcelled trainer of tamable men, teacher of devas and men, the Buddha, the Blessed One. Having realized by his own direct knowledge he makes it known to this world with its devas, Māra, and Brahmā, this population with its ascetics and brahmins, its devas and humans. He teaches a Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; he reveals a spiritual life that is perfectly complete and pure.' Now it is good to see such arahants."

『世尊是阿羅漢、圓滿自覺者、明行足、善逝、世間解、無上士調御丈夫、天人師、佛陀、世尊。自己以親證智證悟後，他向這包含諸神、魔王、梵天，及有沙門與婆羅門的大眾，包含人天的世間開示。他教導初善、中善、尾善、義理正確、詞句正確之法。開顯完全圓滿與清淨的梵行。』現在能夠見這樣的阿羅漢是很好的。」

Atha kho kesamuttiyā kālāmā yena bhagavā tenupasaṅkamim̐su; upasaṅkamitvā appekacce bhagavantam̐ abhivādetvā ekamantam̐ nisīdim̐su, appekacce bhagavatā saddhim̐ sammodim̐su, sammodaniyam̐ katham̐ saraṇiyam̐ vītisāretvā ekamantam̐ nisīdim̐su, appekacce yena bhagavā tenañjalim̐ paṇāmetvā ekamantam̐ nisīdim̐su, appekacce nāmagottam̐ sāvetvā ekamantam̐ nisīdim̐su, appekacce tuṅhībhūtā ekamantam̐ nisīdim̐su. Ekamantam̐ nisinnā kho te kesamuttiyā kālāmā bhagavantam̐ etadavocum̐:

“Santi, bhante, eke samaṇabrāhmaṇā kesamuttam̐ āgacchanti. Te sakam̐yeva vādam̐ dīpenti jotenti, parappavādam̐ pana khumsenti vambhenti paribhavanti omakkhim̐ karonti. Aparepi, bhante, eke samaṇabrāhmaṇā kesamuttam̐ āgacchanti. Tepi sakam̐yeva vādam̐ dīpenti jotenti, parappavādam̐ pana khumsenti vambhenti paribhavanti omakkhim̐ karonti. Tesam̐ no, bhante, amhākam̐ hoteva kaṅkhā hoti vicikicchā – ‘ko su nāma imesam̐ bhavataṃ samaṇabrāhmaṇānam̐ saccam̐ āha, ko musā’ti?’”

“Alañhi vo, kālāmā, kaṅkhitum̐ alam̐ vicikicchitum̐. Kaṅkhanīyeva pana vo ṭhāne vicikicchā uppannā. Etha tumhe, kālāmā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti. Yadā tumhe, kālāmā, attanāva jāneyyātha – ‘ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinna ahitāya dukkhāya sarivattantī’ti, atha tumhe, kālāmā, pajaheyyātha.

Then the Kālāmas of Kesamutta approached the Blessed One. Some paid homage to the Blessed One and sat down to one side; some exchanged greetings and cordial talk, sat down to one side; some reverentially saluted him and sat down to one side; some pronounced their name and clan and sat down to one side; some kept silent and sat down to one side. Sitting to one side, the Kālāmas said to the Blessed One:

當時，給沙木達城的羯臘摩人來見世尊。來到時，有些頂禮世尊後坐在一旁，有些和世尊互相問候後坐在一旁，有些向世尊合掌禮敬後坐在一旁，有些向世尊說自己的名字與族姓後坐在一旁，有些保持沉默坐在一旁。坐在一旁，給沙木達城的羯臘摩人如此向世尊說：

“Bhante, there are some ascetics and brahmins who come to Kesamutta. They explain and elucidate their own doctrines, but disparage, denigrate, deride, and denounce the doctrines of others. But then some other ascetics and brahmins come to Kesamutta, and they too explain and elucidate their own doctrines, but disparage, denigrate, deride, and denounce the doctrines of others. We are perplexed and in doubt, Bhante, as to which of these good ascetics speak truth and which speak falsehood.”

「尊者，有些沙門與婆羅門來到給沙木達。他們開示講解自己的教理，但斥責、輕視、誹謗、瞧不起其他人的教理。然而，尊者，當其他沙門與婆羅門來到給沙木達時，他們也開示講解自己的教理，但斥責、輕視、誹謗、瞧不起其他人的教理。尊者，我們對他們感到疑惑，到底這些尊敬的沙門與婆羅門當中，誰講真話，誰講妄語？」

“It is fitting for you to be perplexed, Kālāmas, fitting for you to be in doubt. Doubt has arisen in you about a perplexing matter. Come, Kālāmas, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by examination of reasons, by the acceptance of a view after pondering it, by the seeming competence [of a speaker], or because you think: ‘The ascetic is our teacher.’ But when, Kālāmas, you know for yourselves ‘These things are unwholesome; these things are blameworthy; these things are censured by the wise; these things, if accepted and undertaken, lead to harm and suffering,’ then you should abandon them.

「羯臘摩，你們真應該質疑與懷疑。對於應當質疑之事，你們生起了懷疑。來吧，羯臘摩，你們不應以口誦傳承為根據，不應以傳統為根據，不應以據說為根據，不應以藏經記載為根據，不應以邏輯為根據，不應以推理為根據，不應以探究理由為根據，不應以思惟後接受見解為根據，不應以（演說者）看起來有能力為根據，不應以『此沙門是我們的老師』為根據。然而，羯臘摩，當你們親自了知：『這些是不善法；這些是應受指責之法；這些是智者呵責之法；接受與實行這些法後，它們會帶來傷害與痛苦』，那麼，羯臘摩，你們應該捨棄它們。

“Taṃ kiṃ maññaṭha, kālāmā, lobho purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?

“Ahitāya, bhante.”

“Luddho panāyaṃ, kālāmā, purisapuggalo lobhena abhibhūto pariyādinnaṅgā pāṇampi hanati, adinnaṅgā ādiyati, paradāraṅgā gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā”ti.

“Evaṃ, bhante.”

“Taṃ kiṃ maññaṭha, kālāmā, doso purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?

“Ahitāya, bhante.”

“Duṭṭho panāyaṃ, kālāmā, purisapuggalo dosena abhibhūto pariyādinnaṅgā pāṇampi hanati, adinnaṅgā ādiyati, paradāraṅgā gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā”ti.

“Evaṃ, bhante.”

“Taṃ kiṃ maññaṭha, kālāmā, moho purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?

“Ahitāya, bhante.”

“Mūlho panāyaṃ, kālāmā, purisapuggalo mohena abhibhūto pariyādinnaṅgā pāṇampi hanati, adinnaṅgā ādiyati, paradāraṅgā gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā”ti.

“Evaṃ, bhante.”

“Taṃ kiṃ maññaṭha, kālāmā, ime dhammā kusalā vā akusalā vā”ti?

“Akusalā, bhante.”

“Sāvajjā vā anavajjā vā”ti?

“Sāvajjā, bhante.”

“What do you think, Kālāmas? When greed arises in a person, is it for his welfare or for his harm?”

“For his harm, Bhante.”

“Kālāmas, a greedy person, overcome by greed, with mind obsessed by it, destroys life, takes what is not given, transgresses with another’s wife, and speaks falsehood; and he encourages others to do likewise. Will that lead to his harm and suffering for a long time?”

“Yes, Bhante.”

你們認為怎樣，羯臘摩，當貪欲在人內心生起時，這對他是有益還是有害？」

「有害，尊者。」

「羯臘摩，當這個貪心的人被貪欲擊敗，心被它佔據之下，他殺生，偷取不與之物，與他人妻通姦，說妄語，以及鼓勵別人也如此做，這是否會帶給他長久的傷害與痛苦？」

「是的，尊者。」

“What do you think, Kālāmas? When hatred arises in a person, is it for his welfare or for his harm?”

“For his harm, Bhante.”

“Kālāmas, an angry person, overcome by hatred, with mind obsessed by it, destroys life, takes what is not given, transgresses with another’s wife, and speaks falsehood; and he encourages others to do likewise. Will that lead to his harm and suffering for a long time?”

“Yes, Bhante.”

「你們認為怎樣，羯臘摩，當瞋恨在人內心生起時，這對他是有益還是有害？」

「有害，尊者。」

「羯臘摩，當這個瞋恨的人被瞋恨擊敗，心被它佔據之下，他殺生，偷取不與之物，與他人妻通姦，說妄語，以及鼓勵別人也如此做，這是否會帶給他長久的傷害與痛苦？」

「是的，尊者。」

“What do you think, Kālāmas? When delusion arises in a person, is it for his welfare or for his harm?”

“For his harm, Bhante.”

“Kālāmas, a deluded person, overcome by delusion, with mind obsessed by it, destroys life, takes what is not given, transgresses with another’s wife, and speaks falsehood; and he encourages others to do likewise. Will that lead to his harm and suffering for a long time?”

“Yes, Bhante.”

「你們認為怎樣，羯臘摩，當愚痴在人內心生起時，這對他是有益還是有害？」

「有害，尊者。」

「羯臘摩，當這個愚痴的人被愚痴擊敗，心被它佔據之下，他殺生，偷取不與之物，與他人妻通姦，說妄語，以及鼓勵別人也如此做，這是否會帶給他長久的傷害與痛苦？」

「是的，尊者。」

“What do you think, Kālāmas? Are these things wholesome or unwholesome?”

“Unwholesome, Bhante.”

“Blameworthy or blameless?”

“Blameworthy, Bhante.”

“Censured or praised by the wise?”

“Censured by the wise, Bhante.”

“Viññugarahitā vā viññuppasatthā vā”ti?

“Viññugarahitā, bhante.”

“Samattā samādinna ahitāya dukkhāya samvattanti, no vā? Kathaṃ vā ettha hotī”ti?

“Samattā, bhante, samādinna ahitāya dukkhāya samvattantīti. Evaṃ no ettha hotī”ti.

“Iti kho, kālāmā, yaṃ taṃ avocumhā –
‘etha tumhe, kālāmā! Mā anussavena, mā
paramparāya, mā itikirāya, mā
piṭakasampadānena, mā takkahetu, mā
nayahetu, mā ākāraparivitakkena, mā
diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya,
mā samaṇo no garūti. Yadā tumhe kālāmā
attanāva jāneyyātha – ‘ime dhammā akusalā,
ime dhammā sāvajjā, ime dhammā
viññugarahitā, ime dhammā samattā
samādinna ahitāya dukkhāya samvattantīti,
atha tumhe, kālāmā, pajaheyyāthā’ti, iti yaṃ
taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

“Etha tumhe, kālāmā, mā anussavena, mā
paramparāya, mā itikirāya, mā
piṭakasampadānena, mā takkahetu, mā
nayahetu, mā ākāraparivitakkena, mā
diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya,
mā samaṇo no garūti. Yadā tumhe, kālāmā,
attanāva jāneyyātha – ‘ime dhammā kusalā,
ime dhammā anavajjā, ime dhammā
viññuppasatthā, ime dhammā samattā
samādinna hitāya sukhāya samvattantīti, atha
tumhe, kālāmā, upasampajja vihareyyātha.

“Accepted and undertaken, do they lead to harm and suffering or not, or how do you take it?”

“Accepted and undertaken, these things lead to harm and suffering. So we take it.”

「你們認為怎樣，羯臘摩，這些法善或不善？」

「不善，尊者。」

「應受指責或無可指責？」

「應受指責，尊者。」

「智者呵責或智者稱讚？」

「智者呵責，尊者。」

「接受與實行這些法後，它們會帶來傷害與痛苦，或者不會？或你們認為會怎樣？」

「接受與實行這些法後，它們會帶來傷害與痛苦，尊者。我們認為是這樣。」

“Thus, Kālāmas, when we said: ‘Come, Kālāmas, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by examination of reasons, by the acceptance of a view after pondering it, by the seeming competence [of a speaker], or because you think: ‘The ascetic is our teacher.’ But when, Kālāmas, you know for yourselves ‘These things are unwholesome; these things are blameworthy; these things are censured by the wise; these things, if accepted and undertaken, lead to harm and suffering,’ then you should abandon them,’ it is because of this that this was said.

「如是，羯臘摩，當我們說『來吧，羯臘摩，你們不應以口誦傳承為根據，不應以傳統為根據，不應以據說為根據，不應以藏經記載為根據，不應以邏輯為根據，不應以推理為根據，不應以探究理由為根據，不應以思惟後接受見解為根據，不應以（演說者）看起來有能力為根據，不應以『此沙門是我們的老師』為根據。然而，羯臘摩，當你們親自了知：『這些是不善法；這些是應受指責之法；這些是智者呵責之法；接受與實行這些法後，它們會帶來傷害與痛苦』，那麼，羯臘摩，你們應該捨棄它們』的時候，就是因為這個原因才這麼說。

“Come, Kālāmas, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by examination of reasons, by the acceptance of a view after pondering it, by the seeming competence [of a speaker], or because you think: ‘The ascetic is our teacher.’ But when, Kālāmas, you know for yourselves ‘These things are wholesome; these things are blameless; these things are praised by the wise; these things, if accepted and undertaken, lead to welfare and happiness,’ then you should live in accordance with them.

來吧，羯臘摩，你們不應以口誦傳承為根據，不應以傳統為根據，不應以據說為根據，不應以藏經記載為根據，不應以邏輯為根據，不應以推理為根據，不應以探究理由為根據，不應以思惟後接受見解為根據，不應以（演說者）看起來有能力為根據，不應以『此沙門是我們的老師』為根據。然而，羯臘摩，當你們親自了知：『這些是善法；這些是無可指責之法；這些是智者稱讚之法；接受與實行這些法後，它們會帶來利益與快樂』，那麼，羯臘摩，你們應該依據它們過活。

“Taṃ kiṃ maññaṭṭha, kālāmā, alobho purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?

“Hitāya, bhante.”

“Aluddho panāyaṃ, kālāmā, purisapuggalo lobhena anabhibhūto apariyādinnacitto neva pāṇaṃ hanati, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, na parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ hitāya sukhāyā”ti.

“Evaṃ, bhante.”

“Taṃ kiṃ maññaṭṭha, kālāmā, adoso purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?

“Hitāya, bhante.”

