

随著彻底解脱，而生起解脱智--他了知‘生已灭尽，梵行已立，应作皆办不受后有。’

Idam-avoca Bhagavā, Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandum.
That is what the Blessed One said. Glad at heart, the monks delighted at his words.

世尊如此说后，诸比丘对世尊的开示感到欢喜与欣悦。

Imasmiñca pana veyya-karaṇasmim bhaññamāne,
Tassa bhikkhu-saḥassassa anupādāya, Āsavehi cittāni vimuccimsūti.
And while this explantion was being given, the hearts of the 1,000 monks, through lack of clinging, were released from the mental effluents.
又说此教时，这一千位比丘心无执取，而从诸漏解脱。

มหาสมณสังเขป

Mahā-samaya Sutta

The Great Meeting

大会经

Translator's Introduction

This discourse is an interesting example of the folklore of the Pali canon. It shows that the tendency of Asian popular Buddhism to regard the Buddha as a protective figure, and not just as a teacher, has its roots in the earliest part of the tradition.

《大会经》是巴利文南传大藏经中其中一部精彩的典型传统信仰之经文。它显示了在亚洲所盛行的佛教普遍认为佛陀为“守护者”，而不是单纯“导师”的角色的这一信仰源于佛教发展的初期时代。在当时天神信仰稳固的印度社会，此经的出现不但涵容了当时的天神信仰，更表明佛陀超越天、魔、梵的立场。

This discourse is the closest thing in the Pali canon to a "who's who" of the deva worlds, and should provide useful material for anyone interested in the cosmology of early Buddhism.

此经是巴利圣典中最直接与详细解说天神界中“谁是谁”的经文，它为那些对初期佛教宇宙观有兴趣的朋友们提供了宝贵的素材。

Until recently it was part of many monks' standard memorized repertoire, to be chanted at weddings and the dedication of new buildings. Even today, as many of the traditions of memorization in Asia seem to be falling by the wayside, there are a few monks and laypeople who chant this discourse regularly.

直到如今，此经依然是众多僧侣的必“背”（背诵）的经文，而普遍上在婚礼或新建筑落成的时候念诵。虽然当前在亚洲的“背诵文化”已渐退失，但依然还有不少比丘与居士将它当作日常必诵的经文。

[Evam-me sutam.] Ekam samayaṃ Bhagavā,
Sakkesu viharati Kapilavatthusmim Mahāvane,
mahatā bhikkhu-saṅghena saddhim pañca-mattehi
bhikkhu-satehi sabbeheva arahantehi.
Dasahi ca loka-dhātūthi devatā yebhuyyena sannipatitā honti
Bhagavantam dassanāya bhikkhu-saṅghaṇca.

I have heard that on one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Great Wood, together with a large Sangha of approximately five hundred bhikkhus, all of them arahants. And most of the devatas from ten world-systems had gathered in order to see the Blessed One & the Bhikkhu Sangha.

如是我闻，一时世尊与五百位皆是阿罗汉的诸比丘住在释迦族迦毗罗卫城之大林园中。而十方世界之众多诸天，为了见世尊及比丘僧团而集来。

Atha kho catunnam suddhāvāsa-kāyikānaṃ devānaṃ etadahosi,
“Ayaṃ kho Bhagavā Sakkesu viharati Kapilavatthusmim Mahāvane,
mahatā bhikkhu-saṅghena saddhim pañca-mattehi bhikkhu-satehi sabbeheva
arahantehi.

Dasahi ca loka-dhātūthi devatā yebhuyyena
sannipatitā honti Bhagavantam dassanāya bhikkhu-saṅghaṇca.
Yannūna mayampi yena Bhagavā ten’upasaṅkameyyāma,
upasaṅkamitvā Bhagavato santike pacceka-gāthā bhāseyyāmāti.”

Then the thought occurred to four devatas of the ranks from the Pure Abodes: “The Blessed One is dwelling among the Sakyans at Kapilavatthu in the Great Wood, together with a large Sangha of about five hundred bhikkhus, all of them arahants. And most of the devatas from ten world-systems have gathered in order to see the Blessed One & the Bhikkhu Sangha. Let us also approach the Blessed One and, on arrival, let us each speak a verse in his presence.”

四位住在净居天²⁵的天神心想：

世尊与五百位皆是阿罗汉的诸比丘正住在释迦族迦毗罗卫城之大林园

²⁵ 净居天 the Pure Abodes (suddhāvāsa devā): 不还果（三果、阿那含果）之圣者所证得而受生之色界天。他们生于此界，并将于此处证得阿罗汉果。A name given to a group of Brahmaworlds-the five highest rūpa-worlds. The anāgāmins are born, and there they attain arahantship.

中。而十方世界之众多诸天，为了见世尊及比丘僧团而集来。让我们也一同到世尊之处，并在世尊面前，各自说出一首偈诵吧！

Atha kho tā devatā seyyathāpi nāma balavā puriso sammiññitaṃ vā bāhaṃ
pasāreyya, pasāritaṃ vā bāhaṃ sammiñneyya,
evameva suddhāvāsesu devesu antarahitaṃ Bhagavato purato pāturahaṃsu.
Atha kho tā devatā Bhagavantam abhivādetvā ekamantaṃ atthaṃsu.
Ekamantaṃ thitā kho ekā devatā Bhagavato santike imaṃ gāthaṃ abhāsi.

Then, just as a strong man might extend his flexed arm or flex his extended arm, those devatas disappeared from among the devas of the Pure Abodes and reappeared before the Blessed One. Having paid homage to the Blessed One, they stood to one side. As they were standing there, one devata recited this verse in the Blessed One's presence:

就这样，这几位天神，犹如大力士之伸屈臂、屈伸臂之迅速，由净居天隐形而出现于世尊面前。他们向世尊礼敬后，就站在一旁。其中一位站在一旁之天神，于世尊前如此诵偈：

Mahā-samayo pavanasmim
Deva-kāyā samāgatā
Āgataṃha imaṃ dhamma-samayam
Dakkhitāyeva aparājita-saṅghanti.

*"A great meeting in the woods:
The deva hosts have assembled.
We have come to this Dhamma meeting
To see the unvanquished Sangha."*

在林园中的大集会，诸天族都齐来聚集，我们来到这法的聚会，以礼见无能胜²⁶的僧伽。

Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ abhāsi.
Tatra bhikkhavo samādahaṃsu
Cittaṃ attano ujukam-akaṃsu
Sārathī va nettāni gahetvā
Indriyāni rakkhanti paṇḍitāti.

Then another devata recited this verse in the Blessed One's presence:

²⁶ 无能胜 (aparājita)：称这些比丘们为“无能胜”，是因为他们已经断除了所有烦恼，不会再被烦恼“打败”。

*"The bhikkhus there are concentrated,
Have straightened their own minds.
Like a charioteer holding the reins,
The wise ones guard their faculties."*

然后，另一位天神亦于世尊面前，如此诵偈：

在这里的比丘们都专心于禅定中，他们的心正直，犹如御马夫善持缰绳，智者善护他的根门。

Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ abhāsi.

Chetvā khīlaṃ chetvā palighaṃ

Inda-khīlaṃ ohaccam-anejā

Te caranti suddhā vimalā

Cakkhumatā sudantā susu-nāgāti.

Then another devata recited this verse in the Blessed One's presence:

"Having cut through barrenness, cut the cross-bar,

Having uprooted Indra's pillar, unstirred,

They wander about pure, unstained,

Young nagas well tamed by the One with Vision."

然后，另一位天神亦于世尊面前，如此诵偈：

他们断除了所有羁绊与障碍，破除了（烦恼的）城门柱石；离欲无贪爱，他们清静、远离尘垢而步游；具有慧眼的智者，如被驯服的幼象²⁷。

Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ abhāsi.

Ye keci Buddhāṃ saraṇaṃ gatāse

Na te gamissanti apāya-bhūmiṃ

Pahāya mānusaṃ dehaṃ

Deva-kāyaṃ paripūressantīti.

Then another devata recited this verse in the Blessed One's presence:

"Those who have gone to the Buddha for refuge

Will not go to the plane of woe.

On discarding the human body,

They will fill the hosts of the devas."

然后，另一位天神亦于世尊面前，如此诵偈：

归依佛陀的人，将不会堕落到恶道，一旦舍去这个人身，将受天人清静净的色身。

²⁷ 象：在此，nāgā有二义：大象或阿罗汉。大象在体格、生理上健壮；而阿罗汉则是内心的强健。

Atha kho Bhagavā bhikkhū āmantesi,

“Yebhuyyena bhikkhave dasasu loka-dhātūsu devatā sannipatitā honti Tathāgataṃ dassanāya bhikkhu- saṅghaṇca. Yepi te bhikkhave ahesuṃ atītam-addhānaṃ arahanto Sammā-sambuddhā, tesampi Bhagavantānaṃ eta-paramāyeva devatā sannipatitā ahesuṃ, seyyathāpi mayhaṃ etarahi. Yepi te bhikkhave bhavissanti anāgataṃ-addhānaṃ arahanto Sammā-sambuddhā, tesampi Bhagavantānaṃ eta-paramāyeva devatā sannipatitā bhavissanti, seyyathāpi mayhaṃ etarahi.