“Aduṭṭho panāyaṃ, kālāmā, purisapuggalo dosena anabhibhūto apariyādinnacitto neva pāṇaṃ hanati, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, na parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ hitāya sukhāyā”ti.

“Evaṃ, bhante.”

“Taṃ kiṃ maññaṭṭha, kālāmā, amoho purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?

“Hitāya, bhante.”

“Amūḷho panāyaṃ, kālāmā, purisapuggalo mohena anabhibhūto apariyādinnacitto neva pāṇaṃ hanati, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, na parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ hitāya sukhāyā”ti.

“Evaṃ, bhante.”

“What do you think, Kālāmas? When non-greed arises in a person, is it for his welfare or for his harm?”

“For his welfare, Bhante.”

“Kālāmas, a person without greed, not overcome by greed, his mind not obsessed by it, does not destroy life, take what is not given, transgress with another’s wife, or speak falsehood; nor does he encourage others to do likewise. Will that lead to his welfare and happiness for a long time?”

“Yes, Bhante.”

你們認為怎樣，羯臘摩，當無貪在人內心生起時，這對他是有益還是有害？」

「有益，尊者。」

「羯臘摩，當這個無貪的人沒有被貪欲擊敗，心沒有被它佔據之下，他不殺生，不偷取不與之物，不與他人妻通姦，不說妄語，也不鼓勵別人如此做，這是否會帶給他長久的利益與快樂？」

「是的，尊者。」

“What do you think, Kālāmas? When non-hatred arises in a person, is it for his welfare or for his harm?”

“For his welfare, Bhante.”

“Kālāmas, a person without hate, not overcome by hatred, his mind not obsessed by it, does not destroy life, take what is not given, transgress with another’s wife, or speak falsehood; nor does he encourage others to do likewise. Will that lead to his welfare and happiness for a long time?”

“Yes, Bhante.”

「你們認為怎樣，羯臘摩，當無瞋在人內心生起時，這對他是有益還是有害？」

「有益，尊者。」

「羯臘摩，當這個無瞋的人沒有被瞋恨擊敗，心沒有被它佔據之下，他不殺生，不偷取不與之物，不與他人妻通姦，不說妄語，也不鼓勵別人如此做，這是否會帶給他長久的利益與快樂？」

「是的，尊者。」

“What do you think, Kālāmas? When non-delusion arises in a person, is it for his welfare or for his harm?”

“For his welfare, Bhante.”

“Kālāmas, a person who is undeluded, not overcome by delusion, his mind not obsessed by it, does not destroy life, take what is not given, transgress with another’s wife, or speak falsehood; nor does he encourage others to do likewise. Will that lead to his welfare and happiness for a long time?”

“Yes, Bhante.”

「你們認為怎樣，羯臘摩，當無痴在人內心生起時，這對他是有益還是有害？」

「有益，尊者。」

「羯臘摩，當這個無痴的人沒有被愚痴擊敗，心沒有被它佔據之下，他不殺生，不偷取不與之物，不與他人妻通姦，不說妄語，也不鼓勵別人如此做，這是否會帶給他長久的利益與快樂？」

「是的，尊者。」

“Taṃ kiṃ maññaṭṭha, kālāmā, ime
dhammā kusalā vā akusalā vā”ti?
“Kusalā, bhante.”
“Sāvajjā vā anavajjā vā”ti?
“Anavajjā, bhante.”
“Viññugarahitā vā viññuppasatthā vā”ti?
“Viññuppasatthā, bhante.”
“Samattā samādinna hitāya sukhāya
saṃvattanti no vā? Kathaṃ vā ettha hotī”ti?
“Samattā, bhante, samādinna hitāya
sukhāya saṃvattanti. Evaṃ no ettha hotī”ti.

“Iti kho, kālāmā, yaṃ taṃ avocumhā –
‘etha tumhe, kālāmā! Mā anussavena, mā
paramparāya, mā itikirāya, mā
piṭakasampadānena, mā takkahetu, mā
nayahetu, mā ākāraparivitakkena, mā
diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya,
mā samaṇo no garūti. Yadā tumhe, kālāmā,
attanāva jāneyyātha – ime dhammā kusalā,
ime dhammā anavajjā, ime dhammā
viññuppasatthā, ime dhammā samattā
samādinna hitāya sukhāya saṃvattantīti, atha
tumhe, kālāmā, upasampajja vihareyyāthā”ti, iti
yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

“Sa kho so, kālāmā, ariyasāvako evaṃ
vigatābhijjho vigatabyāpādo asammūḷho
sampajāno patissato mettāsahagatena cetasā
ekam disaṃ pharivā viharati, tathā dutiyaṃ,
tathā tatiyaṃ, tathā catutthaṃ, iti
uddhamadho tiriyaṃ sabbadhi sabbattatāya
sabbāvantaṃ lokam mettāsahagatena cetasā
vipulena mahaggatena appamaṇena averena
abyāpajjhena pharivā viharati.

“What do you think, Kālāmas? Are these things
wholesome or unwholesome?”

“Wholesome, Bhante.”

“Blameworthy or blameless?”

“Blameless, Bhante.”

“Censured or praised by the wise?”

“Praised by the wise, Bhante.”

“Accepted and undertaken, do they lead to welfare
and happiness or not, or how do you take it?”

“Accepted and undertaken, these things lead to
welfare and happiness. So we take it.”

「你們認為怎樣，羯臘摩，這些法善或不善？」

「善，尊者。」

「應受指責或無可指責？」

「無可指責，尊者。」

「智者呵責或智者稱讚？」

「智者稱讚，尊者。」

「接受與實行這些法後，它們會帶來利益與快
樂，或者不會？或你們認為會怎樣？」

「接受與實行這些法後，它們會帶來利益與快
樂，尊者。我們認為是這樣。」

“Thus, Kālāmas, when we said: ‘Come, Kālāmas, do
not go by oral tradition, by lineage of teaching, by hearsay,
by a collection of scriptures, by logical reasoning, by
inferential reasoning, by examination of reasons, by the
acceptance of a view after pondering it, by the seeming
competence [of a speaker], or because you think: ‘The
ascetic is our teacher.’ But when, Kālāmas, you know for
yourselves ‘These things are wholesome; these things are
blameless; these things are praised by the wise; these
things, if accepted and undertaken, lead to welfare and
happiness,’ then you should live in accordance with
them,’ it is because of this that this was said.

「如是，羯臘摩，當我們說『來吧，羯臘摩，
你們不應以口誦傳承為根據，不應以傳統為根據，
不應以據說為根據，不應以藏經記載為根據，不應
以邏輯為根據，不應以推理為根據，不應以探究理
由為根據，不應以思惟後接受見解為根據，不應以
（演說者）看起來有能力為根據，不應以『此沙門
是我們的老師』為根據。然而，羯臘摩，當你們親
自了知：『這些是善法；這些是無可指責之法；這些
是智者稱讚之法；接受與實行這些法後，它們會帶
來利益與快樂』，那麼，羯臘摩，你們應該依據它們
過活』的時候，就是因為這個原因才這麼說。」

“Then, Kālāmas, that noble disciple, who is thus
devoid of longing, devoid of ill will, unconfused, clearly
comprehending, ever mindful, dwells pervading one
quarter with a mind imbued with lovingkindness, likewise
the second quarter, the third quarter, and the fourth
quarter. Thus above, below, across, and everywhere, and
to all as to himself, he dwells pervading the entire world
with a mind imbued with loving-kindness, vast, exalted,
measureless, without enmity, without ill will.

羯臘摩，當如此無貪、無瞋、無痴、正知、正
念的聖弟子以慈心遍滿一方而安住，如是第二方，
如是第三方，如是第四方。如是上下、四周、一切
處，對一切（眾生）猶如對待自己，他以巨大、廣
大、無量、無恨、無瞋的慈心遍滿整個世界而安住。

Karuṇāsaḥagatena cetasā ekaṃ disaṃ
pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ,
tathā catutthaṃ, iti uddhamadho tiriyaṃ
sabbadhi sabbattatāya sabbāvantaṃ lokāṃ
karuṇasaḥagatena cetasā vipulena
mahaggatena appamaṇena averena
abyāpajjhena pharivā viharati.

Muditāsaḥagatena cetasā ekaṃ disaṃ
pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ,
tathā catutthaṃ, iti uddhamadho tiriyaṃ
sabbadhi sabbattatāya sabbāvantaṃ lokāṃ
muditāsaḥagatena cetasā vipulena
mahaggatena appamaṇena averena
abyāpajjhena pharivā viharati.

Upekkhāsaḥagatena cetasā ekaṃ disaṃ
pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ,
tathā catutthaṃ, iti uddhamadho tiriyaṃ
sabbadhi sabbattatāya sabbāvantaṃ lokāṃ
upekkhāsaḥagatena cetasā vipulena
mahaggatena appamaṇena averena
abyāpajjhena pharivā viharati.

“Sa kho so, kālāmā, ariyasāvako evaṃ
averacitto evaṃ abyāpajjhacitto evaṃ
asaṃkiliṭṭhacitto evaṃ visuddhacitto, tassa
diṭṭheva dhamme cattāro assāsā adhigatā
honti. ‘Sace kho pana atthi paro loko, atthi
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko,
athāhaṃ kāyassa bhedaṃ paraṃ maraṇā
sugatiṃ saggāṃ lokāṃ upapajjissāmi’ti,
ayamassa paṭhamo assāso adhigato hoti.

“ ‘Sace kho pana natthi paro loko, natthi
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko,
athāhaṃ diṭṭheva dhamme averaṃ
abyāpajjhaṃ anīghaṃ sukhiṃ attānaṃ
pariharāmi’ti, ayamassa dutiyo assāso adhigato
hoti.

(He dwells) pervading one quarter with a mind imbued with compassion, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with compassion, vast, exalted, measureless, without enmity, without ill will.

他以悲心遍滿一方而安住，如是第二方，如是第三方，如是第四方。如是上下、四周、一切處，對一切（眾生）猶如對待自己，他以巨大、廣大、無量、無恨、無瞋的悲心遍滿整個世界而安住。

(He dwells) pervading one quarter with a mind imbued with appreciative joy, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with appreciative joy, vast, exalted, measureless, without enmity, without ill will.

他以喜心遍滿一方而安住，如是第二方，如是第三方，如是第四方。如是上下、四周、一切處，對一切（眾生）猶如對待自己，他以巨大、廣大、無量、無恨、無瞋的喜心遍滿整個世界而安住。

(He dwells) pervading one quarter with a mind imbued with equanimity, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with equanimity, vast, exalted, measureless, without enmity, without ill will.

他以捨心遍滿一方而安住，如是第二方，如是第三方，如是第四方。如是上下、四周、一切處，對一切（眾生）猶如對待自己，他以巨大、廣大、無量、無恨、無瞋的捨心遍滿整個世界而安住。

“This noble disciple, Kālāmas, whose mind is in this way without enmity, without ill will, undefiled, and pure, has won four assurances in this very life. The first assurance he has won is this: ‘If there is another world, and if there is the fruit and result of good and bad deeds, it is possible that with the breakup of the body, after death, I will be reborn in a good destination, in a heavenly world.’

羯臘摩，當該聖弟子如此心無恨、心無瞋、心無染、心清淨時，他在今生便得到四項保證。他得到的第一項保證是：『如果有他世，如果有善業與不善業的果報，在我的身體毀壞死亡後，我將投生到善趣天界。』

“The second assurance he has won is this: ‘If there is no other world, and if there is no fruit and result of good and bad deeds, still right here, in this very life, I maintain myself in happiness, without enmity and ill will, free of trouble.’

他得到的第二項保證是：『如果沒有他世，如果沒有善業與不善業的果報，我在今生也能無恨、無瞋、無麻煩地快樂過活。』

“ `Sace kho pana karoto kariyati pāpaṃ,
na kho panāhaṃ kassaci pāpaṃ cetemi.
Akarontaṃ kho pana maṃ pāpakammaṃ kuto
dukkhaṃ phusissatī’ti, ayamassa tatiyo assāso
adhigato hoti.

“ `Sace kho pana karoto na kariyati
pāpaṃ, athāhaṃ ubhayeneva visuddhaṃ
attānaṃ samanupassāmī’ti, ayamassa catuttho
assāso adhigato hoti.

“Sa kho so, kālāmā, ariyasāvako evaṃ
averacitto evaṃ abyāpajjhacitto evaṃ
asaṃkiliṭṭhacitto evaṃ visuddhacitto, tassa
diṭṭheva dhamme ime cattāro assāsā adhigatā
hontī’ti.

“Evametaṃ, bhagavā, evametaṃ, sugata!
Sa kho so, bhante, ariyasāvako evaṃ
averacitto evaṃ abyāpajjhacitto evaṃ
asaṃkiliṭṭhacitto evaṃ visuddhacitto, tassa
diṭṭheva dhamme cattāro assāsā adhigatā
honti. `Sace kho pana atthi paro loko, atthi
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko,
athāhaṃ kāyassa bhedaṃ paraṃ maraṇā
sugatiṃ saggāṃ lokāṃ upapajjissāmī’ti,
ayamassa paṭhamo assāso adhigato hoti.

“ `Sace kho pana natthi paro loko, natthi
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko,
athāhaṃ diṭṭheva dhamme averaṃ
abyāpajjhaṃ anīghaṃ sukhiṃ attānaṃ
pariharāmī’ti, ayamassa dutiyo assāso adhigato
hoti.

“ `Sace kho pana karoto kariyati pāpaṃ,
na kho panāhaṃ – kassaci pāpaṃ cetemi,
akarontaṃ kho pana maṃ pāpakammaṃ kuto
dukkhaṃ phusissatī’ti, ayamassa tatiyo assāso
adhigato hoti.

“The third assurance he has won is this: ‘Suppose evil comes to one who does evil. Then, when I have no evil intentions towards anyone, how can suffering afflict me, since I do no evil deed?’

他得到的第三項保證是：『如果惡會帶給造惡者報應，那麼，因為我對任何人都沒有惡意，痛苦又怎麼會折磨我這不造惡業的人呢？』

“The fourth assurance he has won is this: ‘Suppose evil does not come to one who does evil. Then right here I see myself purified in both respects.’

他得到的第四項保證是：『如果惡不會帶給造惡者報應，那麼，我看到自己在兩方面都是清淨的。』

“This noble disciple, Kālāmas, whose mind is in this way without enmity, without ill will, undefiled, and pure, has won four assurances in this very life.”

羯臘摩，當該聖弟子如此心無恨、心無瞋、心無染、心清淨時，他在今生便得到這四項保證。」

“So it is, Blessed One! So it is, Fortunate One! This noble disciple, Bhante, whose mind is in this way without enmity, without ill will, undefiled, and pure, has won four assurances in this very life. The first assurance he has won is this: ‘If there is another world, and if there is the fruit and result of good and bad deeds, it is possible that with the breakup of the body, after death, I will be reborn in a good destination, in a heavenly world.’

「如是，世尊；如是，善逝！尊者，當該聖弟子如此心無恨、心無瞋、心無染、心清淨時，他在今生便得到四項保證。他得到的第一項保證是：『如果有他世，如果有善業與不善業的果報，在我的身體毀壞死亡後，我將投生到善趣天界。』

“The second assurance he has won is this: ‘If there is no other world, and if there is no fruit and result of good and bad deeds, still right here, in this very life, I maintain myself in happiness, without enmity and ill will, free of trouble.’

他得到的第二項保證是：『如果沒有他世，如果沒有善業與不善業的果報，我在今生也能無恨、無瞋、無麻煩地快樂過活。』

“The third assurance he has won is this: ‘Suppose evil comes to one who does evil. Then, when I have no evil intentions towards anyone, how can suffering afflict me, since I do no evil deed?’

他得到的第三項保證是：『如果惡會帶給造惡者報應，那麼，因為我對任何人都沒有惡意，痛苦又怎麼會折磨我這不造惡業的人呢？』

“Sace kho pana karoto na kariyati
pāpaṃ, athāhaṃ ubhayeneva visuddhaṃ
attānaṃ samanupassāmi’ti, ayamassa catuttho
assāso adhigato hoti.

“Sa kho so, bhante, ariyasāvako evaṃ avera-
citto evaṃ abyāpajjhacitto evaṃ asaṃkiliṭṭhacitto
evaṃ visuddhacitto, tassa diṭṭheva dhamme
ime cattāro assāsā adhigatā honti.

“Abhikkantaṃ, bhante; abhikkantaṃ,
bhante! Seyyathāpi, bhante, nikkujjitaṃ vā
ukkujjeyya, paṭicchannaṃ vā vivareyya,
mūḷhasa vā maggaṃ ācikkheyya, andhakāre
vā telapajjotaṃ dhāreyya – ‘cakkhumanto
rūpāni dakkhanti’ti. Evamevaṃ bhagavatā
anekapariyāyena dhammo pakāsito. Ete
mayāṃ, bhante, bhagavantaṃ saraṇaṃ
gacchāma dhammañca bhikkhusaṅghañca.
Upāsake no, bhante, bhagavā dhāretu
ajjatagge pāṇupete saraṇaṃ gate’ti.

– AN.III.65

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

“The fourth assurance he has won is this: ‘Suppose
evil does not come to one who does evil. Then right here
I see myself purified in both respects.’

他得到的第四項保證是：『如果惡不會帶給造
惡者報應，那麼，我看到自己在兩方面都是清淨
的。』

“This noble disciple, Bhante, whose mind is in this
way without enmity, without ill will, undefiled, and pure,
has won four assurances in this very life.

尊者，當該聖弟子如此心無恨、心無瞋、心無
染、心清淨時，他在今生便得到這四項保證。

“Excellent, Bhante! Excellent, Bhante! The Blessed
One has made the Dhamma clear in many ways, as though
he were turning upright what had been overthrown,
revealing what was hidden, showing the way to one who
was lost, or holding up a lamp in the darkness so those
with good eyesight can see forms. We now go for refuge
to the Blessed One, to the Dhamma, and to the Saṅgha of
bhikkhus. Let the Blessed One consider us lay followers
who from today have gone for refuge for life.”

妙哉，尊者；妙哉，尊者！尊者，猶如擺正傾
覆之物，猶如揭開覆藏之物，猶如為迷路者指出道
路，猶如在黑暗中提油燈，讓有眼之人能夠見物，
同樣的，世尊以種種方式開示法。尊者，我們歸依
世尊、法與比丘僧團。尊者，請世尊記得我們是在
家弟子，從今天開始終生歸依。」

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Aṅgulimāla-Paritta *The Aṅgulimāla Protection* 指鬘護衛

Yatohaṃ, bhagini, ariyāya jātiyā jāto,
Nābhijānāmi sañicca pāṇaṃ jīvitaṃ voropetā.
Tena saccena sotthi te hotu, sotthi gabbhassa.

– MN, 86 Aṅgulimālasuttaṃ

O sister! Ever since I was reborn in this Noble Birth,
I do not remember intentionally taking the life of a being.
By this utterance of truth, may there be comfort to you
and to the child in your womb.

大妹，自從出生於此聖生，我不記得曾經故意
殺生。以此真實話語，願你平安，願你的胎兒平安。

Bhikkhu-Aparihāniyadhammā

***Dhammas for Non-Decline of Bhikkhus* 比丘不衰退之法**

Atha kho bhagavā acirapakkante Vassakāre brāhmaṇe magadhamahāmatte āyasmantaṃ Ānandaṃ āmantesi – “Gaccha tvaṃ, Ānanda, yāvatikā bhikkhū rājagahaṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātehi”ti. “Evaṃ, bhante”ti kho āyasmā Ānando bhagavato paṭissutvā yāvatikā bhikkhū rājagahaṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho āyasmā Ānando bhagavantaṃ etadavoca – “Sannipatito, bhante, bhikkhusaṅgho, yassadāni, bhante, bhagavā kālaṃ maññati”ti.

Atha kho bhagavā uṭṭhāyāsanā yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “Satta vo, bhikkhave, aparihāniye dhamme desessāmi, taṃ suṇātha, sādhucaṃ manasikarotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Yāvakiṇṇa, bhikkhave, bhikkhū abhiṅghaṃ sannipātā sannipātabahulā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“Yāvakiṇṇa, bhikkhave, bhikkhū samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā saṅghakaraṇīyāni karissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

Then, soon after the brahmin Vassakāra’s departure, the Blessed One addressed the Venerable Ānanda thus: “Go now, Ānanda, and assemble in the hall of audience as many bhikkhus as live around Rājagaha.” “Very well, Venerable Sir.” And the Venerable Ānanda did as he was requested and informed the Blessed One: “The community of bhikkhus is assembled, Venerable Sir. Now let the Blessed One do as he wishes.”

摩羯陀大臣瓦沙卡拉婆羅門離開不久之後，世尊跟阿難尊者說：「阿難，你去把住在王舍城一帶的所有比丘都召集到講堂裡來。」「是，尊者。」阿難尊者按照世尊的吩咐召集王舍城一帶的所有比丘到講堂裡來，然後去見世尊。來到後，他頂禮世尊，然後站在一旁。站在一旁，阿難尊者向世尊說：「尊者，比丘僧團已經集合了。尊者，現在是時候世尊做他想做的事。」

Thereupon the Blessed One rose from his seat, went up to the hall of audience, took his appointed seat there, and addressed the bhikkhus thus: “Bhikkhus, I shall teach you seven conditions leading to non-decline. Listen and pay attention to what I shall say.”

“Yes, Venerable Sir,” those bhikkhus replied the Blessed One. The Blessed One said thus:

當時世尊從座位起身，來到講堂。來到後，世尊坐在準備好的座位，向諸比丘說：「諸比丘，我將教導你們七不衰退法。你們應該專心聆聽我將要說的話。」「是，尊者。」那些比丘回答世尊。世尊如此說：

“Bhikkhus, so long as bhikkhus assemble frequently and assemble in large numbers, the growth of bhikkhus is to be expected, not their decline.

「諸比丘，只要比丘們時常集會，很多人來集會，諸比丘，就可預期比丘們會增長，不會衰退。

“Bhikkhus, so long as bhikkhus meet harmoniously, disperse harmoniously, and attend to the affairs of the Saṅgha harmoniously, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們和諧地集會、和諧地散會、和諧地處理僧團應做的事，諸比丘，就可預期比丘們會增長，不會衰退。

“Yāvakīvañca, bhikkhave, bhikkhū
apaññattaṃ na paññapessanti, paññattaṃ
na samucchindissanti, yathāpaññattesu
sikkhāpadesu samādāya vattissanti,
vuddhiyeva, bhikkhave, bhikkhūnaṃ
pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū ye te
bhikkhū therā rattaññū cirapabbajitā
saṅghapitaro saṅghapariṇāyakā, te
sakkarissanti garuṃ karissanti mānessanti
pūjessanti, tesañca sotabbaṃ maññissanti,
vuddhiyeva, bhikkhave, bhikkhūnaṃ
pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū
uppannāya taṇhāya ponobbhavikāya na vasaṃ
gacchissanti, vuddhiyeva, bhikkhave,
bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū
āraññakesu senāsanesu sāpekkhā bhavissanti,
vuddhiyeva, bhikkhave, bhikkhūnaṃ
pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū
paccattaññeva satim upaṭṭhapessanti – ‘kinti
anāgatā ca pesalā sabrahmacārī āgaccheyyurū,
āgatā ca pesalā sabrahmacārī phāsu
vihareyyun’ti. Vuddhiyeva, bhikkhave,
bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, ime satta
aparihāniyā dhammā bhikkhūsu ṭhassanti,
imesu ca sattasu aparihāniyesu dhammesu
bhikkhū sandississanti, vuddhiyeva, bhikkhave,
bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Aparepi vo, bhikkhave, satta aparihāniye
dhamme desessāmi, taṃ suṇātha, sādhukaṃ
manasikarotha, bhāsissāmi”ti. “Evaṃ,
bhante”ti kho te bhikkhū bhagavato
paccassosurū. Bhagavā etadavoca –

“Bhikkhus, so long as bhikkhus appoint no new rules, and do not abolish the existing ones, but proceed in accordance with the code of training laid down, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們不立未立之戒、不廢已立之戒、依照已立之戒來遵守，諸比丘，就可預期比丘們會增長，不會衰退。

“Bhikkhus, so long as bhikkhus show respect, honour, esteem, and veneration towards the elder bhikkhus, those of long standing, long gone forth, the fathers and leaders of the Saṅgha, and think it worthwhile to listen to them, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們恭敬、尊重、敬重、禮敬長老比丘、元老、出家已久者、僧團之父、僧團之領導，認為他們的話值得聽取，諸比丘，就可預期比丘們會增長，不會衰退。

“Bhikkhus, so long as bhikkhus do not come under the power of the craving that leads to fresh becoming, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們沒有受到想要再生的貪愛控制，諸比丘，就可預期比丘們會增長，不會衰退。

“Bhikkhus, so long as bhikkhus cherish the forest depths for their dwellings, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們珍惜叢林住處，諸比丘，就可預期比丘們會增長，不會衰退。

“Bhikkhus, so long as bhikkhus establish themselves in mindfulness, so that virtuous brethren of the Order who have not come yet might do so, and those already come might live in peace, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們自己能夠建立正念，以便還未到來的良善同梵行會到來，以及已到來的良善同梵行能夠安適地過活，諸比丘，就可預期比丘們會增長，不會衰退。

“Bhikkhus, so long as these seven conditions leading to non-decline endure among bhikkhus and bhikkhus are known for it, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要於比丘們之中存在這七項不衰退法、於比丘們之中可見到這七項不衰退法，諸比丘，就可預期比丘們會增長，不會衰退。

“Bhikkhus, I shall teach you another seven conditions leading to non-decline. Listen and pay attention to what I shall say.” “Yes, Venerable Sir,” those bhikkhus replied the Blessed One. The Blessed One said thus:

諸比丘，我將教導你們另外七項不衰退法。你們應該專心聆聽我將要說的話。」「是，尊者。」那些比丘回答世尊。世尊如此說：

“Yāvakīvañca, bhikkhave, bhikkhū na kammārāmā bhavissanti na kammaratā na kammārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū na bhassārāmā bhavissanti na bhassaratā na bhassārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū na niddārāmā bhavissanti na niddāratā na niddārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū na saṅgaṇikārāmā bhavissanti na saṅgaṇikaratā na saṅgaṇikārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū na pāpicchā bhavissanti na pāpikānaṃ icchānaṃ vasaṃ gatā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū na pāpamittā bhavissanti na pāpasahāyā na pāpasampavañkā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū na oramattakena visesādhigamena antarāvosaṇaṃ āpajjissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Bhikkhus, so long as bhikkhus do not delight in, are not pleased with, and are not fond of works, the growth of bhikkhus is to be expected, not their decline.

「諸比丘，只要比丘們不喜愛工作、不樂於工作、不熱衷於工作，諸比丘，就可預期比丘們會增長，不會衰退。

“Bhikkhus, so long as bhikkhus do not delight in, are not pleased with, and are not fond of talking, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們不喜愛講話、不樂於講話、不熱衷於講話，諸比丘，就可預期比丘們會增長，不會衰退。

“Bhikkhus, so long as bhikkhus do not delight in, are not pleased with, and are not fond of sleep, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們不喜愛睡覺、不樂於睡覺、不熱衷於睡覺，諸比丘，就可預期比丘們會增長，不會衰退。

“Bhikkhus, so long as bhikkhus do not delight in, are not pleased with, and are not fond of company, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們不喜愛成群結夥、不樂於成群結夥、不熱衷於成群結夥，諸比丘，就可預期比丘們會增長，不會衰退。

“Bhikkhus, so long as bhikkhus do not harbour, do not come under the spell of evil desires, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們沒有邪惡欲望、沒有受到邪惡欲望控制，諸比丘，就可預期比丘們會增長，不會衰退。

“Bhikkhus, so long as bhikkhus have no bad friends, no bad associates, and no bad companions, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們沒有惡朋、沒有惡友、沒有惡伴，諸比丘，就可預期比丘們會增長，不會衰退。

“Bhikkhus, so long as bhikkhus do not stop halfway on account of some trifling achievement, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們沒有因為已經有了些少的體證就中途停止，諸比丘，就可預期比丘們會增長，不會衰退。

“Bhikkhus, so long as these seven conditions leading to non-decline endure among bhikkhus and bhikkhus are known for it, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要於比丘們之中存在這七項不衰退法、於比丘們之中可見到這七項不衰退法，諸比丘，就可預期比丘們會增長，不會衰退。

“Aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Yāvakīvañca, bhikkhave, bhikkhū saddhā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū hirimanā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū ottappī bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū bahussutā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū āradhaviṛiyā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū upaṭṭhitassatī bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū paññavanto bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Bhikkhus, I shall teach you another seven conditions leading to non-decline. Listen and pay attention to what I shall say.” “Yes, Venerable Sir,” those bhikkhus replied the Blessed One. The Blessed One said thus:

諸比丘，我將教導你們另外七項不衰退法。你們應該專心聆聽我將要說的話。「是，尊者。」那些比丘回答世尊。世尊如此說：

“Bhikkhus, so long as bhikkhus have faith, the growth of bhikkhus is to be expected, not their decline.