Then the Blessed One addressed the monks: "Monks, most of the devatas from ten world-systems have gathered in order to see the Tathagata & the Bhikkhu Sangha. Those who, in the past, were Pure Ones, Rightly Self-awakened, at most had their devata-gathering like mine at the present. Those who, in the future, will be Pure Ones, Rightly Self-awakened, will at most have their devata-gathering like mine at the present."

那时世尊对比丘众如此说：

“诸比丘！十方世界众多诸天族都来礼见世尊及比丘僧团。在过去之应供、等正觉者、

世尊，也有这最多天神聚集的境况，就好像我今日这样。诸比丘！于未来之应供、等正觉者、世尊，也有这最多天神聚集的境况，就好像我今日这样。

Ācikkhissāmi bhikkhave deva-kāyānaṃ nāmāni.

Kittayissāmi bhikkhave deva-kāyānaṃ nāmāni.

Desissāmi bhikkhave deva-kāyānaṃ nāmāni.

Taṃ suṇātha sādhu kaṃ manasikarotha bhāssissāmīti.”

“Evam-bhanteti” kho te bhikkhū Bhagavato paccassosum.

Bhagavā etad-avoca.

"I will detail for you the names of the deva hosts. I will describe to you the names of the deva hosts. I will teach you the names of the deva hosts. Listen & pay close attention. I will speak."

"As you say, lord," the monks replied. The Blessed One said:

诸比丘！我将宣说诸天众之名，诸比丘！我将称赞诸天众之名。诸比丘！我将教示诸天众之名。请专心谛听，我将要开始了。”

“是的，世尊。”诸比丘回答说。

世尊这样说道：：

Silokam-anukassāmi	Yattha bhumma tadassitā
Ye sitā giri -gabbharam	Pahitattāsamāhitā
Puthū sīhāva sallinā	Loma-hamsābhisam bhuno
Odāta-manasā suddhā	Vippasannam-anāvilā

I recite a verse of tribute.

*Those who live where spirits dwell,
who live in mountain caves, resolute, concentrated,
many, like hidden lions, who have overcome horripilation,
white-hearted, pure, serene, & undisturbed:*

我以偈诵说：他们住于天众依止居住之处，住于山窟中，自己精勤入定者，正如竖起毛发、屈缩正要捕食的狮子般专注。他们度越怖畏、心洁白明净、清澈无污垢。

Bhiyyo pañca-sate ñatvā Vane Kāpilavatthave

Tato āmantayi Satthā Sāvake sāsane rate

“Deva-kāyā abhikkantā Te vijānātha bhikkhavo”

Te ca ātappam-akarum Sutvā Buddhassa sāsanaṃ

Tesam-pāturahu ñāṇaṃ Amanussāna dassanaṃ

Appeke satam-addakkhum Sahassaṃ atha sattariṃ

Sataṃ eke sahassānaṃ Amanussānaṃ-addasum

Appekenantam-addakkhum Disā sabbā phuṭā ahum

*Knowing that more than 500 of them had come to the forest of Kapilavastu,
the Teacher then said to them, disciples delighting in his instruction,*

“The deva hosts have approached. Detect them, monks!”

Listening to the Awakened One’s instruction, they made a diligent effort.

Knowledge appeared to them, vision of non-human beings.

Some saw 100, some 1,000, some 70,000,

some had vision of 100,000 non-human beings.

Some gained vision of innumerable devas filling every direction.

知有五百余弟子来到迦毗罗林园，导师（佛）向欢喜于教法的弟子们说：

“诸比丘！诸天族到来了，仔细看清楚。”听了佛陀这么说，他们都精进用功（去审察）。他们的知识生起，也观到非人之相。有的人观到一百非人，有的一千，或是七万。有的甚至观到十万，乃至无数的非人天神，充满了整个空间。

Taṅca sabbam abhiññāya

Vavakkhitvāna cakkhumā

Tato āmantayi Satthā

Sāvake sāsane rate

“Deva-kāyā abhikkantā

Te vijānātha bhikkhavo

Ye vohaṃ kittayissāmi

Girāhi anupubbaso.”

*Realizing all this, the One-with-Vision felt moved to speak.
The Teacher then said to them, disciples delighting in his instruction,
“The deva hosts have approached. Detect them, monks, as I describe their
glories, one by one.*

具眼者（佛陀）以神通观一切，继续对欢喜于教法的弟子们说：

“诸比丘！诸天族已来到，仔细看清楚，我将逐一细述诸天的名声。”

Satta-sahassā va yakkhā Bhumma Kāpilavathavā
Iddhimanto jutimanto Vāṇnavanto yasassino
Modamānā abhikkāmaṃ Bhikkhūnaṃ samitiṃ vanam.
*7,000 yakkhas inhabiting the land of Kapilavastu, powerful, effulgent, glamorous,
prestigious, rejoicing, have approached the monks' forest meeting.*

七千个住在迦毗罗的夜叉²⁸，他们具足神通、光明辉煌、庄严有名声，怀着欢喜心来到比丘众聚会的林中。

Cha-sahassā hemavatā Yakkhā nānatta-vāṇṇino
Iddhimanto jutimanto Vāṇnavanto yasassino
Modamānā abhikkāmaṃ Bhikkhūnaṃ samitiṃ vanam
*6,000 yakhas from the Himalayas, of varied hue, powerful, effulgent, glamorous,
prestigious, rejoicing, have approached the monks' forest meeting.*

六千个住在雪山的夜叉，他们各有形貌、具足神通、光明辉煌、庄严有名声，怀着欢喜心来到比丘众聚会的林中。

Sātāgirā ti-sahassā Yakkhā nānatta-vāṇṇino
Iddhimanto jutimanto Vāṇnavanto yasassino
Modamānā abhikkāmaṃ Bhikkhūnaṃ samitiṃ vanam
*From Mount Sata 3,000 yakkhas of varied hue, powerful, effulgent, glamorous,
prestigious, rejoicing, have approached the monks' forest meeting.*

三千个住在娑多山（Satagira）的夜叉，他们各有形貌、具足神通、光明辉

²⁸ 夜叉（yakkhā）：或译药叉，捷疾有力的大力鬼，力量极其强大，且具神通大力。药叉多住在天上，或深山穷谷，偏僻海岛，或游历虚空，行踪不定。药叉的性情不一，有的穷凶极恶，有的善良和顺。A class of non-human beings generally described as *amanussa*. They are of many different kinds: spirits, ogres, dryads, ghosts, spooks. Generally speaking, the *Yakkhā* decadent divinities, beings half-deified, having a deva's supernatural powers, particularly as regards influencing people. They can transfer themselves at will, to any place, with their abodes, and work miracles, such as assuming any shape at will. Their abode is their self-created palace, which is anywhere, in the air, in trees, etc. ordinarily the attitude of them towards man is one of benevolence. They are interested in the spiritual welfare of the human being whom they come in contact and somewhat resemble tutelary genii. (*Dictionary of Pali Proper Names*, pg 675.PTS)

煌、庄严有名声，怀着欢喜心来到比丘众聚会的林中。

Iccete soḷasa-sahassā Yakkhā nānatta-vaṇṇino

Iddhimanto jutimanto Vaṇṇavanto yasassino

Modamānā abhikkāmum Bhikkūnaṃ samitiṃ vanam

These 16,000 yakkhas of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.

这一万六千个夜叉，他们各有形貌、具足神通、光明辉煌、庄严有名声，怀着欢喜心来到比丘众聚会的林中。

Vessāmittā pañca-satā Yakkhā nānatta-vaṇṇino

Iddhimanto jutimanto Vaṇṇavanto yasassino

Modamānā abhikkāmum Bhikkūnaṃ samitiṃ vanam

500 yakkhas from Vessamitta, of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.

五百个毗波密²⁹夜叉，他们各有形貌、具足神通、光明辉煌、庄严有名声，怀着欢喜心来到比丘众聚会的林中。

Kumbhīro Rājagahiko Vepullassa nivesanam

Bhiyyo nam sata-sahassam Yakkhānaṃ payirupāsati

Kumbhīro Rājagahiko Sop'āga samitiṃ vanam.

Kumbhira from Rajagaha, who dwells on Mount Vepulla, accompanied by more than 100,000 yakkhas---

Kumbhira from Rajagaha: He, too has come to the forest meeting.