「諸比丘，只要比丘們有信心，諸比丘，就可預期比丘們會增長，不會衰退。」

“Bhikkhus, so long as bhikkhus have moral shame, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們有慚心，諸比丘，就可預期比丘們會增長，不會衰退。」

“Bhikkhus, so long as bhikkhus have moral fear, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們有愧，諸比丘，就可預期比丘們會增長，不會衰退。」

“Bhikkhus, so long as bhikkhus are proficient in learning, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們多聞，諸比丘，就可預期比丘們會增長，不會衰退。」

“Bhikkhus, so long as bhikkhus are diligent, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們精勤，諸比丘，就可預期比丘們會增長，不會衰退。」

“Bhikkhus, so long as bhikkhus are mindful, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們有正念，諸比丘，就可預期比丘們會增長，不會衰退。」

“Bhikkhus, so long as bhikkhus are wise, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們有智慧，諸比丘，就可預期比丘們會增長，不會衰退。」

“Bhikkhus, so long as these seven conditions leading to non-decline endure among bhikkhus and bhikkhus are known for it, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要於比丘們之中存在這七項不衰退法、於比丘們之中可見到這七項不衰退法，諸比丘，就可預期比丘們會增長，不會衰退。」

“Aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Yāvakīvañca, bhikkhave, bhikkhū satisambojjhaṅgaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū dhammavicayasambojjhaṅgaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū vīriyasambojjhaṅgaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū pītisambojjhaṅgaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū passaddhisambojjhaṅgaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū samādhisambojjhaṅgaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū upekkhāsambojjhaṅgaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“Bhikkhus, I shall teach you another seven conditions leading to non-decline. Listen and pay attention to what I shall say.” “Yes, Venerable Sir,” those bhikkhus replied the Blessed One. The Blessed One said thus:

諸比丘，我將教導你們另外七項不衰退法。你們應該專心聆聽我將要說的話。「是，尊者。」那些比丘回答世尊。世尊如此說：

“Bhikkhus, so long as bhikkhus develop the enlightenment factor of mindfulness, the growth of bhikkhus is to be expected, not their decline.

「諸比丘，只要比丘們培育念覺支，諸比丘，就可預期比丘們會增長，不會衰退。」

“Bhikkhus, so long as bhikkhus develop the enlightenment factor of investigation of dhammas, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們培育擇法覺支，諸比丘，就可預期比丘們會增長，不會衰退。」

“Bhikkhus, so long as bhikkhus develop the enlightenment factor of effort, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們培育精進覺支，諸比丘，就可預期比丘們會增長，不會衰退。」

“Bhikkhus, so long as bhikkhus develop the enlightenment factor of joy, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們培育喜覺支，諸比丘，就可預期比丘們會增長，不會衰退。」

“Bhikkhus, so long as bhikkhus develop the enlightenment factor of tranquillity, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們培育輕安覺支，諸比丘，就可預期比丘們會增長，不會衰退。」

“Bhikkhus, so long as bhikkhus develop the enlightenment factor of concentration, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們培育定覺支，諸比丘，就可預期比丘們會增長，不會衰退。」

“Bhikkhus, so long as bhikkhus develop the enlightenment factor of equanimity, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們培育捨覺支，諸比丘，就可預期比丘們會增長，不會衰退。」

“Yāvakīvañca, bhikkhave, ime satta
aparihāniyā dhammā bhikkhūsu ṭhassanti,
imesu ca sattasu aparihāniyesu dhammesu
bhikkhū sandissanti, vuddhiyeva, bhikkhave,
bhikkhūnaṃ pāṭikañkhā no parihāni.

“Aparepi vo, bhikkhave, satta aparihāniye
dhamme desessāmi, taṃ suṇātha, sādhukaṃ
manasikarotha, bhāsissāmi”ti. “Evaṃ,
bhante”ti kho te bhikkhū bhagavato
paccassosun. Bhagavā etadavoca –

“Yāvakīvañca, bhikkhave, bhikkhū
aniccasaññaṃ bhāvevanti, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū
anattasaññaṃ bhāvevanti, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū
asubhasaññaṃ bhāvevanti, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū
ādīnavasaññaṃ bhāvevanti, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū
pahānasaññaṃ bhāvevanti, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū
virāgasaññaṃ bhāvevanti, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Bhikkhus, so long as these seven conditions
leading to non-decline endure among bhikkhus and
bhikkhus are known for it, the growth of bhikkhus is to
be expected, not their decline.

諸比丘，只要於比丘們之中存在這七項不衰退
法、於比丘們之中可見到這七項不衰退法，諸比丘，
就可預期比丘們會增長，不會衰退。

“Bhikkhus, I shall teach you another seven
conditions leading to non-decline. Listen and pay
attention to what I shall say.” “Yes, Venerable Sir,” those
bhikkhus replied the Blessed One. The Blessed One said
thus:

諸比丘，我將教導你們另外七項不衰退法。你
們應該專心聆聽我將要說的話。「是，尊者。」那些
比丘回答世尊。世尊如此說：

“Bhikkhus, so long as bhikkhus develop the
perception of impermanence, the growth of bhikkhus is
to be expected, not their decline.

「諸比丘，只要比丘們培育無常想，諸比丘，
就可預期比丘們會增長，不會衰退。」

“Bhikkhus, so long as bhikkhus develop the
perception of non-self, the growth of bhikkhus is to be
expected, not their decline.

諸比丘，只要比丘們培育無我想，諸比丘，就
可預期比丘們會增長，不會衰退。

“Bhikkhus, so long as bhikkhus develop the
perception of impurity, the growth of bhikkhus is to be
expected, not their decline.

諸比丘，只要比丘們培育不淨想，諸比丘，就
可預期比丘們會增長，不會衰退。

“Bhikkhus, so long as bhikkhus develop the
perception of fault (of formations), the growth of
bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們培育（諸行）過患想，諸
比丘，就可預期比丘們會增長，不會衰退。

“Bhikkhus, so long as bhikkhus develop the
perception of relinquishment, the growth of bhikkhus is
to be expected, not their decline.

諸比丘，只要比丘們培育捨斷想，諸比丘，就
可預期比丘們會增長，不會衰退。

“Bhikkhus, so long as bhikkhus develop the
perception of dispassion, the growth of bhikkhus is to be
expected, not their decline.

諸比丘，只要比丘們培育離欲想，諸比丘，就
可預期比丘們會增長，不會衰退。

“Yāvakīvañca, bhikkhave, bhikkhū
nirodhasaññaṃ bhāveṣṣanti, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Yāvakīvañca, bhikkhave, ime satta
aparihāniyā dhammā bhikkhūsu ṭhassanti,
imesu ca sattasu aparihāniyesu dhammesu
bhikkhū sandissanti, vuddhiyeva, bhikkhave,
bhikkhūnaṃ pāṭikañkhā, no parihāni.

“Cha, vo bhikkhave, aparihāniye dhamme
desessāmi, taṃ suṇātha, sādhukaṃ
manasikarotha, bhāṣissāmi” ti. “Evaṃ,
bhante” ti kho te bhikkhū bhagavato
paccassosunṃ. Bhagavā etadavoca –

“Yāvakīvañca, bhikkhave, bhikkhū mettaṃ
kāyakammaṃ paccupaṭṭhāpessanti
sabrahmācārīsu āvi ceva raho ca, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū mettaṃ
vacīkammaṃ paccupaṭṭhāpessanti
sabrahmācārīsu āvi ceva raho ca, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū mettaṃ
manokammaṃ paccupaṭṭhāpessanti
sabrahmācārīsu āvi ceva raho ca, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū, ye te
lābhā dhammikā dhammaladdhā antamaso
pattapariyāpannamattampi tathārūpehi lābhehi
appaṭivibhattabhogī bhavissanti silavantehi
sabrahmācārīhi sādharmaṇabhogī, vuddhiyeva,
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no
parihāni.

“Bhikkhus, so long as bhikkhus develop the
perception of cessation, the growth of bhikkhus is to be
expected, not their decline.

諸比丘，只要比丘們培育滅盡想，諸比丘，就
可預期比丘們會增長，不會衰退。

“Bhikkhus, so long as these seven conditions
leading to non-decline endure among bhikkhus and
bhikkhus are known for it, the growth of bhikkhus is to
be expected, not their decline.

諸比丘，只要於比丘們之中存在這七項不衰
退法、於比丘們之中可見到這七項不退法，諸比丘，
就可預期比丘們會增長，不會衰退。

“Bhikkhus, I shall teach you six conditions leading
to non-decline. Listen and pay attention to what I shall
say.” “Yes, Venerable Sir,” those bhikkhus replied the
Blessed One. The Blessed One said thus:

諸比丘，我將教導你們六不衰退法。你們應該
專心聆聽我將要說的話。「是，尊者。」那些比丘
回答世尊。世尊如此說：

“Bhikkhus, so long as bhikkhus treat each other with
loving-kindness in deed, both openly and in private, the
growth of bhikkhus is to be expected, not their decline.

「諸比丘，只要比丘們無論公開或私底下都在
身業上以慈愛來對待同梵行，諸比丘，就可預期比
丘們會增長，不會衰退。」

“Bhikkhus, so long as bhikkhus treat each other with
loving-kindness in word, both openly and in private, the
growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們無論公開或私底下都在語
業上以慈愛來對待同梵行，諸比丘，就可預期比
丘們會增長，不會衰退。」

“Bhikkhus, so long as bhikkhus treat each other with
loving-kindness in thought, both openly and in private,
the growth of bhikkhus is to be expected, not their
decline.

諸比丘，只要比丘們無論公開或私底下都在意
業上以慈愛來對待同梵行，諸比丘，就可預期比
丘們會增長，不會衰退。」

“Bhikkhus, so long as bhikkhus, in respect of what
they receive as due offerings, even the contents of their
alms bowls, they do not make use of them without
sharing them with virtuous members of the community,
the growth of bhikkhus is to be expected, not their
decline.

諸比丘，對於如法所得、如法所獲之物，即使
只是鉢食，只要比丘們不會在沒有和有戒行的同梵
行分享之前就享用它，諸比丘，就可預期比丘們會
增長，不會衰退。」

“Yāvakīvañca, bhikkhave, bhikkhū yāni kāni
sīlāni akhaṇḍāni acchiddāni asabalāni
akammāsāni bhujissāni viññūpasatthāni
aparāmaṭṭhāni samādhisaṃvattanikāni
tathārūpesu sīlesu sīlasāmaññagatā
viharissanti sabrahmacārīhi āvi ceva raho ca,
vuddhiyeva, bhikkhave, bhikkhūnaṃ
pāṭikaṅkhā, no parihāni.

“Yāvakīvañca, bhikkhave, bhikkhū yāyaṃ
diṭṭhi ariyā niyyānikā, niyyāti takkarassa
sammā dukkhakkhayāya, tathārūpāya diṭṭhiyā
diṭṭhisāmaññagatā viharissanti sabrahmacārīhi
āvi ceva raho ca, vuddhiyeva, bhikkhave,
bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

“Yāvakīvañca, bhikkhave, ime cha
aparihāniyā dhammā bhikkhūsu ṭhassanti,
imesu ca chasu aparihāniyesu dhammesu
bhikkhū sandissanti, vuddhiyeva, bhikkhave,
bhikkhūnaṃ pāṭikaṅkhā, no parihānī”ti.

– DN, Mahāvagga, 3 Mahāparinibbānasuttaṃ

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

“Bhikkhus, so long as bhikkhus live with their fellow bhikkhus who train themselves, openly and in private, in the same rules of conduct, which are complete and perfect, spotless and pure, liberating, praised by the wise, uninfluenced (by mundane concerns), and favourable to concentration of mind, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們和無論公開或私底下都持守相同的戒——不破、不裂、無染、清淨、導向解脫、智者稱讚、無污、導致生定之戒——的同梵行共住，諸比丘，就可預期比丘們會增長，不會衰退。

“Bhikkhus, so long as bhikkhus live with their fellow bhikkhus who preserve, openly and in private, the same view that is noble and leading to liberation, and that leads to utter destruction of suffering, the growth of bhikkhus is to be expected, not their decline.

諸比丘，只要比丘們和無論公開或私底下都延續相同的聖見——導致依它修行者達到完全滅苦之見——的同梵行共住，諸比丘，就可預期比丘們會增長，不會衰退。

“Bhikkhus, so long as these six conditions leading to non-decline endure among bhikkhus and bhikkhus are known for it, the growth of bhikkhus is to be expected, not their decline.”

諸比丘，只要於比丘們之中存在這六項不衰退法、於比丘們之中可見到這六項不衰退法，諸比丘，就可預期比丘們會增長，不會衰退。

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

The Four Buddhist Sacred Places 四個佛教聖地

Māyā-suto Sugata-sākiya-sīha-nātho,
Jātakkhaṇe sapadasā'va'bhisamkamitvā,
Yasmim udīrayi giram vara-lumbinimhi,
Tam jāta-cetiyamaham sirasā namāmi.