住在王舍城外毗富罗山的宫毗罗神³⁰ (Kumbhira)，有百千夜叉恭敬围绕，他也到来了这林中的集会。

Purimañca disam rājā Dhatarattho pasāsati

Gandhabbānaṃ ādhipati Mahārājā yasassi so

Puttāpi tassa bahavo Inda-nāmā mahabbalā

Iddhimanto jutimanto Vaṇṇavanto yasassino

²⁹ 毗波密 (Vessāmittā)：夜叉首领，他的名字源于他的住处--毗波密山 (Vessāmitta)。佛弟子在有困难时，可向他祈求。A yakkha chief. He is mentioned among the yakkha chiefs to be invoked in the time of need by the followers of the Buddha. He was so called because he lived on a mountain called Vessāmitta.

³⁰ 宫毗罗 Kumbhira：意译为蛟龙，顶有金龙相，为北方天王的十二夜叉大将之上首，主领夜叉，誓愿守护佛法。它住在王舍城的一个山上，与佛教有密切关系，可说是最有功绩的一位护法夜叉。据说：佛在世时，它以赤诚心，处处护法。有一天，释尊从灵鹫山麓经过，提婆达多暗中由山顶推下一块大石頭，想杀害释尊，为宫毘罗所見，連忙用金剛杵迎擊，巨石便即粉碎！

Modamānā abhikkāmaṃ Bhikkhūnaṃ samitiṃ vanam.

And Dhatarattha, who rules as king of the Eastern Direction, as lord of the gandhabbas: A glorious, great king is he, and many are his sons named Indra, of great strength. Powerful, effulgent, glamorous, prestigious, rejoicing, they have approached the monks' forest meeting.

提头赖吒 (Dhatarattha, 俗称持国天王) 是支配东方的天王, 是诸乾达婆³¹ (Gandhabba) 的主神, 是位有名闻威德的大王。他有众多儿子, 皆名因陀罗 (Inda)³², 皆有大神力。他们各有形貌、具足神通、光明辉煌、庄严有名声, 怀着欢喜心来到比丘众聚会的林中。

Dakkhiṇaṇca disaṃ rājā Virūlho tappasāsati

Kumbhaṇḍānaṃ adhipati Mahārājā yasassi so

Puttāpi tassa bahavo Inda-nāmā mahabbalā

Iddhimanto jutimanto Vannaṇavanto yasassino

Modamānā abhikkāmaṃ Bhikkhūnaṃ samitiṃ vanam.

And Virulha, who rules as king of the Southern Direction, as lord of the kumbandas: A glorious, great king is he, and many are his sons named Indra, of great strength. Powerful, effulgent, glamorous, prestigious, rejoicing, they have approached the monks' forest meeting.

毗楼勒 (Virulha, 俗称增长天王) 是支配南方的天王, 是诸鸠槃荼³³

(Kumbhanda) 的主神, 是位有名闻威德的大王。他有众多儿子, 皆名因陀罗, 皆有大神力。他们各有形貌、具足神通、光明辉煌、庄严有名声, 怀着欢喜心来到比丘众聚会的林中。

Pacchimaṇca disaṃ rājā Virūpakkho pasāsati

Nāgānaṃ adhipati Mahārājā yasassi so

Puttāpi tassa bahavo Inda-nāmā mahabbalā

Iddhimanto jutimanto Vannaṇavanto yasassino

³¹ 乾达婆 (Gandhabbā): 住在四大天王的国度, 是帝释天的“音乐师”。他不食酒肉、只求香以资养身体, 且自他的身散发出香味, 所以也称为寻香神, 多栖身于有香味的花树、花瓣上。A class of semi-divine beings who inhabit the Catumaharajika-realm and are the lowest among devas. They are regarded as the heavenly musicians. They are described as dwelling in the fragrance of root-wood, of bark and sap, and in that of the flowers and scents.

³² 因陀罗 (Inda): the name of the ninety-one sons of Regent Gods of the Four Quarters. 四王天子名, 每一天王有 91 子, 皆力大无穷。

³³ 鸠槃荼 Kumbhaṇḍā: A class of spirits that had huge stomachs, and their genital organs were as big as pots, hence their name. 鬼名, 译作甕形鬼, 其肚肥大与阴部大如甕, 故得此名。

Modamānā abhikkāmuni Bhikkhūnaṃ samitiṃ vanam.

And Virupakkha, who rules as king of the Western Direction, as lord of the nagas: A glorious, great king is he, and many are his sons named Indra, of great strength. Powerful, effulgent, glamorous, prestigious, rejoicing, they have approached the monks' forest meeting.

毗楼博叉 (Virupakkha, 俗称广目天王) 是支配西方的天王, 是诸龙³⁴的主神, 是位有名闻威德的大王。他有众多儿子, 皆名因陀罗, 皆有大神力。他们各有形貌、具足神通、光明辉煌、庄严有名声, 怀着欢喜心来到比丘众聚会的林中。

Uttarañca disaṃ rājā Kuvero tappasāsati
Yakkhānaṃ adhipati Mahārājā yasassi so
Puttāpi tassa bahavo Inda-nāmā mahabbalā
Iddhimanto jutimanto Vaṇṇavanto yasassino
Modamānā abhikkāmuni Bhikkhūnaṃ samitiṃ vanam.

And Kuvera, who rules as king of the Northern Direction, as lord of the yakkhas: A glorious, great king is he, and many are his sons named Indra, of great strength. Powerful, effulgent, glamorous, prestigious, rejoicing, they have approached the monks' forest meeting.

俱毗罗 (Kuvera, 俗称多闻天王) 是支配北方的天王, 是诸夜叉的主神, 是位有名闻威德的大王。他有众多儿子, 皆名因陀罗, 皆有大神力。他们各有形貌、具足神通、光明辉煌、庄严有名声, 怀着欢喜心来到比丘众聚会的林中。

Purima-disaṃ Dhatarattho Dakkhiṇena Virūlhako
Pacchimena Virūpakkho Kuvero uttaraṃ disaṃ
Cattāro te mahārājā Samantā caturo disā
Daddallamānā atthamisu Vane Kāpilavatthave

Dhatarattha from the Eastern Direction, Virūlhaka from the South, Virupakkha from the West, Kuvera from the Northern Direction:

These four Great Kings encompassing the four directions, resplendent, stand in the Kapilavastu forest.

于东方是提头赖吒天王, 于南方是毗楼勒天王, 于西方是毗楼博叉天王,

³⁴ 龙 Nāga: A class of being which their bodies are described as being those of snakes. They are gifted with miraculous power and great strength. They are divided into two classes: those that live on land (beneath the surface of the earth) and those live on water (lakes, rivers or seas). 体形如蛇般的众生, 有大神力与强大力量。分为两类: 陆地上 (住在地底) 的以及住在水中 (湖、河或海中) 的。

于北方是俱毗罗天王，此四天王立于四方，身放光明，遍照迦毗罗林。

Tesaṃ māyāvino dāsā
Māyā Kutendu Vetendu
Candano Kāmasettho ca
Panādo Opamañño ca
Cittaseno ca gadhabbo
Āgū Pañcasikho ceva
Ete caññe ca rājāno
Modamānā abhikāmun

Āgū vañcanikā saṭhā
Vitū ca Vituto saha
Kinnughandu Nighandu ca
Deva-sūto ca Mātali
Naḷorājā Janosabho
Timbarū Suriyavacchasā
Gandhabbā saha rājubhi
Bhikkhūnaṃ samitiṃ vanam.

Their deceitful vassals have also come -----deceptive, treacherous-----

Maya, Kutendu, Vetendu, Vitu with Vituta, Candana, Kōmasettho, Kinnughandu, Nighandu, Panada, Opamañño, Deva-sūto, Matali, the deva's charioteer, Cittasena the gandhabba, King Nala, Janosabha, Pancasikha has come with Timbaru [and his daughter,] Suriyavacchasa. These & other kings, gandhabbas with their kings, rejoicing, have approached the monks' forest meeting.

四天王那些幻伪、狡诈、有虚妄心之属下：屈典都、耶典都、伊都质、伊都阁也都来了。旃陀那、加摩世致者，京奴乾都，尼乾都，巴纳达，乌巴曼奴，谍瓦苏达等夜叉首领³⁵，天御摩兜丽³⁶，支多斯那，那罗王，查诺萨坡，般差希卡，町巴如及其女苏利亚瓦查萨等乾达婆王³⁷连同其他乾达婆王，都怀着欢喜心来到比丘众聚会的林中。

Athāgū Nābhasā nāgā
Kambal'Assatarā āgū
Yāmunā Dhataratthā ca
Erāvaṇṇo mahānāgo

Vesālā saha Tacchakā
Pāyāgā saha nātibhi
Āgū nāgā yasassino
Sop'āga samitiṃ vanam.