Yasmim nisajja vajirāsana-bandhanena,
Jetvā savāsana-kilesa-balam munindo,
Sambodhi-ñāṇamavagamma vihāsi sammā,
Tam Bodhi-cetiyamaham sirasā namāmi.

Samkampayam dasa-sahassiya-loka-dhātum,
Desesi yatra Bhagavā vara-dhamma-cakkaṃ,
Bārāṇasī pura-samīpa-vane migānam,
Tam Dhamma-cetiyamaham sirasā namāmi.

Katvāna lokahitamattahitañca nātho,
Asītiko'va Upavattana-kānanam'pi,
Yasmim nipajja gatavā nirupādisesam,
Nibbāna-cetiyamaham sirasā namāmi.

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

The son of [Queen] Māyā, the Sakyan who fared well, the Saviour with lion [like qualities], who walked forward on foot immediately after birth and [boldly] announced at the excellent [place of] Lumbini [that he was the greatest in the world and that this was his last birth], I bow down with [my] head to that shrine [which marks the place where the Lord Buddha was] born.

摩耶之子釋迦善逝，具獅之德的依持者，
出生時就前走七步，於至上藍毗尼宣佈：
他是世間的至上者，這是他的最後一生。
我向該出生塔頂禮，紀念佛陀出生之地。

The diamond seat where the King of Sages sat, bound with [the vow not to get up until the final goal has been won], having conquered the strength of the habitual tendencies and defilements, attained the right knowledge of self awakening and dwelt [seated under the Bodhi tree continuously for seven days experiencing the happiness of liberation], I bow down with my head [to the ground] to that shrine [which marks the place where he attained] enlightenment.

坐在金剛座之上，牟尼王下定決心，
沒達到最終目標，就絕對不會起座。
戰勝習氣煩惱力，證自覺智而安住，
(連續七天安住於，體驗解脫的快樂。)
我向菩提塔頂禮，紀念佛陀覺悟處。

Where The Blessed One taught the excellent Wheel of Dhamma, which caused the elements of the ten-thousand world systems to quake, in the Deer Park near the city of Bārāṇasī, I bow down with my head [to the ground] to that shrine [which marks the place where] the Dhamma [was first taught].

波羅奈城的鹿野苑，世尊教至上法輪處，
令到一萬世界震動，我以頭頂禮該法塔。

The place where the Saviour (i.e. the Buddha), after having worked for the welfare of himself and the world, on [His] eightieth [birthday] laid down in Upavattana [Sal] grove and attained [final nibbāna] without remainder, I bow down with my head [to the ground] to that shrine [which marks the place where the Lord Buddha attained final] nibbāna.

依持者為利世利己盡力後，
八十歲時在烏巴瓦達娜林，
於該處躺著達到無餘涅槃，
我頂禮紀念佛陀涅槃之塔。

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

藉著這真實的話語，願你時常得到安樂；
藉著這真實的話語，願一切的疾病消失；
藉著這真實的話語，願你得到勝利吉祥。

Dānānumodana-Gāthā Verses of Rejoicing in Offerings 隨喜功德偈

Abhivādana-sīlissa
Niccam vuddhāpacāyino,
Cattāro dhammā vaddhanti
Āyu vaṇṇo sukham balaṃ.

For the [one with a] reverential character, who always pays homage to elders, four qualities increase: [longer] life, beauty, happiness [and] strength.

對於有禮敬的習慣、時常尊敬長輩的人，於他四種法會增長：壽命、美貌、快樂、力量。

Āyurārogya-sampatti,
Sagga-sampatimeva ca,
Atho nibbāna-sampatti,
Iminā te samijjhatu.

By this [offering], may the accomplishment of long life and good health, heavenly [rebirth] and then the attainment of nibbāna be successfully achieved by you.

透過這項功德，願你長壽健康，及得往生天趣，然後證悟涅槃。

Yathā vāri-vahā pūrā
Paripūrenti sāgaram,
Evameva ito dinnam
Petānam upakappati.

Just as rivers when full can bear the water down to fill the sea, so giving given here can serve the ghosts of the departed kin.

正如河水滿溢時，水流注入到海洋；如是在此的布施，利益做鬼的亡親。

Icchitam patthitam tumham
Khippameva samijjhatu,
Sabbe pūrentu saṅkappā
Cando paṇṇaraso yathā,
Maṇi-jotiraso yathā.

May your wishes and aspirations promptly come to fulfillment, just as the moon on the fifteenth [of the lunar fortnight], just as a wish fulfilling gem [would].

願你的希望願望，都能迅速地實現，正如十五的圓月，正如滿願的寶石。

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

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

願免離一切災難，願一切疾病消失；願你沒有諸障礙，願你快樂又長壽！

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

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

願你得一切吉祥，願一切神保護你；透過諸佛的威力，願你永遠都平安！

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

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

願你得一切吉祥，願一切神保護你；透過諸法的威力，願你永遠都平安！

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

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

願你得一切吉祥，願一切神保護你；透過諸僧的威力，願你永遠都平安！

Sabba-roga-vinimutto,
Sabba-santāpa-vajjito,
Sabba-veramatikkanto,
Nibbuto ca tuvaṃ bhava.

May you be freed from all illnesses, give up all anguish, overcome all enmity and be extinguished [of all passions].

願你解脫一切病，解脫一切的苦惱，超越一切的仇敵，以及達到全寂滅。

Devārādhana

Inviting the Deities 邀請諸天

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

May the deities of the entire universe come here and listen to the True-Dhamma of the King of Sages, which leads to the heavenly states and liberation (Nibbāna).

從世界系中各處，願諸天神來此地，
聆聽知王之正法，導向天界與解脫。

Dhammassavana-kālo ayaṃ bhadantā. (x3)

Sirs, now is the time for listening to the Dhamma.
這是聽聞佛法的時候，大德們。

Vandanā

Homage to The Buddha 禮敬佛陀

Namo tassa Bhagavato Arahato
Sammāsambuddhassa. (x3)

Homage to that Blessed One, the Arahant and Perfectly Self-Awakened One.

禮敬世尊、阿羅漢、圓滿自覺者。

Cetiya-Vandanā

Salutation to Pagoda etc 禮敬塔等

Vandāmi cetiyaṃ sabbam
Sabbathānesu patiṭṭhitam,
Sāriṅka-dhātu mahā-bodhiṃ
Buddha-rūpaṃ sakalaṃ sadā. (x3)

I salute every pagoda that may stand in any place, the bodily relics, the Great Bodhi, and all images of the Buddha.

我至誠禮敬豎立於各處的塔、舍利、大菩提樹、
佛像。

Bodhi-Vandanā

Salutation to the Bodhi Tree 禮敬菩提樹

Yassa mule nisinnova
Sabbāri vijayaṃ akā,
Patto sabbaññu-taṃ satthā
Vande taṃ Bodhi-pādapaṃ.
Ime ete Mahā-Bodhi
Lokañathena pūjitā,
Ahaṃpi te namassāmi
Bodhi-Rājā namatthu te. (x3)

Seated at whose base the Teacher overcame all foes, attaining Omniscience, that very Bodhi tree do I venerate. This great tree of Enlightenment, the Lord of the world revered, I too shall salute you. May there be homage to you, O great Bodhi.

導師坐在它的下面戰勝了一切敵，證悟了一切知，我禮敬此菩提樹。這是世間依持者（佛陀）禮敬的大菩提樹，我也禮敬您。願禮敬您——偉大的菩提樹。

Buddha-Pūjā

Offering to The Buddha 供佛

Yāvatā Bhagavā loke
Tittṭheyya tava sāsanaṃ,
Tāvataṃ patigaṇhātu
Pūjā lokānukampayā.

(1) Sittha-Pūjā

Sittha-telappadittena
Dīpena tama-dhamṣinā,
Tiloka-dīpaṃ Sambuddhaṃ
Pūjayāmi tamo-nudaṃ.

(2) Telapadīpa-Pūjā

Gandha-telappadittena
Dīpena tama-dhamṣinā,
Tiloka-dīpaṃ Sambuddhaṃ
Pūjayāmi tamo-nudaṃ.

(3) Sugandhi-Pūjā

Sugandhi-kāya-vadanam
Ananta-guṇa-gandhinam,
Sugandhinā'ham gandhena
Pūjayāmi Tathāgataṃ.

(4) Puppha-Pūjā

Vaṇṇa-gandha-guṇopetaṃ
Etaṃ kusuma-santatiṃ,
Pūjayāmi Munindassa
Siri-pāda-saroruhe.

Pūjemi Buddhaṃ Kusumena nena,
Puññaṃ me tena labhāmi mokkhaṃ;
Pupphaṃ milāyāti yathā idaṃ me,
Kāyo tathā yāti vināsa-bhāvaṃ.

(5) Pāniya-Pūjā

Sugandhaṃ sītaṃ kappam
Pasanna-madhuraṃ subham,
Pāniyametaṃ Bhagavā
Patigaṇhātumuttama.

(6) Khīrapānaka-Pūjā

Adhivāsetu no Bhante
Pañitaṃ khīra-pānakaṃ,
Anukampaṃ upādāya
Patigaṇhātumuttama.

Blessed One, as long as your sāsana prevails in the world, may you, out of compassion for [all beings in] the world, accept [these] offerings.

世尊，只要您的教法還住於世間，願您出於對世間的悲憫而接受供養。

Offering of Candle 供燈燭

With this blazing candle lamp that dispels the darkness I [make an] offering to the All Enlightened One, who is a light [that brightens] the three worlds and is a destroyer of the darkness [of ignorance].

以這驅除黑暗的燃燒燈燭，我供養滅除（無明）黑暗的三界燈自覺佛陀。

Offering of Oil Lamp 供油燈

With this blazing oil lamp that dispels the darkness I [make an] offering to the All Enlightened One, who is a light [that brightens] the three worlds and is a destroyer of the darkness [of ignorance].

以這驅除黑暗的燃燒油燈，我供養滅除（無明）黑暗的三界燈自覺佛陀。

Offering of Incense 供香

To the Tathāgata, fragrant of body and speech and possessing the scent of infinite virtue, I offer this incense.

我以此香供養具足無量功德身語香的如來。

Offering of Flowers 供花

Endowed with the qualities of colour and fragrance, this flower collection I offer at the lotus feet of the King of Sages (i.e. the Buddha).

我將這具足色香德質的花聚供養於牟尼王（佛陀）的蓮足。

I offer this flower to the Buddha. By this merit of mine, may I gain deliverance [from saṃsāra]; just as this flower [will] fade, so [, too,] my body [will] go to the state of destruction.

我供花給佛。以我這項功德，願我能獲得解脫；猶如這些花將會枯萎，我的身體也將會走向毀滅。

Offering of Water 供水

Blessed One, Greatest One, may [you] accept this [offering of] water which is fragrant, cool, suitable, clear, sweet and pleasant [to drink].

世尊，至上者，願您接受此清香、清涼、舒適、澄淨、甘甜與清淨之水。

Offering of Milk Drink 供乳

Venerable Sir, Greatest One, may [you], out of compassion for us, accept this excellent drink of milk.

尊者，至上者，願您出於對我們的悲憫而接受此殊勝的乳製飲料。

(7) Bhojana-Pūjā

Adhivāsetu no Bhante
Bhojanam parikappitam,
Anukampam upādāya
Patigaṇhātumuttama.

(8) Vyañjana-Pūjā

Adhivāsetu no Bhante
Vyañjanam parikappitam,
Anukampam upādāya
Patigaṇhātumuttama.

(9) Phalāphala-Pūjā

Adhivāsetu no Bhante
Phalāphalam parikappitam,
Anukampam upādāya
Patigaṇhātumuttama.

(10) Khajjaka-Pūjā

Adhivāsetu no Bhante
Khajjakam parikappitam,
Anukampam upādāya
Patigaṇhātumuttama.

Offering of Staple Food 供主食

Venerable Sir, Greatest One, may [you], out of compassion for us, accept this prepared [staple] food.
尊者，至上者，願您出於對我們的悲憫而接受此備好的食物（主食）。

Offering of Non-staple Food 供菜餚

Venerable Sir, Greatest One, may [you], out of compassion for us, accept this prepared [non-staple] food.
尊者，至上者，願您出於對我們的悲憫而接受此備好的菜餚。

Offering of Fruits 供果實

Venerable Sir, Greatest One, may [you], out of compassion for us, accept this prepared fruit.
尊者，至上者，願您出於對我們的悲憫而接受此備好的水果。

Offering of Sweet-food 供甜食

Venerable Sir, Greatest One, may [you], out of compassion for us, accept this prepared sweet-food.
尊者，至上者，願您出於對我們的悲憫而接受此備好的甜食。

Buddha-Vandanā***Homage to The Buddha* 禮敬佛陀**

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

Buddham jīvita-pariyantam saraṇam gacchāmi.

Ye ca Buddhā atītā ca
Ye ca Buddhā anāgatā,
Paccuppannā ca ye Buddhā
Aham vandāmi sabbadā.

Natthi me saraṇam aññam,
Buddho me saraṇam varam,
Etena sacca-vajjena
Hotu me jayamaṅgalam.

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

世尊是：阿羅漢、圓滿自覺者、明行足、善逝、世間解、無上士調御丈夫、天人師、佛陀、世尊。

Until life's end, I go to the Buddha for refuge.
直至命終我歸依佛陀。

Daily I pay respects to the Buddhas of the past, the Buddhas of the future and the Buddhas of the present.

我恆禮敬
過去諸佛、
未來諸佛、
現在諸佛。

There is no other refuge for me; the Buddha is my supreme refuge; by this assertion of truth may there be for me victory and prosperity.

我沒有其它依歸，佛是我至上依歸；
以此真實的話語，願我得勝利吉祥。

Uttamaṅgena vande'haṃ
Pada-paṃsu-varuttamaṃ,
Buddhe yo khalito doso
Buddho khamatu taṃ mamaṃ.

Sādhu! Sādhu! Sādhu! (bow 1x)

I pay respects with [my] head at the dust on the feet of the Supreme Great One. [If] I have [committed] any erring or wrongdoing towards the Buddha, may the Enlightened One forgive me for that.