Then there have also come nagas from Lake Nabhasa, Vesali & Tacchaka.

Kambalas, Assataras, Payagas, & their kin. And from the River Yamuna comes

³⁵ 旃陀那、加摩世致者，京奴乾都，尼乾都，巴纳达，乌巴曼奴，谍瓦苏达 Candana, Kāmasettho, Kinnughandu, Nighandu, Panādo, Opamañña, Devasūta: 同是四天王下属，为夜叉首领。佛弟子被鬼魅缠身、或临危难可呼其名以得救护。The yakkha chiefs who should be involed if any follower of the Buddha be molested by an evil spirit, or when in distress or in need. They is mentioned among the vassals of the Four Great Kings.

³⁶ 摩兜丽 Mātali: 为帝释天驾御天马车的天人，常伴随帝释天出游与作战。The name given to the chariot-driver of Sakka. Mātali is Sakka's constant companion and accompanies him everywhere.

³⁷ 诸乐神名。其中，Pañcasikha(Pañcasikho Gandhabbaputta)中译为五结乐子，为侍奉帝释天的乐神名，手执琉璃琴。在天界中很受欢迎，佛陀亦曾赞赏其作的天乐。他与 Timbarū之女 Suriyavacchasā（意为太阳之光辉）成婚。

*the prestigious naga, Dhatarattha. The great naga Eravanna:
He, too, has come to the forest meeting.*"

这个时候，龙神也来了。他们纷纷从纳巴萨湖、毗舍离以及达叉迦来到这里。那名叫甘巴拉、阿萨达拉、巴雅嘎的龙族都来了。还有，从亚穆纳河来的有名声龙神塔达拉塔，及伊拉瓦纳大龙王——都来到林园中的集会了。

Ye nāga-rāje sahasā haranti
Dibbā dijā pakkhi visuddha-cakkhū
Vehāyasā te vana-majjha-pattā
Citrā Supaṇṇā³⁸ iti tesa' nāman
Abhayantadā nāga-rājānamāsi
Supaṇṇato khemam-akāsi Buddho
Saṇhāhi vācāhi upavhayantā
Nāgā Supaṇṇā saraṇam-akāmsu Buddhān

*They who swoop down swiftly on naga kings, divine, twice-born, winged, their
eyesight pure:*

*(Garudās³⁹) came from the sky to the midst of the forest. Citra & Supanna are
their names. But the Buddha made the naga kings safe, made them secure from
Supanna. Addressing one another with affectionate words, the nagas &
Supannas made the Buddha their refuge.*

它们（金翅鸟，Garuda）在龙王身翩然地从空中飞到林中，它们是再生之
鸟⁴⁰，有净眼有翼，名叫苏般那吉特拉。此时，佛陀让龙王们对金翅鸟不害
怕并干感觉到安稳。诸龙与金翅鸟，互相呼爱语，并归依于佛陀。

Jitā vajira-hatthena

Samuddam asurā⁴¹ sitā

³⁸ Supaṇṇā: The Garudās are sometimes called Supaṇṇā. Citrā is the name of certain Supaṇṇā. Garudā is a class of mythical birds, usually huge in size. The Garudās are the eternal enemies of the Nāgās. The greatest happiness of Nāgās is to be free from the attacks of the Garudās. The Garudās is often represented in art as a winged Man.

³⁹ 金翅鸟 Garudā: A class of mythical birds, usually huge in size. The Garudās are the eternal enemies of the Nāgās. The Garudās is often represented in art as a winged Man. The Garudās are sometimes called Supaṇṇā. 体形巨大的天鸟，撮龙为食。在艺术上，金翅鸟的造型通常作为长有翅膀、体形健壮的男人。

⁴⁰ 再生：指鸟类皆诞生为卵，再孵化成鸟。

⁴¹ Asurā: 生为阿修罗是四恶道之一。他们常与天神斗战。自从被金刚手打败，他们住在海中，名为瓦沙瓦施积地、苏积地与巴哈拉达等都是阿修罗首领之名。

Rebirth as Asurā is considered as one of the four unhappy rebirths. They always fight with devā. The Asurā are spoken of as dwelling in the ocean after being conquered by Vajara-hattha (Indra) and are called Vāsava's brethren. Several Asurās being credited with role of leader, most commonly, however, Vepacitti and Rāhu.

Bhātaro Vāsavassete

Vepacitti Sucitti ca

Kālakañjā mahābhisma

Satañca Bali-puttānaṃ

Sannayhitvā balim senam

Samayodāni bhaddante

Iddhimanto yasassino

Pahārādo Namucī saha

Asurā Dānaveghasā

Sabbe Veroca-nāmakā

Rāhu-bhaddam-upāgamum

Bhikkhūnaṃ samitaṃ vanaṃ

"Defeated by Indra of the thunderbolt hand, Asuras dwelling in the ocean,

Vasava's brothers ---powerful, prestigious---

Greatly terrifying Kālakanjas, the Danaveghasa asuras, Vepacitti & Sucitti, Paharada, with Namuci, and Bali's hundred sons, all named Veroca, arrayed with powerful armies have approached their honored Rahu [and said]: 'Now is the occasion, sir, of the monk's forest meeting.'

被金剛手打敗，住在海中的阿修羅，名為瓦沙瓦族：大怖畏迦羅甘迦⁴²，具神通名聲，達納維伽沙⁴³、毗巴積地、蘇積地与巴哈拉達等阿修羅，以及那目夷，连同跋黎一百位名為毗慮遮的儿子，带着强悍的军队，来到罗怙王⁴⁴面前说：“大王，是到比丘众林园的时候了。”

Āpo ca devā Paṭhavī ca

Varuṇā Vāruṇā devā

Mettā-Karuṇā-kāyikā

Dasete dasadhā kāyā

Tejo Vāyo tad-āgamum

Somo ca Yasasā saha

Āgū devā yasassino

Sabbe nānatta-vannino

Besides these we find Sucitti, Pahārāda, Namucī, Bali, Namuci, and Veroca.

⁴² 迦羅甘迦 Kālakañjā: 他们是样貌丑陋可怕，是最低层次的一类阿修羅。他们遭受极度的口渴，据说即使他们潜入恒河也无法解渴。他们的样貌、交配、食物乃至寿命皆与饿鬼道众生类似。他们与饿鬼之间通婚。A class of Asuras. They are spoken as being of a fearsome shape. They are very lowest of Asuras groups. Being born among them suffer from excessive thirst, which they are unable to quench even by immersing themselves in the Ganges. The Kālakañjā resemble the petas in shape, sex-life, diet and length of life, and they intermarry with them.

⁴³ 达纳维伽沙 Dānaveghasā: 属较高层次阿修羅，手执弓箭的武器，因此注释书称呼他们为射手。A class of Asuras. The Commentary describes them as archers. The Dānaveghasās carried bows in their hands.

⁴⁴ 罗怙阿修羅王 Rāhu: 在相应部记载，他曾经捉着日神与月神不放。结果，此二神向佛陀求救，而佛陀着令罗怙将他们放开，并神色惧畏、毛发悚然地跑去找他的朋友毗巴积地。罗怙妒嫉日月神，他一手即可捉着日月，乃至用舌头覆盖日月。罗怙亦称为毗虑遮，跋黎的百子皆与他同名，而他则是他们的叔叔/舅舅。An Asura chieftain. The Samyutta Nikaya says that on one occasion when he seized Candimā (Moon-God), and on another Suriya (Sun-god), both these invoked the aid of the Buddha. The Buddha instructed the Rāhu to let them free. Rāhu immediately let them go and ran to Vepacitti, "trembling and with stiffened hair." He is jealous of gods of the Sun and the Moon. Sometime he caresses their abode with his hand only, or with his tongue. Rāhu is also called Veroca, and Bāli's hundred sons were called after him; he being their uncle.

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmaṃ

Bhikkhūnaṃ samitiṃ vanāṃ.

Devas of water, earth, fire, & wind have come here. Varunas, Varunas, Soma together with Yasa, the prestigious devas of the hosts of goodwill & compassion have come. These ten ten-fold hosts, all of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.
地水火风诸神，乃至瓦卢那、瓦如纳⁴⁵、苏摩⁴⁶与耶舍等诸天神也来了。还有慈天神与悲悯之神，这十部天众各有形貌、具足神通、光明辉煌、庄严有名声，怀着欢喜心来到比丘众聚会的林中。

Vendū ca devā Sahalī ca

Asamā ca duve Yamā

Candassūpanisā devā

Candam-āgū purakkhitā

Suriyassūpanisā devā

Suriyam-āgū purakkhitā

Nakkhattāni purakkhitvā

Āgū mandavalāhakā

Vasūnaṃ Vāsavo setṭho

Sakkop'aga purindado

Dasete dasadhā kāyā

Sabbe nānatta-vaṇṇino

Iddhimanto jutimanto

Vaṇṇavanto yasassino

Modamānā abhikkāmaṃ

Bhikkhūnaṃ samitiṃ vanāṃ.

Vendu (Visnu) & Sahali, Asama & the Yama twins, the devas dependent on the moon surrounding the moon have come. The devas dependent on the sun surrounding the sun have come. Devas surrounding the zodiac stars and the spites of the clouds have come. Sakka, chief of the Vasus, the ancient donor, has come. These ten ten-fold hosts, all of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.

毗斯弩⁴⁷、舍伽利、阿沙摩⁴⁸及夜摩双子⁴⁹、月神诸侍者围绕着月神，日神诸侍者也围绕着日神，星辰诸神之侍者、还有云神也都来了。帝释天，又名婆袞婆，或者普仁达达⁵⁰，全都群集到来。这十部天众各有形貌、具足神

⁴⁵ 瓦卢那、瓦如纳 Varuṇā Vāruṇā: Classes of deities, followers of Varuṇa. Their master, Varuṇa is a king of devas, he is equal in age and glory with Sakka, and takes the third seat in the assembly of devas.

⁴⁶ 苏摩 Soma: A deva whom sacrifice is offered.

⁴⁷ 毗斯弩 Vendū: 为印度教毗斯弩派所崇奉之宇宙创造的最高神。

A devaputta, also called Venhu, is a Pali form of Visnu, the creator of the universe.

⁴⁸ 舍伽利、阿沙摩 Sahalī, Asamā: 天神之名。Classes of devas.

⁴⁹ 夜摩 Yama: 死神，相当于阎罗王。死后将被带往其面前依生前所做“审判”。而生、老、病、刑罚、与死亡是他派来的“使者”，提醒众人修善断恶。Yama: The god of death. When beings die they are led before him to be judged according to their deed. Birth, old age, illness, punishment for crime and death, are regarded as his messengers, sent among men as a warning to abstain from ill and do good.

⁵⁰ 婆袞婆 Vāsava: 帝释天的其中一个名字。他是众神之主，统领 33 层天。近於道教所傳說的玉皇，在許多天中，帝釋對佛法有特別的關係。佛在人間，帝釋住地居天頂，鄰近人間，所以時來佛邊聽法。

通、光明辉煌、庄严有名声，怀着欢喜心来到比丘众聚会的林中。

Athāgū Sahabhū devā
Aritṭhakā ca Rojā ca
Varuṇā Sahadhammā ca
Sūleyya-Rucirā āgū
Dasete dasadhā kāyā
Iddhimanto jutimanto
Modamānā abhikkāmunī

Jalam-aggi-sikhāriya
Ummā-pupphanibhāsino
Accutā ca Anejakā
Āgū Vāsavanesino
Sabbe nānatta-vannino
Vannavanto yasassino
Bhikkhūnaṃ samitīm vanaṃ.

Then come the Sahabhu devas, blazing like crests of fire-flame. The Arittakas, Rojas, cornflower blue. Varunas & Sahadhammas, Accūtas & Anejakas, Suleyyas & Ruciras, and Vāsavanesis have come. These ten ten-fold hosts, all of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.

这时，那身光明如火焰般的沙哈普天神、阿栗吒、以及那如矢车菊般蓝色的栴耶天神来了。还有，瓦噜那、沙哈达玛、阿周陀、阿尼加卡、苏列亚、如积拉以及瓦沙瓦尼希等天神都来了。这十部天众各有形貌、具足神通、光明辉煌、庄严有名声，怀着欢喜心来到比丘众聚会的林中。

Samānā Mahāsamānā
Khiddā-padūskikā āgū
Athāgū Harayo devā
Pāragā Mahāpāragā
Dasete dasadhā kāyā
Iddhimanto jutimanto
Modamānā abhikkāmunī

Mānusa Mānussuttamā
Āgū Mano-padūsikā
Ye ca Lohitavāsino
Āgū devā yasassino
Sabbe nānatta-vannino
Vannavanto yasassino
Bhikkhūnaṃ samitīm vanaṃ.

Samanas, Great Samanas, Manusas, Super Manusas, the devas corrupted by fun have come, as well as devas corrupted by mind. Then come green-gold devas and those wearing red. Paragas, Great Paragas, prestigious devas have come. These ten ten-fold hosts, all of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.

沙摩那、摩诃沙摩那、摩努沙、摩努疏多摩、戏忘天⁵¹、意愤天⁵²、青金色

普仁达达（Purindada）：帝释天的另一个名字，源于过去世他行大布施。Vāsava: A name of Sakka. Sakka is the chief of the devas. He rules over Tāvātimsa devaloka, the lowest heaven but one of the lower plane. His devotion to the Buddha and his religion is proverbial. Purindada: A name of Sakka, because, as human being, he bestowed gifts from town to town.

⁵¹ 吉塔巴达度西卡 Khiddā-padūskikā: 名叫“耽戏”或“戏忘”的诸天，与以下天神同样住于四王天。

天哈拉哟、红衣天罗希达瓦希、巴拉嘎、摩诃巴拉嘎等十部天众各有形貌、具足神通、光明辉煌、庄严有名声，怀着欢喜心来到比丘众聚会的林中。

Sukkā Karumhā Aruṇā

Odātagayhā pāmokkhā

Sadāmattā Hāragajā

Thanayaṃ āgā Pajunno

Dasete dasadhā kāyā

Iddhimanto jutimanto

Modamānā abhikkāmaṃ

Āgū Veghanasā saha

Āgū devā Vicakkhanā

Missakā ca yasassino

Yo disā abhivassati

Sabbe nānatta-vāṇṇino

Vaṇṇavanto yasassino

Bhikkūnaṃ samitimaṃ vanamaṃ.

White devas, ruddy-green devas, dawn-devas have come with the Veghanas headed by devas totally in white. The Vicakkhanas have come. Sadamatta, Haragajas, & the prestigious multi-colored, Pajunna, the thunderer, who brings rain to all lands:

These ten ten-fold hosts, all of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.

白天神（苏卡）、红光青天神（卡伦哈）、晨光天神（阿如纳）、维卡纳，随白光天神（乌达塔盖哈）来了。伟查略那、萨达玛达、何拉嘎贾、有名的米萨卡天神，雷轰雨神巴准那⁵³降雨于四方，这十部天众各有形貌、具足神通、光明辉煌、庄严有名声，怀着欢喜心来到比丘众聚会的林中。

Khemiyā Tusitā Yāmā

Lambitakā Lāmasettha

Nimmānaratino āgū

Dasete dasadhā kāyā

Iddhimanto jutimanto

Katthakā ca yasassino

Jotināmā ca Āsavā

Athāgū Paranimmitā

Sabbe nānatta-vāṇṇino

Vaṇṇavanto yasassino

长久沉着于嬉笑懈怠、追逐欲乐游戏，所以忘失正念而失去天身。A class of devas who live in the world of Four Great Kings. For ages they spent their time in laughter and in sport of sensual lusts. In consequence their self-possession is corrupted and they fall from their state.

⁵²玛努巴达度西卡 Mano-padūsikā: 名叫“心秽”或“意愤”的诸天。他们长久彼此妒嫉，因此而长久嗔恚而导致身心疲劳，最终失去天身。A class of devas who live in the world of Four Great Kings. They burn continually with envy one against another, and their hearts become ill-disposed and debauched. Their body thus become feeble and their mind imbecile, and, as a consequence, they fall from their state.

⁵³巴准那 Pajjuna: 掌管雷雨的天神。他依帝释天的旨意而行事。此外，“真实语”的力量亦能影响他。他其中一个大夜叉，遇难时可向他祈求。A devarājā, the god of rain. He was subjected to the will of Sakka. He was also influenced by the exercise of saccakiriya (protestation of truth). He is mentioned among the Mahāyakkhas to be invoked in time of need.

Modamānā abhikkāmaṃ Bhikkūnaṃ samitiṃ vanāṃ.

The Khemiyas, Tusitas, & Yamas, the prestigious Katthakas, Lambitakas & Lama chiefs, the Jotinamas & Asavas, the Nimmanaratis have come, as have the Paranimmitas. These ten ten-fold hosts, all of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.
差摩、兜率天众、耶摩、有名声的伽他卡、蓝鞞达卡、拉玛主、火光天⁵⁴、阿洒瓦、化乐天神、他化自在天神等都来了。这十部天众各有形貌、具足神通、光明辉煌、庄严有名声，怀着欢喜心来到比丘众聚会的林中。

Saṭṭhete deva-nikāyā

Sabbe nānatta-vannino

Nāmanvayena āgañchum

Ye caññe sadisā saha

Pavuttha-jātim-akkhīlaṃ

Ogha-tinṇam-anāsavaṃ

Dakkhemoghataṃ nāgaṃ

Candaṃ va asitātitaṃ.