我以頭來頂禮——最上者足之塵；
願佛陀原諒我——對佛陀的冒犯。

Sādhu! Sādhu! Sādhu!
善哉！善哉！善哉！（頂禮一次）

Dhamma-Vandanā *Homage to The Dhamma* 禮敬法

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

Dhammaṃ jīvita-pariyantaṃ saraṇaṃ gacchāmi.

Ye ca Dhammā atītā ca
Ye ca Dhammā anāgatā,
Paccuppanā ca ye dhammā
Ahaṃ vandāmi sabbadā.

Natthi me saraṇaṃ aññaṃ,
Dhammo me saraṇaṃ varaṃ,
Etena sacca-vajjena
Hotu me jayamaṅgalaṃ.

Uttamaṅgena vande'haṃ
Dhammaṃ ca tividhaṃ varaṃ,
Dhamme yo khalito doso
Dhammo khamatu taṃ mamaṃ.

Sādhu! Sādhu! Sādhu! (bow 1x)

Well-expounded is the Exalted One's Dhamma, Visible here-and-now, Not delayed in time, Inviting of inspection, Onward-leading, Is directly experienceable by the wise.

法由世尊善說，現前可見、無時（無間隔）、請來看、導向、當由智者親證。

Until life's end, I go to the Dhamma for refuge.
直至命終我歸依法。

Daily I pay respects to the Dhammas of the past, the Dhammas of the future and the Dhammas of the present.

我恆禮敬
過去諸法、
未來諸法、
現在諸法。

There is no other refuge for me; the Dhamma is my supreme refuge; by this assertion of truth may there be for me victory and prosperity.

我沒有其它依歸，法是我至上依歸；
以此真實的話語，願我得勝利吉祥。

I [bow down and] pay respects with [my] head to the Dhamma, which is threefold⁴ and supreme. [If] I have [committed] any erring or wrongdoing towards the Dhamma, may the Dhamma forgive me for that.

我以頭來頂禮——三種至上之法⁵；
願佛法原諒我——我對法的冒犯。

Sādhu! Sādhu! Sādhu!
善哉！善哉！善哉！（頂禮一次）

⁴ The threefold aspects are learning, practising and realizing the Dhamma; this can also be taken to mean ethical conduct, concentration and wisdom.

⁵ 三種法是指教理、禪修與證悟，也可以指戒、定、慧。

Saṅgha-Vandanā

Homage to The Saṅgha 禮敬僧團

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

Saṅghaṃ jīvita-pariyantaṃ saraṇaṃ gacchāmi.

Ye ca Saṅghā atītā ca
 Ye ca Saṅghā anāgatā,
 Paccuppannā ca ye Saṅghā
 Ahaṃ vandāmi sabbadā.

Natthi me saraṇaṃ aññaṃ,
 Saṅgho me saraṇaṃ varaṃ,
 Etena sacca-vajjena
 Hotu me jayamaṅgalaṃ.

Uttamaṅgena vande'haṃ
 Saṅghaṃ ca tividhottamaṃ,
 Saṅghe yo khalito doso
 Saṅgho khamatu taṃ mamaṃ.

Sādhu! Sādhu! Sādhu! (bow 1x)

Etena saccavajjena pātu tvaṃ ratanattayaṃ.
 (x3)

(Add selected suttas here. 在此加入選誦經典。)

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

世尊的聲聞僧眾已入善行道；世尊的聲聞僧眾已入正直行道；世尊的聲聞僧眾已入真實行道；世尊的聲聞僧眾已入正當行道。即四雙八輩。這是世尊的聲聞僧眾，是應供養、應供奉者、應施於者、應合掌（禮敬）者，是世間的無上福田。

Until life's end, I go to the Saṅgha for refuge.
 直至命終我歸依僧。

Daily I pay respects to the Saṅghas of the past, the Saṅghas of the future and the Saṅghas of the present.

我恆禮敬
 過去諸僧、
 未來諸僧、
 現在諸僧。

There is no other refuge for me; the Saṅgha is my supreme refuge; by this assertion of truth may there be for me victory and prosperity.

我沒有其它依歸，僧是我至上依歸；
 以此真實的話語，願我得勝利吉祥。

I [bow down and] pay respects with [my] head to the Saṅgha, which is threefold⁶ and supreme. [If] I have [committed] any erring or wrongdoing towards the Saṅgha, may the Saṅgha forgive me for that.

我以頭來頂禮——三種至上僧伽⁷；
 願僧伽原諒我——對僧伽的冒犯。

Sādhu! Sādhu! Sādhu!

善哉！善哉！善哉！（頂禮一次）

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

藉此真實話語，願三寶保護你！

⁶ This refers to those who are ordained disciples of the Buddha practising the Dhamma but have not yet realized any of the supramundane states, those who have attained the supramundane states of stream-entry, once-returner or non-returner, and lastly those who have finished the training, i.e. Arahants.

⁷ 三種僧伽是凡夫僧、有學聖僧、無學聖僧。

Mettā Chanting 慈悲誦

Sabbe sattā, sabbe pāṇā, sabbe bhūtā,
sabbe puggalā, sabbe atta-bhāva-pariyāpannā,
sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe
anariyā, sabbe devā, sabbe manussā, sabbe
vinipātikā –

Averā hontu, abyāpajjā hontu, anīghā
hontu, sukhī attānaṃ pariharantu. Dukkha
muccantu, yathā-laddha-sampattito mā
vigacchantu, kammassakā.

Puratthimāya disāya, pacchimāya disāya,
uttarāya disāya, dakkhiṇāya disāya, puratthi-
māya anudisāya, pacchimāya anudisāya,
uttarāya anudisāya, dakkhiṇāya anudisāya,
hetṭhimāya disāya, uparimāya disāya,

Sabbe sattā, sabbe pāṇā, sabbe bhūtā,
sabbe puggalā, sabbe atta-bhāva-pariyāpannā,
sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe
anariyā, sabbe devā, sabbe manussā, sabbe
vinipātikā –

Averā hontu, abyāpajjā hontu, anīghā
hontu, sukhī attānaṃ pariharantu. Dukkha
muccantu, yathā-laddha-sampattito mā
vigacchantu, kammassakā.

Uddhaṃ yāva bhavaggā ca, adho yāva avīcīto;
Samantā cakka-vāḷesu, ye sattā pathavī-carā;
Abyāpajjā niverā ca, niddukkhā cānuppaddavā.

Uddhaṃ yāva bhavaggā ca, adho yāva avīcīto;
Samantā cakka-vāḷesu, ye sattā uduke-carā;
Abyāpajjā niverā ca, niddukkhā cānuppaddavā.

May all beings, all breathing things, all creatures, all individuals, all self embodied [beings], all women, all men, all noble ones, all non-noble ones, all deities, all human beings, all beings in the realms of suffering:

一切有情、一切有息、一切眾生、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、一切神、一切人、一切苦界眾生：

May they be free from enmity, be free from mental suffering, be free from physical suffering, and take care of themselves happily. May they be liberated from suffering, and not be parted from the good fortune they have attained. They are the owners of their actions.

願他們沒有仇敵，願他們沒有心的痛苦，願他們沒有身體上的痛苦，願他們快樂地照顧好自己。願他們脫離苦。願他們不失去任何現在已得的。他們是自己的業的主人。

In the easterly direction, in the westerly direction, in the northerly direction, in the southerly direction, in the south-east direction, in the north-west direction, in the north-east direction, in the south-west direction, in the downward direction, in the upward direction:

在東方、在西方、在北方、在南方、在東南方、在西北方、在東北方、在西南方、在下方、在上方

May all beings, all breathing things, all creatures, all individuals, all self embodied [beings], all women, all men, all noble ones, all non-noble ones, all deities, all human beings, all beings in the realms of suffering:

一切有情、一切有息、一切眾生、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、一切神、一切人、一切苦界眾生：

May they be free from enmity, be free from mental suffering, be free from physical suffering, and take care of themselves happily. May they be liberated from suffering, and not be parted from the good fortune they have attained. They are the owners of their actions.

願他們沒有仇敵，願他們沒有心的痛苦，願他們沒有身體上的痛苦，願他們快樂地照顧好自己。願他們脫離苦。願他們不失去任何現在已得的。他們是自己的業的主人。

Up as far as the highest existence, and down as far as Avīcī Hell, in the entire universe, [for] those beings that live on earth: [may they] be free from affliction, hostility and without suffering and trouble.

上至有頂天，下至阿鼻地獄，在整個世界系中，願所有在地上過活的有情無瞋無怨、無苦無厄。

Up as far as the highest existence, and down as far as Avīcī Hell, in the entire universe, [for] those beings that live in water: [may they] be free from affliction, hostility and without suffering and trouble.

上至有頂天，下至阿鼻地獄，在整個世界系中，願所有在水裡過活的有情無瞋無怨、無苦無厄。

Uddham yāva bhavaggā ca, adho yāva avīcito;
Samantā cakka-vālesu, ye sattā ākāse-carā;
Abyāpajjā niverā ca, niddukkhā cānuppaddavā.

Up as far as the highest existence, and down as far as Avīci Hell, in the entire universe, [for] those beings that live in the sky: [may they] be free from affliction, hostility and without suffering and trouble.

上至有頂天，下至阿鼻地獄，在整個世界系中，願所有在天空裡過活的有情無瞋無怨、無苦無厄。

Good Wishes and Sharing of Merit etc 祝願與分享功德等

Yam pattam kusalam tassa ānubhāvena pāṇino
Sabbe saddhamma-rājassa ñatvā Dhammam
sukhāvaham,

By the power of whatever wholesome state attained by me, may all beings, having known rightly the King of Dhamma's teachings which give bliss (of Nibbāna), attain the bliss of Nibbāna, sorrowless, without distress and supreme, through the Middle Practice (Noble Eightfold Path) which is pure and blissful.

以我所成就的善法力量，願一切有情在了知正法王導向快樂（涅槃）之法後，透過清淨快樂的修行，達到至上的涅槃樂、無憂無惱。

Pāpuṇantu visuddhāya sukhāya paṭipattiyā
Asokamanupāyāsam nibbānasukhamuttamam.

May the true Dhamma last long, may all beings also respect the Dhamma, and may the [rain] god [give] proper and timely rain.

願正法久住，願一切有情也恭敬法，願雨神適時降雨。

Ciram tiṭṭhatu saddhammo, Dhamme hontu
sagāravā
Sabbe'pi sattā, kālena sammā devo pavassatu.

Just as good kings of ancient times gave protection, may the king righteously protect the people like his own (offspring).

正如古代賢善之王給予保護，願國王善護人民如善護自己的子女。

Yathā rakkhimsu porāṇā surājāno tathevimaṃ,
Rājā rakkhatu dhammena attano'va pajam
pajam.

– Aṭṭhasālinī, Nigamanakathā

Iminā puññakammena, upajjhāyā guṇuttarā,
Ācariyūpakārāca mātā pitā piyā mamam,
Suriyo candimā rājā, guṇavantā narā'pi ca
Brahmā Mārā ca Indā ca, lokapālā ca devatā,
Yamo mittā manussāca majjhata verikā'pi ca,
Sabbe sattā sukhī hontu puññāni pakatāni me.

May my preceptors and teachers, my superiors in virtue, and all those who have helped me, my dear parents, the deities of the sun and moon, all good human beings, Brahmā, Māras, Indras and the guardian deities of the world, Yama, my good friends, acquaintances, and even those not well disposed towards me, may they all share in my meritorious deeds and by the power of that merit may they all be happy!

願我的戒師、老師、有德行的長輩、所有幫過我的人、我親愛的父母、日神、月神、具德之人、諸梵天、諸魔、諸因陀、世界的保護神、夜摩、朋友、普通人、仇敵，願他們都隨喜我的功德，及以此功德，願他們都快樂。

Sukham ca tividham dentu, khippam pāpetha vo
matam.
Iminā puññakammena iminā uddissena ca,
Khippā hantu labheceva taṇhūpādāna
chedanam.
Ye santāne hinā dhammā yāva nibbānato
mamam,

May they attain the threefold joy of the path, fruition and Nibbāna! May their good wishes be fulfilled soon! May the merit that they have shared help them soon destroy craving and the tendency to grasp. Whatever low and mean qualities are in me, may I destroy them day by day until I attain Nibbāna. Wherever I am born may I possess integrity, mindfulness and wisdom, and with right effort may I rid myself of defilements.

願他們得到道、果與涅槃這三種樂。願他們的心願迅速達成。透過這個跟他們分享的功德，願他

Nassantu sabbadā yeva yattha jāto bhava bhava
Ujucitto sati pañño sallekho viriya vāminā.

Mārā labhantu nokāsaṃ kātuṃ ca viriyetu me,
Buddho dīpavaro nātho, dhammo nātho
varuttamo.

Nātho pacceka-sambuddho, saṅgho nāthottaro
mamaṃ,
Tesottamānubhāvena mārokāsaṃ labhantu mā.

Bhavaggupādāya avīci heṭṭhato
Etthantare sattā kāyūpapannā
Rūpi arūpica asaṅṅi saṅṅino
Dukkhā pamuccantu, phusanti nibbutim.

Devo vassatu kālena, sassa sampatti hetu ca,
Pīto bhavatu loko ca, rājā bhavatu dhammiko.

- - -

Imāya dhammānudhamma-ṭṭipattiyā
Buddhaṃ pūjemi.

Imāya dhammānudhamma-ṭṭipattiyā
Dhammaṃ pūjemi.

Imāya dhammānudhammapaṭṭipattiyā
Saṅghaṃ pūjemi.

Addhā imāya ṭṭipattiyā jāti-jarā-byādhī
maraṇamhā parimuccissāmi.

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

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

們能夠迅速斷除貪愛和執取。那些我所有的低劣法，願我能夠逐日去除它們，直到證悟涅槃為止。無論投生到哪裡，願我都擁有正直的心、正念與智慧，以及透過精進，願我能夠損減煩惱。

May the Māras (evil forces) find no opportunity to frustrate my striving on the path. The Sammāsambuddha is our Refuge – the Noblest island sure. The Dhamma that He taught is our noble sure Refuge.

願諸魔沒有機會干擾我精進修行。佛陀此至上明燈是我們的依持。他的教法是我們的至上依持。

The Paccekabuddhas and the Saṅgha are noble refuges. By the power of those great beings, may the Māras find no opportunity to overpower me!