These 60 deva groups, all of varied hue, have come arranged in order, together with others in like manner [thinking:] 'We'll see him who has transcended birth, who has no bounds, who has crossed over the flood, the Mighty One, beyond evil, like the moon freed from a cloud.'

这六十部天众，各有形貌，依着名字及种族，都来到了这里，心里想着：

“我们将覲见那超越出生、不再有束缚、已渡生死暴流，达于无漏、如月出黑闇的圣者。”

Subrahmaṃ Paramatto ca

Puttā iddhimato saha

Sanāṅkumāro Tisso ca

Sop'āga samitiṃ vanāṃ.

Sahassa-brahma-lokānaṃ

Mahā-brahmābhitiṭṭhati

Upapanno jutimanto

Bhismā-kāyo yasassi so

Dasettha issarā āgū

Pacceka-vasavattino

Tesaṇca majjhato āgā

Hārīto parivārīto.”

Subrahma and Paramatta Brahma, together with sons of the Powerful One,

Sanankumara and Tissa:

They too have come to the forest meeting.

Great Brahma, who stands over 1,000 Brahma worlds,

who arose there spontaneously, effulgent:

Prestigious is he, with a terrifying body.

And ten brahma sovereigns, each the lord of his own realm—

⁵⁴火光天 Joti:天神名。觉音论师解释此天神通体散发热光，如山顶的灯塔一样。A class of deva. Buddhaghosa explains that they were flaming deities, like beacon lights on mountain tops.

and in their midst has come Harita Brahmā⁵⁵

善梵天与婆罗未陀梵天连同众大神力之子，以及沙南谷玛拉与提舍，他们都来到林中。统领千界之大梵天⁵⁶蓦然驾到，他光辉灿烂、有名声、有令人怖畏巨大体躯。十大梵天，他们都是其国之君主，而在此梵天群王之正中是统领十万梵天哈利吒大梵天王，而他也都来了。

Te ca sabbe abhikkante Sinde deve sabrahmake
Māra-senā abhikkāmi Passa kaṇhassa mandiyam
“Etha gaṇhatha bandhatha Rāgena bandhamatthu vo
Samantā parivāretha Mā vo muñcittha koci nam.”
*When all these devas with Indras and Brahmas had come,
Mara came as well. Now look at the Dark one's foolishness!
[He said:] "Come seize them! Bind them!
Tie them down with passion! Surround them on every side!
Don't let anyone at all escape!"*

当所有的诸天、因陀罗与诸梵天都来到，魔罗也过来了。瞧！那阴险愚昧的康哈（魔罗）。他说：“来啊！擒着缚绑他们，用爱欲来缚绑他们！从四方包围，一个都别放过！”

Iti tattha mahāseno Kaṇha-senam apesayi
Pāṇinā talam-āhacca Saram katvāna bheravam
Yathā pāvussako megho Thanayanto savijjuko
Tadā so paṇḍitāvatti Saṅkuddho asayam-vase
Thus the great war-lord urged on his dark army, slapping the ground with his hand, making a horrendous din, as when a storm cloud bursts with thunder, lightning & torrents of rain. But then he withdrew—enraged, with none under his sway.

此大斗战王遣使康哈魔军，手打于地面，发出犹如电光雷鸣、暴风雨般的恐怖巨响。然而，诸天不为所动，他只好忿怒地撒散。

Taṇḍa sabbam abhiññāya Vavakkhitvāna cakkhumā
Tato āmantayi Satthā Sāvake sāsane rate
Realizing all this, the One-with-Vision felt moved to speak. The Teacher then said to them, disciples delighting in his instruction,

⁵⁵ Hārīta: A Mahā-brahmā who are at the head of one hundred thousand other Brahmās.

⁵⁶ 大梵天 (Mahā-brahmā): 梵天千世界中之最高位，外道以其为宇宙之创造神，佛教中则视其为护法社神。

观而知一切，具眼者（佛陀）对欢喜于教法的弟子们说：

“Māra-senā abhikkantā Te vijānātha bhikkhavo”
Te ca ātappam-akarum Sutvā Buddhassa sāsanaṃ
“Mara’s army has approached. Detect them, monks!” Listening to the Awakened One’s instruction, they made a diligent effort.

Vītarāgehi pakkāmuṃ Nesaṃ lomampi iñjayuṃ
Sabbe vijita-saṅgāmā Bhayātītā yasassino
Modanti saha bhūtehi, Sāvaka te janesutāti.
The army retreated from those without passion, without raising even a hair on their bodies. Having all won the battle—prestigious, past fear—they rejoice with all beings: Disciples outstanding among the human race.
最后，魔军从这些离爱欲之圣者那儿撤退，连一根毛发也没动着！
胜了这场战，圣弟子离怖畏、光荣、享誉高，众生知道后皆随喜圣弟子之功德。

ชา-สารานิยาดหฺมมาสูตรัง
Cha-Sārāṇīyadhammā Suttaṃ
Six-rememberable Ways of Conduct
六可念经

Evam me sutam, ekaṃ samayaṃ Bhagavā, Sāvattthiyaṃ viharati, Jetavane Anāthapiṇḍikassa, ārāme. Tatra kho Bhagavā bhikkhū āmantesi Bhikkhavoti. Bhadanteti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca,
Thus have I heard: Once, the Exalted One dwelt near Savatthi at Jeta Grove in Anathapindika’s park. Then the Exalted One addressed the bhikkhus, saying: “O Bhikkhus”. “Exalted One,” they replied, and the Exalted One said:
我是这样听到的：有一次，世尊住在舍卫城给孤独长者的祇陀林精舍。那时，世尊对比丘们说：“诸比丘。”“世尊”，比丘们应道。世尊开示说：

Chayime bhikkhave dhammā sārāṇiyā piyakaraṇā garukaraṇā, saṅghāya avivādāya sāmaggīyā ekībhāvāya samvattanti. Katame cha?
“Bhikkhus, these six ways of conduct are to be remembered, to be cherished and held in great esteem as conducive to sympathy, to unbroken and harmonious concord. What six?”
诸比丘，有这六法是可念（让人记得）、能让人喜爱、能摄受、无诤、和

合、安乐。是哪六法呢？

Idha bhikkave bhikkhuno, mettaṃ kāyakammam paccupaṭṭhitam hoti, sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sārāṇiyo piyakaraṇo garukaraṇo, saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

Bhikkhus, here a bhikkhu's friendliness in bodily action is ever present towards his fellow-monks, openly and in private. This is a dhamma (way of conduct) to be remembered, to be cherished and held in great esteem as conducive to sympathy, to unbroken and harmonious concord.

诸比丘！世间有比丘，於同梵行者中，公开地或私底下，表现出慈爱的身行，这是可念法，能让人喜爱、能摄受、无诤、和合、安乐。

Puna ca param bhikkave bhikkhuno, mettaṃ vacīkammam paccupaṭṭhitam hoti, sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sārāṇiyo piyakaraṇo garukaraṇo, saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

Again, bhikkhus, a bhikkhu's friendliness in verbal action (speech) is ever present towards his fellow-monks, openly and in private. This is a dhamma to be remembered, to be cherished and held in great esteem as conducive to sympathy, to unbroken and harmonious concord.

复次，诸比丘！有比丘，於同梵行者中，公开地或私底下，表现出慈爱的语行，这是可念法，能让人喜爱、能摄受、无诤、和合、安乐。

Puna ca param bhikkave bhikkhuno, mettaṃ manokammam paccupaṭṭhitam hoti, sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sārāṇiyo piyakaraṇo garukaraṇo, saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

Again, bhikkhus, a bhikkhu's friendliness in mental action (thought) is ever present towards his fellow-monks, openly and in private. This is a dhamma to be remembered, to be cherished and held in great esteem as conducive to sympathy, to unbroken and harmonious concord.

复次，诸比丘！有比丘，於同梵行者中，公开地或私底下，表现出慈爱的意行，这是可念法，能让人喜爱、能摄受、无诤、和合、安乐。

Puna ca param bhikkave bhikkhuno, ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti, sīlavantehi sabrahmacārīhi sādharāṇabhogī. Ayampi dhammo sārāṇiyo piyakaraṇo garukaraṇo, saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati. *Again, bhikkhus, a bhikkhu in respect of whatever he receives as due offering, even to the contents of his bowl, he does not make use of them without sharing*

them with virtuous fellow-monks. This is a dhamma to be remembered, to be cherished and held in great esteem as conducive to sympathy, to unbroken and harmonious concord.

复次，诸比丘！有比丘，于那些如法正當获取的供养，即使是钵里的食物，他都乐意和僧團中那些品格崇高的同修共享這些東西，而不会在分享前即受用。这是可念法，能让人喜爱、能摄受、无诤、和合、安乐。

Puna ca param bhikkave bhikkhu, yāni tāni sīlāni akhaṇḍāni achiddāni asabalāni akammāsāni bhuṇissāni viññūpasatthāni aparāmatthāni samādhisamvattanikāni, tathārūpesu sīlesu sīlasāmaññagato viharati, sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sārāṇiyo piyakaraṇo garukaraṇo, saṅghāya avivādāya sāmaggīyā ekibhāvāya samvattati.

Again, bhikkhus, a bhikkhu in company with his brethren trains himself, openly and in private, in the rules of conduct, which are complete and perfect, spotless and pure, which are liberating, praised by the wise, uninfluenced (by mundane concerns) and favourable to concentration of the mind. This is a dhamma to be remembered, to be cherished and held in great esteem as conducive to sympathy, to unbroken and harmonious concord.

复次，诸比丘！有比丘，有不被破坏、无缺失、无隙、无杂、无秽、自在，为智者所称赞，不易被腐化，能引发禅定的戒德。以他的戒德，他在僧团公开或私下的生活中都能在同修梵行者中安住。这是可念法，能让人喜爱、能摄受、无诤、和合、安乐。

Puna ca param bhikkave bhikkhu, yāyaṃ dīṭṭhi ariyā niyyānikā, niyyāti takkarassa sammādukkhakkhayāya, tathā rūpāya dīṭṭhiyā dīṭṭhisāmaññagato viharati, sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sārāṇiyo piyakaraṇo garukaraṇo, saṅghāya avivādāya sāmaggīyā ekibhāvāya samvattati. Again, bhikkhus, a bhikkhu dwells with his fellow-monks openly and in private, preserving the insight that is noble and liberating, and leads him who acts upon it to the utter destruction of suffering. This is a dhamma to be remembered, to be cherished and held in great esteem as conducive to sympathy, to unbroken and harmonious concord.

复次，诸比丘！有比丘，依照圣者那神圣的出离智見，引领他达到彻底地灭苦。在僧团公开或私下场合，在同修中他安住在此观智中。这是可念法，能让人喜爱、能摄受、无诤、和合、安乐。

Ime kho bhikkave cha dhammā sārāṇiyā piyakaraṇā garukaraṇā, saṅghāya

avivādāya sāmaggīyā ekībhāvāya samvattantīti. Idamavoca Bhagavā attamanā te bhikkhū Bhagavato bhāsitaṃ, abhinandun'ti.

Bhikkhus, these six ways of conduct are to be remembered, to be cherished and held in great esteem as conducive to sympathy, to unbroken and harmonious concord. " thus spoke the Exalted One, Delighted, those bhikkhus rejoiced in what the Exalted One had said.

诸比丘，这就是六可念法，能让人喜爱、能摄受、无诤、和合、安乐。世尊如此说后，比丘们对世尊的开示感到欢喜与欣悦。

เมตตานิสังสสูตรปาโม

Mettānisaṃsa Suttaṃ⁵⁷

Discourse on Advantages of Loving-kindness

慈心功德经

Evam me sutam, ekam samayam Bhagavā, Sāvattthiyam viharati, Jetavane Anāthapiṇḍikassa, ārāme. Tatra kho Bhagavā bhikkhū āmantesi Bhikkhavoti.

Bhadanteti te bhikkhū Bhagavato paccassosum, Bhagavā etadavoca

A 王 灭 书当，A 刚 沙马阳 爬伽瓦，沙瓦提阳 V 哈拉地，杰大瓦涅 阿那他兵地卡沙，阿拉灭。大特拉 扩 爬伽瓦 皮苦 阿曼跌西 皮卡我地。爬单跌地 跌 皮苦 爬伽瓦多 巴杂说送，爬伽瓦 A 大我杂。

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

我是这样听到的：有一次，世尊住在舍卫城给孤独长者的祇陀林精舍。那时，世尊对比丘们说：“诸比丘。”“世尊”，比丘们应道。世尊开示说：

เมตตานิสังสสูตรปาโม

Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya, yāṇīkatāya vatthukatāya anutthitāya paricitāya susamāraddhāya, ekādasānisaṃsā pāṭikaṅkhā. Katame ekādasā?

O Bhikkhus, loving-kindness conduces unshackling of the mind, an individual who is familiar with loving-kindness, practices it frequently, becomes good at it until it becomes one's nature, such an individual so developed in loving-kindness will gain eleven benefits. Which eleven?

“比丘们，慈心能引发不动摇之心。对于熟悉慈心并经常训练的行者，渐次掌握它并形成他的习性，该行者经过培育慈心后将获得十一种利益。是哪

⁵⁷ A.XI 16

十一种呢？

Sukham supati, Sukham paṭibujjhati,
One sleeps well, gets up well,
安乐眠，安乐醒，

Na pāpakam supinam passati,
Does not have nightmares,
不见恶梦，

Manussānam piyo hoti, Amanussānam piyo hoti,
Becomes dear to human beings, dear to non-human beings.
人所敬爱，非人亦敬爱

Devatā rakkhanti, Nāssa aggi vā visam vā sattham vā kamati,
The devas protect one. Neither fire, poison, nor weapons affect one.
诸天护佑，刀兵火毒不能侵

Tuvaṇṇam cittam samādhīyati, Mukhavaṇṇo vipasīdati,
One's mind gains calm quickly. One's complexion brightens.
易摄心入定，脸色明泽

Asammulho kālam karoti,
One dies unconfused and--
临终心不颠倒

Uttariṃ appaṭivijjhanto brahma lokūpago hoti.
if penetrating no higher — is headed for the Brahma worlds.
若未得解脱（生死）也将获生梵天界

Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya, yānīkatāya
vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya, ime ekādasānisamsā
pāṭikaṅkhāti. Idamavoca Bhagavā, attamanā te bhikkhū Bhagavato bhāsitaṃ,
abhinandun ti.

*These eleven advantages, monks, are to be expected from the release of heart by
familiarizing oneself with thoughts of loving-kindness, by cultivation of loving-
kindness, by constantly increasing these thoughts, by regarding loving-kindness*

as a vehicle (of expression), and also as something to be treasured, by living in conformity with these thoughts, by putting these ideas into practice and by establishing them." Thus spoke the Exalted One. Delighted, those bhikkhus rejoiced in what the Exalted One had said.

比丘们，因而慈心能引发出不动摇之心。对于熟悉慈心并经过常训练的行者，渐次掌握它并形成他的习性，该行者经过培育慈心后将获得这十一种利益。

世尊如此说后，比丘们对世尊的开示感到欢喜与欣悦。

อธิมรรคคองต์ เฟ๑

Magga-vibhaṅga Sutta ⁵⁸

An Analysis of the Path

[Evam-me sutam,] Ekaṃ samayaṃ Bhagavā,

Sāvattthiyaṃ viharati, Jetavane Anāthapiṇḍikassa, ārāme. Tatra kho Bhagavā bhikkhū āmāntesi bhikkhavo'ti. Bhadanteti te bhikkhū Bhagavato paccassosum. Bhagavā etad-avoca.

I have heard that at one time the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's monastery. There he addressed the monks, saying,

"Monks." "Yes, lord," the monks responded to him. The Blessed One said,

我是这样听到的：有一次，世尊住在舍卫城给孤独长者的祇陀林精舍。那时，世尊对比丘们说：

“诸比丘。”“世尊”，比丘们应道。世尊开示说：

"Ariyaṃ vo bhikkhave aṭṭhaṅgikaṃ maggaṃ desissāmi vibhajissāmi.

Taṃ suṇātha sādhuṃkaṃ manasi-karotha bhāssissāmīti.

"I will teach & analyze for you the Noble Eightfold Path. Listen & pay close attention. I will speak."

我将为你们分别解说八支圣道。请专心谛听，我要开始了。”

Evam-bhanteti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad-avoca.

"As you say, lord," the monks responded to him. The Blessed One said,

“是的，世尊。”诸比丘回答说。世尊这样说道：

"Katamo ca bhikkhave ariyo aṭṭhaṅgiko maggo?

And what, monks, is the Noble Eightfold Path?

⁵⁸ S.V.45.8

诸比丘，何为八支圣道呢？

Seyyathīdam, Sammā-diṭṭhi sammā-saṅkappo,

Sammā-vācā sammā-kammanto sammā-ājīvo,

Sammā-vāyāmo sammā-sati sammā-samādhī.

Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

“那就是一正见、正思维、正语、正业、正命、正精进、正念、正定。

Katamā ca bhikkhave sammā-diṭṭhi?

And what, monks, is right view?