辟支佛與僧團是我的至上依持。透過那些至上者的力量，願諸魔沒有機會擊敗我。

From the very summit of this universe, to the nethermost point avīci, may all beings who come to be within these bounds, those with form and those formless, those with perception and those without, may they all from suffering be freed, and may they all enjoy Nibbāna's peace.

上至有頂天，下至阿鼻地獄，願所有來到這些範圍的有情，有色與無色，有想與無想，願他們都解脫苦，願他們都體驗涅槃之寂靜。

May the rains fall in due season, may the harvests be rich and plentiful, may the world be happy and may rulers rule with righteousness.

願適時下雨，願農作物豐收，願世界快樂，願諸王如法統治。

By this practice that is in accordance with the Dhamma, I venerate the Buddha.

By this practice that is in accordance with the Dhamma, I venerate the Dhamma.

By this practice that is in accordance with the Dhamma, I venerate the Saṅgha.

Surely, by this practice I will be liberated from birth, old age, sickness and death.

以此依法修行證法，我禮敬佛！

以此依法修行證法，我禮敬法！

以此依法修行證法，我禮敬僧！

以此修行，我肯定將會解脫生、老、病、死！

May this merit of mine be conducive to the destruction of [mental] taints. May this merit of mine be a [supportive] condition [for the realization] of Nibbāna.

願我這份功德導向摧毀諸漏。

願我此功德成為證悟涅槃的助緣。

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

我把我的功德與一切有情分享，

願他們都平等地得到我的功德。

Aṭṭhaṅga-Uposatha-Sīla Uposatha Eight Precepts 布薩八戒

Ahaṃ, bhante, tisaraṇena saha aṭṭhaṅga-samannāgataṃ uposatha-sīlaṃ dhammaṃ yācāmi. Anuggahaṃ katvā sīlaṃ detha me, bhante.

Dutiyampi ahaṃ, bhante, tisaraṇena saha aṭṭhaṅga-samannāgataṃ uposatha-sīlaṃ dhammaṃ yācāmi. Anuggahaṃ katvā sīlaṃ detha me, bhante.

Tatiyampi ahaṃ, bhante, tisaraṇena saha aṭṭhaṅga-samannāgataṃ uposatha-sīlaṃ dhammaṃ yācāmi. Anuggahaṃ katvā sīlaṃ detha me, bhante.

Bhikkhu: Yamahaṃ vadāmi taṃ *vadehi* (*vadetha*).⁸

Upāsaka: Āma, bhante.

Namo tassa Bhagavato Arahato
Sammāsambuddhassa. (x3)

Buddhaṃ saraṇaṃ gacchāmi.
Dhammaṃ saraṇaṃ gacchāmi.
Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi.
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi.
Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi.

Tatiyampi Buddhaṃ saraṇaṃ gacchāmi.
Tatiyampi Dhammaṃ saraṇaṃ gacchāmi.
Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi.

Bhikkhu: Tisaraṇagamanāṃ paripuṇṇāṃ.

Upāsaka: Āma, bhante.

Venerable Sir, I request for the Uposatha Eight Precepts together with the three Refuges. Venerable Sir, out of compassion please give me the precepts.

For the second time, Venerable Sir, I request for the Uposatha Eight Precepts together with the three Refuges. Venerable Sir, out of compassion please give me the precepts.

For the third time, Venerable Sir, I request for the Uposatha Eight Precepts together with the three Refuges. Venerable Sir, out of compassion please give me the precepts.

尊者，我乞求三歸依和具有八支的布薩戒法。尊者，請慈悲授戒給我！

尊者，我第二次乞求三歸依和具有八支的布薩戒法。尊者，請慈悲授戒給我！

尊者，我第三次乞求三歸依和具有八支的布薩戒法。尊者，請慈悲授戒給我！

Monk: What I recite you follow.

尊者：我唸什麼你（們）也跟著唸。

Laity: Yes, Venerable Sir.

居士：是的，尊者。

Homage to that Blessed One, the Arahant and Perfectly Self-Awakened One.

禮敬世尊、阿羅漢、圓滿自覺者。

I go to the Buddha as my refuge.

I go to the Dhamma as my refuge.

I go to the Saṅgha as my refuge.

我歸依佛。我歸依法。我歸依僧。

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

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

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

第二次我歸依佛。第二次我歸依法。第二次我歸依僧。

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

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

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

第三次我歸依佛。第三次我歸依法。第三次我歸依僧。

Monk: The Three Refuges are complete.

尊者：三歸依已經圓滿。

Laity: Yes, Venerable Sir.

居士：是的，尊者。

⁸ 如果受戒者超過一位，則唸 *vadetha*（你們說）。If there are two or more people taking precepts, change 'vadehi' to 'vadetha'.

Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from destroying living beings.
我受持離殺生學處。

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from stealing.
我受持離不與取學處。

Abrahmacariyā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from unchaste conduct.
我受持離非梵行學處。

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from false speech.
我受持離妄語學處。

Surā-meraya-majja-pamādaṭṭhānā veramaṇī
sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from taking anything that
causes intoxication or heedlessness.
我受持離（飲）放逸原因的穀物酒、花果酒（和）
酒精學處。

Vikālabhojanā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from eating at improper time.
我受持離非時食學處。

Nacca-gīta-vādita-visūkadassanā mālā-gandha-
vilepana-dhāraṇamaṇḍana-vibhūsanatṭhānā
veramaṇī sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from dancing, singing,
listening music, seeing show and from wearing garlands,
using perfumes and beautifying the body with cosmetics.
我受持離跳舞、唱歌、聽音樂、看表演、戴花、塗
香、用妝飾品學處。

Uccāsayana-mahāsayanā veramaṇī
sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from high and luxurious beds
and seats.
我受持離（坐臥）高、大坐臥學處。

Sabbe sattā, sabbe pāṇā, sabbe bhūtā,
sabbe puggalā, sabbe atta-bhāva-pariyāpannā,
sabbā itthiyo, sabbe purisā,
sabbe ariyā, sabbe anariyā,
sabbe devā, sabbe manussā, sabbe vinipātikā,
averā hontu, abyāpajjā hontu, anīghā hontu,
sukhī attānaṃ pariharantu.

May all beings, all breathing things, all creatures, all
individuals, all self embodied beings, all women, all men,
all noble ones, all non-noble ones, all devas, all humans,
all beings in the woeful state: May they be free from
enmity, be free from mental suffering, be free from
physical suffering, and take care of themselves happily.

一切有情、一切有息、一切眾生、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、一切神、一切人、一切苦界眾生：

願他們沒有仇敵，願他們沒有心的痛苦，願他
們沒有身體上的痛苦，願他們快樂地照顧好自己。

Puratthimāya disāya, pacchimāya disāya,
uttarāya disāya, dakkhiṇāya disāya,
puratthimāya anudisāya, pacchimāya anudisāya,
uttarāya anudisāya, dakkhiṇāya anudisāya,
heṭṭhimāya disāya, uparimāya disāya,
sabbe sattā, sabbe pāṇā, sabbe bhūtā,
sabbe puggalā, sabbe atta-bhāva-pariyāpannā,
sabbā itthiyo, sabbe purisā,
sabbe ariyā, sabbe anariyā,
sabbe devā, sabbe manussā, sabbe vinipātikā,
averā hontu, abyāpajjā hontu, anīghā hontu,
sukhī attānaṃ pariharantu.

In the easterly direction, in the westerly direction, in
the northerly direction, in the southerly direction, in the
south-east direction, in the north-west direction, in the
north-east direction, in the south-west direction, in the
downward direction, in the upward direction:

May all beings, all breathing things, all creatures, all
individuals, all self embodied beings, all women, all men,
all noble ones, all non-noble ones, all devas, all humans,
all beings in the woeful states, may they be free from
enmity, be free from mental suffering, be free from
physical suffering, and take care of themselves happily.

在東方、在西方、在北方、在南方、在東南方、
在西北方、在東北方、在西南方、在下方、在上方
的一切有情、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、一切神、一切人、一切苦界眾生：

願他們沒有仇敵，願他們沒有心的痛苦，願他
們沒有身體上的痛苦，願他們快樂地照顧好自己。

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

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

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

願我這份功德導向摧毀諸漏。
願我持戒的功德成為證悟涅槃的助緣。

Bhikkhu: Tisaraṇena saha aṭṭhaṅga-
samannāgataṃ uposatha-sīlaṃ dhammaṃ
sādhukam katvā appamādena sampādetha.

Monk: Having happily received the uposatha eight precepts together with the three refuges, strive on with diligence.

尊者：歡喜信受三歸依和具有八支的布薩戒法後，當不放逸地努力以達到成就。

Upāsaka: Āma, bhante.

Laity: Yes, Venerable Sir.

居士：是的，尊者。

Pañca-Sīla Five Precepts 五戒

Ahaṃ, bhante, tisaraṇena saha *pañcasīlaṃ*⁹
dhammaṃ yācāmi. Anuggahaṃ katvā sīlaṃ
detha me, bhante.

Venerable Sir, I request for the Five Precepts together with the three Refuges. Venerable Sir, out of compassion please give me the precepts.

Dutiyampi ahaṃ, bhante, tisaraṇena saha
pañcasīlaṃ dhammaṃ yācāmi. Anuggahaṃ
katvā sīlaṃ detha me, bhante.

For the second time, Venerable Sir, I request for the Five Precepts together with the three Refuges. Venerable Sir, out of compassion please give me the precepts.

Tatiyampi ahaṃ, bhante, tisaraṇena saha
pañcasīlaṃ dhammaṃ yācāmi. Anuggahaṃ
katvā sīlaṃ detha me, bhante.

For the third time, Venerable Sir, I request for the Five Precepts together with the three Refuges. Venerable Sir, out of compassion please give me the precepts.

尊者，我乞求三歸依和五戒法。尊者，請慈悲授戒給我！

尊者，我第二次乞求三歸依和五戒法。尊者，請慈悲授戒給我！

尊者，我第三次乞求三歸依和五戒法。尊者，請慈悲授戒給我！

Bhikkhu: Yamahaṃ vadāmi taṃ *vadehi*
(*vadetha*).¹⁰

Monk: What I recite you follow.

尊者：我唸什麼你（們）也跟著唸。

Upāsaka: Āma, bhante.

Laity: Yes, Venerable Sir.

居士：是的，尊者。

Namo tassa Bhagavato Arahato
Sammāsambuddhassa. (x3)

Homage to that Blessed One, the Arahant and Perfectly Self-Awakened One.

禮敬世尊、阿羅漢、圓滿自覺者。

Buddhaṃ saraṇaṃ gacchāmi.
Dhammaṃ saraṇaṃ gacchāmi.
Saṅghaṃ saraṇaṃ gacchāmi.

I go to the Buddha as my refuge.

I go to the Dhamma as my refuge.

I go to the Saṅgha as my refuge.

我歸依佛。我歸依法。我歸依僧。

⁹ 如果受持梵行五戒則將 *pañcasīlaṃ* 改唸成 *brahmacariya-pañcama-sīlaṃ*。If you observe brahmacariya-pañcama-sīlaṃ, please change 'pañcasīlaṃ' to 'brahmacariya-pañcama-sīlaṃ'.

¹⁰ 如果受戒者超過一位，則唸 *vadehi*（你們說）。If there are two or more people taking precepts, change 'vadehi' to 'vadetha'.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi.
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi.
Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi.

For the second time, I go to the Buddha as my refuge.
For the second time, I go to the Dhamma as my refuge.
For the second time, I go to the Saṅgha as my refuge.
第二次我歸依佛。第二次我歸依法。第二次我歸依僧。

Tatīyampi Buddhaṃ saraṇaṃ gacchāmi.
Tatīyampi Dhammaṃ saraṇaṃ gacchāmi.
Tatīyampi Saṅghaṃ saraṇaṃ gacchāmi.

For the third time, I go to the Buddha as my refuge.
For the third time, I go to the Dhamma as my refuge.
For the third time, I go to the Saṅgha as my refuge.
第三次我歸依佛。第三次我歸依法。第三次我歸依僧。

Bhikkhu: Tisaraṇagamanāṃ paripuṇṇaṃ.

Monk: The Three Refuges are complete.
尊者：三歸依已經圓滿。

Upāsaka: Āma, bhante.

Laity: Yes, Venerable Sir.
居士：是的，尊者。

Pāṇātipātā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from destroying living beings.
我受持離殺生學處。

Adinnādānā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from stealing.
我受持離不與取學處。

Kāmesu micchācārā¹¹ veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from sexual misconduct.
我受持離欲邪行學處。

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from false speech.
我受持離妄語學處。

Surā-meraya-majja-pamādatṭhānā veramaṇī
sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from taking anything that causes intoxication or heedlessness.
我受持離（飲）放逸原因的穀物酒、花果酒（和）酒精學處。

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

May this merit of mine be conducive to the destruction of the taints.
May this merit of observing precepts be a [supportive] condition [for the realization] of Nibbāna.
願我這份功德導向摧毀諸漏。
願我持戒的功德成為證悟涅槃的助緣。

Bhikkhu: Tisaraṇena saha pañcasīlaṃ
dhammaṃ sādhuṃ katvā appamādena
sampādettha.

Monk: Having happily received the five precepts together with the three refuges, strive on with diligence.
尊者：歡喜信受三歸依和五戒法後，當不放逸地努力以達到成就。

Upāsaka: Āma, bhante.

Laity: Yes, Venerable Sir.
居士：是的，尊者。

¹¹ 如果受持梵行五戒則將 Kāmesu micchācārā 改唸成 Abrahmacariyā。If you observe brahmacariya-pañcasīlaṃ, please change 'Kāmesu micchācārā' to 'Abrahmacariyā'.

Ājīva-Aṭṭhamaka-Sīla

Eight Precepts with Livelihood as the Eighth 活命八戒

Ahaṃ, bhante, tisaraṇena saha ājīva-aṭṭhamaka-sīlaṃ dhammaṃ yācāmi.

Anuggahaṃ katvā sīlaṃ detha me, bhante.