诸比丘，何为正见？

Yaṃ kho bhikkhave dukkhe ñāṇaṃ dukkha-samudaye ñāṇaṃ dukkha-nirodhe ñāṇaṃ dukkha-nirodha-gāminiyā paṭipadāya ñāṇaṃ. Ayaṃ vuccati bhikkhave sammā-diṭṭhi.

Knowledge concerning stress, knowledge concerning the origination of stress, knowledge concerning the stopping of stress, knowledge concerning the way of practice leading to the stopping of stress: This, monks, is called right view.

正见就是了知苦的智慧，了知苦因的智慧，了知苦灭的智慧，了知导致苦灭之道的智慧。诸比丘，这就叫做正见。

Katamo ca bhikkhave sammā-saṅkappo?

And what, monks, is right resolve?

诸比丘，何为正思维（或译为正志、正欲）？

Yo kho bhikkhave nekkhamma-saṅkappo abyāpāda-saṅkappo avihiṃsā-saṅkappo. Ayaṃ vuccati bhikkhave sammā-saṅkappo.

Being resolved on renunciation, on freedom from ill will, on harmlessness: This, monks, is called right resolve.

出离思维（决心放弃感官欲乐的享受）、无嗔思维（决心不对任何人心怀怨恨）、无害思维（决心不伤害任何生物）。诸比丘，这就叫做正思维。

Katamā ca bhikkhave sammā-vācā?

And what is right speech?

诸比丘，何为正语？

Yā kho bhikkhave musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī. Ayaṃ vuccati bhikkhave sammā-vācā.

Abstaining from lying, abstaining from divisive speech, abstaining from abusive speech, abstaining from idle chatter: This, monks, is called right speech.

不妄语、不两舌（不挑拨离间及毁谤或中伤）、不恶口（不以恶言相向）、不绮语（不花言巧语、不说无益的话语）。诸比丘，这就叫做正语。

Katamo ca bhikkhave sammā-kammanto?

And what, monks, is right action?

诸比丘，何为正业？

Yā kho bhikkhave pāṇātipātā veramaṇī, adinnādānā veramaṇī, abrahma-cariyā veramaṇī. Ayaṃ vuccati bhikkhave sammā-kammanto.

Abstaining from taking life, abstaining from stealing, abstaining from sexual intercourse⁵⁹. This, monks, is called right action.

不杀生，不偷盗，不淫欲，诸比丘，这就叫做正业。

Katamo ca bhikkhave sammā-ājīvo?

And what, monks, is right livelihood?

诸比丘，何为正命？

Idha bhikkhave ariya-sāvako micchā-ājīvaṃ pahāya,

Sammā-ājīvena jīvikam kappeti. Ayaṃ vuccati bhikkhave sammā-ājīvo.

There is the case where a well-instructed disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood: This, monks, is called right livelihood.

在此，诸比丘，圣弟子舍离邪命而以正当的方法谋生。诸比丘，这就叫做正命。

Katamo ca bhikkhave sammā-vāyāmo?

And what, monks, is right effort?

诸比丘，何为正精进？（或译正勤）

⁵⁹ For the lays, this refer to no sexual misconduct. 对在家人而言，则是不邪淫。

Idha bhikkhave bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya, chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

There is the case where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen.

于此有比丘，他生起意愿、勤奋、激发精进、策励自心、努力避免尚未生起的恶不善法生起。

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya, chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the abandonment of evil, unskillful qualities that have arisen.

他生起意愿、勤奋、激发精进、策励自心、努力降伏已生起的恶不善法。

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya, chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the arising of skillful qualities that have not yet arisen.

他生起意愿、勤奋、激发精进、策励自心、努力促使尚生起的善法生起。

Uppannānaṃ kusalānaṃ dhammānaṃ, tṭhiyā asammōsāya bhiyyo-bhāvāya vepullāya bhāvanāya pāripūriyā, chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Ayaṃ vuccati bhikkhave sammā-vāyāmo.

He generates desire, endeavors, activates persistence, upholds & exerts his intent for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen; This, monks, is called right effort.

他生起意愿、勤奋、激发精进、策励自心、努力促使已经生起的善法持续。诸比丘，这就叫做正精进。

Katamā ca bhikkhave sammā-sati?

And what, monks, is right mindfulness?

诸比丘，何为正念？

Idha bhikkhave bhikkhu kāye kāyānupassī viharati, ātāpī sampajāno satimā vineyya loke abhiijjhā-domanassaṃ.

There is the case where a monk remains focused on the body in & of itself — ardent, alert, & mindful — putting away greed & distress with reference to the world.

于此有比丘，以热诚、正知、正念安住于观身为身（身随念），去处对世间的贪欲与忧恼。

Vedanāsu vedanānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassam.

He remains focused on feelings in & of themselves — ardent, alert, & mindful — putting away greed & distress with reference to the world.

他以热诚、正知、正念安住于观受为受（受随念），去处对世间的贪欲与忧恼。

Citte cittānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassam.

He remains focused on the mind in & of itself — ardent, alert, & mindful — putting away greed & distress with reference to the world.

他以热诚、正知、正念安住于观心为心（心随念），去处对世间的贪欲与忧恼。

Dhammesu dhammānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassam. Ayaṃ vuccati bhikkhave sammā-sati.

He remains focused on mental qualities in & of themselves — ardent, aware, & mindful — putting away greed & distress with reference to the world. This, monks, is called right mindfulness.

他以热诚、正知、正念安住于观法为法（法随念），去处对世间的贪欲与忧恼。诸比丘，这就叫做正念。

Katamo ca bhikkhave sammā-samādhi?

And what, monks, is right concentration?

诸比丘，何为正定？

Idha bhikkhave bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi, sa-vitakkam sa-vicāram vivekajam-pīti-sukham paṭhamam jhānam upasampajja viharati.

There is the case where a monk — quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities — enters & remains in the first jhana: rapture

evaluation.

于此有比丘，远离爱欲，远离不善法，进入并安住于具有寻、伺及由远离而生起的之喜、乐的初禅。

Vitakka-vicārānaṃ vūpasamā, ajjhataṃ sampasādanam cetaso ekodi-bhāvaṃ avitakkaṃ avicāraṃ, samādhijam-pīti-sukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

With the stilling of directed thought & evaluation, he enters & remains in the second jhana: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation — internal assurance.

平息了寻、伺之后，籍着获得内在的清静与一心，他进入并安止于没有寻、伺，但具有由定而生起之喜、乐的二禅。

Pītiyā ca virāgā, upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṇ-taṃ ariyā ācikkhanti upekkhako satimā sukha-vihārīti, tatiyaṃ jhānaṃ upasampajja viharati.

With the fading of rapture, he remains in equanimity, mindful & alert, and physically sensitive of pleasure. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasurable abiding.

'舍离了喜之后，他保持舍心，具足正念与正知，如此他以身⁶⁰感受快乐，正如圣者们所说：“此快乐是安住于舍心与正念者所感受的。”他进入并安住于三禅。

Sukhassa ca pahānā dukkhassa ca pahānā, pubbē va somanassa-domanassānaṃ atthaṅgamā, adukkham-asukhaṃ upekkhā-sati-pārisuddhiṃ, catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave sammā-samādhīti."

With the abandoning of pleasure & pain — as with the earlier disappearance of elation & distress — he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. This, monks, is called right concentration."

由于舍离了苦与乐及先前灭除的喜与忧，他进入并安住于超越苦乐及由舍与正念净化的四禅。诸比丘，这就叫做正定。

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ, abhinanduntī.

这里的“身”是指名身而言，不是指色身。

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

ໂຕຕະນິສຸຕຕະ
Gotamī Sutta ⁶¹

The Discourse to Gotamī

[Evam-me sutam,] Ekam samayam Bhagavā, Vesāliyam viharati, Mahā-vane kūṭāgārasālāyam,

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

如是我闻：一时世尊住于毗舍离城之大林重阁堂。

Atha kho Mahāpajāpati Gotamī, Yena Bhagavā ten'upasaṅkami,
Upasaṅkamitvā Bhagavantam abhivādetvā ekam-antam atthāsi.

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

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

Ekam-antam thitā kho Mahāpajāpatī Gotamī Bhagavantam etad-avoca:

"Sādhu me bhante Bhagavā saṅkhittena dhammam desetu,

Yam-aham Bhagavato dhammam sutvā,

Ekā vūpakatthā appamattā ātāpinī pahitattā vihareyyanti."

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

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

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

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

⁶¹ A.VIII 53

瞿昙弥！你应当知道：此法导向贪欲而非离贪；

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

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

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

Asantuṭṭhiyā samvattanti no santuṭṭhiyā.
to discontent, not to contentment;
此法导向知足而非知足；

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

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

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

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

瞿昙弥！由此，你则可确定：这是非法、这是非律、这并非导师的教导。

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