Dutiyampi ahaṃ, bhante, tisaraṇena saha ājīva-aṭṭhamaka-sīlaṃ dhammaṃ yācāmi.

Anuggahaṃ katvā sīlaṃ detha me, bhante.

Tatiyampi ahaṃ, bhante, tisaraṇena saha ājīva-aṭṭhamaka-sīlaṃ dhammaṃ yācāmi.

Anuggahaṃ katvā sīlaṃ detha me, bhante.

Bhikkhu: Yamahaṃ vadāmi taṃ *vadehi* (*vadetha*).¹²

Upāsaka: Āma, bhante.

Namo tassa Bhagavato Arahato
Sammāsambuddhassa. (x3)

Buddhaṃ saraṇaṃ gacchāmi.
Dhammaṃ saraṇaṃ gacchāmi.
Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi.
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi.
Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi.

Tatiyampi Buddhaṃ saraṇaṃ gacchāmi.
Tatiyampi Dhammaṃ saraṇaṃ gacchāmi.
Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi.

Bhikkhu: Tisaraṇagamanāṃ paripuṇṇaṃ.

Upāsaka: Āma, bhante.

Venerable Sir, I request for the Eight Precepts with Livelihood as the Eighth together with the three Refuges. Venerable Sir, out of compassion please give me the precepts.

For the second time, Venerable Sir, I request for the Eight Precepts with Livelihood as the Eighth together with the three Refuges. Venerable Sir, out of compassion please give me the precepts.

For the third time, Venerable Sir, I request for the Eight Precepts with Livelihood as the Eighth together with the three Refuges. Venerable Sir, out of compassion please give me the precepts.

尊者，我乞求三歸依和以活命為第八的戒法。尊者，請慈悲授戒給我！

尊者，我第二次乞求三歸依和以活命為第八的戒法。尊者，請慈悲授戒給我！

尊者，我第三次乞求三歸依和以活命為第八的戒法。尊者，請慈悲授戒給我！

Monk: What I recite you follow.

尊者：我唸什麼你（們）也跟著唸。

Laity: Yes, Venerable Sir.

居士：是的，尊者。

Homage to that Blessed One, the Arahant and Perfectly Self-Awakened One.

禮敬世尊、阿羅漢、圓滿自覺者。

I go to the Buddha as my refuge.

I go to the Dhamma as my refuge.

I go to the Saṅgha as my refuge.

我歸依佛。我歸依法。我歸依僧。

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

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

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

第二次我歸依佛。第二次我歸依法。第二次我歸依僧。

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

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

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

第三次我歸依佛。第三次我歸依法。第三次我歸依僧。

Monk: The Three Refuges are complete.

尊者：三歸依已經圓滿。

Laity: Yes, Venerable Sir.

居士：是的，尊者。

¹² 如果受戒者超過一位，則唸 *vadetha*（你們說）。If there are two or more people taking precepts, change 'vadehi' to 'vadetha'.

Pāṇātipātā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from destroying living beings.
我受持離殺生學處。

Adinnādānā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from stealing.
我受持離不與取學處。

Kāmesu micchācārā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from sexual misconduct.
我受持離欲邪行學處。

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

I take the precept to abstain from false speech.
我受持離妄語學處。

Pisuṇāvācā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from slandering speech.
我受持離離間語學處。

Pharusāvācā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from harsh speech.
我受持離粗惡語學處。

Samphappalāpā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from idle speech.
我受持離說廢話學處。

Micchā-ājīvā veramaṇī sikkhāpadaṃ
samādiyāmi.

I take the precept to abstain from wrong livelihood.
我受持離邪命學處。

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

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

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

願我這份功德導向摧毀諸漏。

願我持戒的功德成為證悟涅槃的助緣。

Bhikkhu: Tisaraṇena saha ājīva-aṭṭhamaka-
sīlaṃ dhammaṃ sādhuṃ katvā
appamādena sampādettha.

Monk: Having happily received the Eight Precepts with
Livelihood as the Eighth together with the three
refuges, strive on with diligence.

尊者：歡喜信受三歸依和以活命為第八的戒法後，
當不放逸地努力以達到成就。

Upāsaka: Āma, bhante.

Laity: Yes, Venerable Sir.

居士：是的，尊者。

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Week 1, Mon* 第一星期 星期一*	Page 頁 5-12 Devārādhana 邀請諸天 → Khandhasuttaṃ 蘊護經 Page 頁 23-28 Dhammacakkappavattanasuttaṃ 轉法輪經 Page 頁 13-21 Ovāda-Pātimokkha-Gāthā 護解脫教誡偈 → Good Wishes 祝福
Week 1, Tue 第一星期 星期二	Page 頁 5-12 Devārādhana 邀請諸天 → Khandhasuttaṃ 蘊護經 Page 頁 29-32 Anattalakkhaṇasuttaṃ 無我相經 Page 頁 13-21 Ovāda-Pātimokkha-Gāthā 護解脫教誡偈 → Good Wishes 祝福
Week 1, Wed 第一星期 星期三	Page 頁 5-12 Devārādhana 邀請諸天 → Khandhasuttaṃ 蘊護經 Page 頁 33 Jaya Paritta 勝利護衛 Page 頁 34-36 Ādittasuttaṃ 燃燒經 Page 頁 13-21 Ovāda-Pātimokkha-Gāthā 護解脫教誡偈 → Good Wishes 祝福
Week 1, Thur 第一星期 星期四	Page 頁 5-9 Devārādhana 邀請諸天 → Saṅghānussati 僧隨念 Page 頁 37-42 Maṅgalasuttaṃ 吉祥經 → Ratanasuttaṃ 寶經 Page 頁 10-12 Mettasuttaṃ 慈愛經 → Khandhasuttaṃ 蘊護經 Page 頁 13-21 Ovāda-Pātimokkha-Gāthā 護解脫教誡偈 → Good Wishes 祝福
Week 1, Fri 第一星期 星期五	Page 頁 5 Devārādhana 邀請諸天 → Vandanā 禮敬佛陀 Page 頁 55-71 Paṭṭhāna 發趣法 → Mahānamakkāra Pāḷi 大禮讚 Page 頁 9 Buddhānussati 佛隨念 → Saṅghānussati 僧隨念 Page 頁 13-21 Ovāda-Pātimokkha-Gāthā 護解脫教誡偈 → Good Wishes 祝福
Week 1, Sat 第一星期 星期六	Page 頁 5-9 Devārādhana 邀請諸天 → Saṅghānussati 僧隨念 Page 頁 11-12 Khandhasuttaṃ 蘊護經 Page 頁 42-53 Paṭiccasamuppādavibhaṅgo 緣起分別 → Bojjhaṅgasuttaṃ 覺支經 Page 頁 13-21 Ovāda-Pātimokkha-Gāthā 護解脫教誡偈 → Good Wishes 祝福
Week 1, Sun 第一星期 星期日	Page 頁 5-12 Devārādhana 邀請諸天 → Khandhasuttaṃ 蘊護經 Page 頁 110-111 Satta-Buddha-Vandanā 禮敬七佛 → Aṭṭhavisati Buddhā Paritta 二十八佛護衛 Page 頁 13-21 Ovāda-Pātimokkha-Gāthā 護解脫教誡偈 → Good Wishes 祝福
Week 2, Mon 第二星期 星期一	Page 頁 5 Devārādhana 邀請諸天 → Vandanā 禮敬佛陀 Page 頁 9 Buddhānussati 佛隨念 → Saṅghānussati 僧隨念 Page 頁 11-12 Khandhasuttaṃ 蘊護經 Page 頁 72-82 Mahāsatipaṭṭhānasuttaṃ Kāyānupassanā 大念處經身隨觀念處 Page 頁 13-21 Ovāda-Pātimokkha-Gāthā 護解脫教誡偈 → Good Wishes 祝福

<p>Week 2, Tue 第二星期 星期二</p>	<p>Page 頁 5 Devārādhana 邀請諸天 → Vandanā 禮敬佛陀 Page 頁 9 Buddhānussati 佛隨念 → Saṅghānussati 僧隨念 Page 頁 11-12 Khandhasuttaṃ 蘊護經 Page 頁 82-91 Vedānānupassana 受隨觀念處 → Bojjhaṅgapabbhā 七覺支節 Page 頁 13-21 Ovāda-Pātimokkha-Gāthā 護解脫教誡偈 → Good Wishes 祝福</p>
<p>Week 2, Wed 第二星期 星期三</p>	<p>Page 頁 5 Devārādhana 邀請諸天 → Vandanā 禮敬佛陀 Page 頁 9 Buddhānussati 佛隨念 → Saṅghānussati 僧隨念 Page 頁 11-12 Khandhasuttaṃ 蘊護經 Page 頁 91-99 Saccapabbhā 四聖諦節 → Samudayasaccaniddeso 集諦義釋 Page 頁 13-21 Ovāda-Pātimokkha-Gāthā 護解脫教誡偈 → Good Wishes 祝福</p>
<p>Week 2, Thur 第二星期 星期四</p>	<p>Page 頁 5 Devārādhana 邀請諸天 → Vandanā 禮敬佛陀 Page 頁 9 Buddhānussati 佛隨念 → Saṅghānussati 僧隨念 Page 頁 11-12 Khandhasuttaṃ 蘊護經 Page 頁 99-109 Nirodhasaccaniddeso 滅諦義釋 → to the End 至完畢 Page 頁 13-21 Ovāda-Pātimokkha-Gāthā 護解脫教誡偈 → Good Wishes 祝福</p>
<p>Week 2, Fri 第二星期 星期五</p>	<p>Page 頁 5-12 Devārādhana 邀請諸天 → Khandhasuttaṃ 蘊護經 Page 頁 114-122 Tesattati Nāṇāni 七十三智 → Dutiyamārapāsasuttaṃ 第二魔王陷阱經 Page 頁 53-54 Jayamaṅgala-Gāthā 勝利吉祥偈 Page 頁 13-21 Ovāda-Pātimokkha-Gāthā 護解脫教誡偈 → Good Wishes 祝福</p>
<p>Week 2, Sat 第二星期 星期六</p>	<p>Page 頁 5 Devārādhana 邀請諸天 → Vandanā 禮敬佛陀 Page 頁 9 Buddhānussati 佛隨念 → Saṅghānussati 僧隨念 Page 頁 11-12 Khandhasuttaṃ 蘊護經 Page 頁 122-130 Kesamuttisuttaṃ 羯臘摩經 Page 頁 13-21 Ovāda-Pātimokkha-Gāthā 護解脫教誡偈 → Good Wishes 祝福</p>
<p>Week 2, Sun 第二星期 星期日</p>	<p>Page 頁 5-12 Devārādhana 邀請諸天 → Khandhasuttaṃ 蘊護經 Page 頁 112-113 Morasuttaṃ 孔雀經 → Vaṭṭasuttaṃ 鵝鶉經 Page 頁 13-21 Ovāda-Pātimokkha-Gāthā 護解脫教誡偈 → Good Wishes 祝福</p>
<p>Chanting after Pātimokkha 誦戒後唸誦</p>	<p>Page 頁 131-138 Bhikkhu-Aparihāniyadhammā 比丘不衰退之法 Page 頁 146-148 Mettā Chanting 慈悲誦 → Good Wishes and Sharing of Merit etc 祝願與分享功德等</p>
<p>Suggestion for Laypeople's Daily Chanting 給居士的 每日課誦建議</p>	<p>Page 頁 5-13 Devārādhana 邀請諸天 → Bhaddekaratta-Gāthā 賢善一夜偈 Page 頁 17-20 Subha-Patthanā & Paritta 祝福與護衛 → Patthanā 發願</p>

<p>Sunday Buddha-Pūjā 周日供佛課誦</p>	<p>Page 頁 141-145 Devārādhana 邀請諸天 → Saṅgha-Vandanā 禮敬僧團 Add selected suttas here 在此加入選誦經典 Page 頁 146-148 Mettā Chanting 慈悲誦 → Good Wishes and Sharing of Merit etc 祝願與分享功德等</p>
<p>Chanting for Releasing Lives 放生唸誦</p>	<p>Page 頁 5 Devārādhana 邀請諸天 → Vandanā 禮敬佛陀 Page 頁 9-12 Buddhānussati 佛隨念 → Mettasuttā 慈愛經 Page 頁 33 Jaya Paritta 勝利護衛 Page 頁 8 Paccayā 二十四緣 Page 頁 17-19 Subha-Patthana & Paritta 祝福與護衛 → Pattidāna 分享功德 Page 頁 20 Patthana 發願</p>
<p>Chanting for Auspicious Events 喜事唸誦</p>	<p>Page 頁 5 Devārādhana 邀請諸天 → Vandanā 禮敬佛陀 Page 頁 9-12 Buddhānussati 佛隨念 → Mettasuttā 慈愛經 Page 頁 37-42 Maṅgalasuttā 吉祥經 → Ratanasuttā 寶經 Page 頁 17-19 Subha-Patthana & Paritta 祝福與護衛 → Pattidāna 分享功德 Page 頁 20 Patthana 發願</p>
<p>Funeral Chanting** 喪事唸誦**</p>	<p>Page 頁 5-9 Devārādhana 邀請諸天 → Saṅghānussati 僧隨念 Page 頁 47-51 Dhammasaṅgaṇī-Tikamātikā 法聚論·三法論母 → Dhammapada Verses of Reality of Life 生命真相之法句 (Optional: Page 頁 29-32 Anattalakkhaṇasuttā 無我相經 Page 頁 42-46 Paṭiccasamuppādavibhaṅgo 緣起分別 Page 頁 55-66 Paṭṭhāna 發趣法) Page 頁 19 Pattidāna 分享功德 Page 頁 20 Patthana 發願</p>

* The daily morning chanting sequence for alternate weeks shall repeat every two weeks.
每日早課的課誦順序一輪為兩個星期，每過兩個星期就重複。

** Note: For funeral chanting, please change the usual ending at each section, as follows:
注意：在喪事唸誦裡，應改變每段經文平常的結尾，如下：

Change 把：

Etena saccavajjena sotthi te hotu sabbadā.
Etena saccavajjena sabbarogo vinassatu.
Etena saccavajjena hotu te jayamaṅgalaṃ.

To 改成：

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