

SĪLA – SAMĀDHI – PAÑÑĀ = PATH TO ULTIMATE HAPPINESS

Daily Contemplation

Pali-Thai-English-Chinese Chanting Book 2



Nirodharam Bhikkhuni Arama
Suddhajit Bhikkhuni Arama



Compiler: Suddhajit Bhikkhuni Arama (Niro 2)
อารามภิกขุณีสุธรรมจิตต์

Contact address: 88/1 Moo 9, Tambol Luang Nua,
Amphur Doi Saked, Chiangmai, Thailand, 50220.

88/1 หมู่ 9 ต.ลวงเหนือ อ.ดอยสะเก็ต จ.เชียงใหม่ 50220.

Tel: (66)081-903-4393, (66)081-205-5416.

nirotharam@gmail.com

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Nirodharam Bhikkhuni Arama
Suddhajit Bhikkhuni Arama

The Noble Search and Attainment 聖求[§]

Buddha: “Then, bhikkhus,

1. being myself subject to birth, having understood the danger in what is subject to birth, seeking the unborn supreme security from bondage, Nibbāna, I attained the unborn supreme security from bondage, Nibbāna;
2. being myself subject to ageing, having understood the danger in what is subject to ageing, seeking the unageing supreme security from bondage, Nibbāna, I attained the unageing supreme security from bondage, Nibbāna;
3. being myself subject to sickness, having understood the danger in what is subject to sickness, seeking the unailing supreme security from bondage, Nibbāna, I attained the unailing supreme security from bondage, Nibbāna;
4. being myself subject to death, having understood the danger in what is subject to death, seeking the deathless supreme security from bondage, Nibbāna, I attained the deathless supreme security from bondage, Nibbāna;
5. being myself subject to sorrow, having understood the danger in what is subject to sorrow, seeking the sorrowless supreme security from bondage, Nibbāna, I attained the sorrowless supreme security from bondage, Nibbāna;
6. being myself subject to defilement, having understood the danger in what is subject to defilement, seeking the undefiled supreme security from bondage, Nibbāna, I attained the undefiled supreme security from bondage, Nibbāna.

The knowledge and vision arose in me: ‘My deliverance is unshakeable; this is my last birth; now there is no renewal of being.’

世尊：

諸比丘！如是予于自生法而知生法之患，以求无生无上安稳涅槃、以得无生无上安稳涅槃，于自老法而知老法之患，以求无老无上安稳涅槃，以得无老无上安稳涅槃。于自病法而知病法之患，以求无病无上安稳涅槃，以得无病无上安稳涅槃。于自死法而知死法之患，以求无死无上安稳涅槃，以得无死无上安稳涅槃。于自愁法而知愁法之患，以求无愁无上安稳涅槃，以得无愁无上安稳涅槃。于自杂秽法而知杂秽法之患，以求无杂秽无上安稳涅槃，以得无杂秽无上安稳涅槃。而且于予知见生，「予之解脱不可动也，此为最后之生，今不再来此受生也。」

Pāsarāsi Sutta 聖求經 (MN 26)

§

English translation by Bhikkhu Bodhi, <http://suttacentral.net/en/mn26>; Chinese translation by 菩提僧團 <https://sites.google.com/site/palishengdian/pali/da/mn/mn26>

A Word on ‘Daily Contemplation - Chanting Book 2’

This book of chanting in multiple languages (Pali, Thai, English and Chinese) is a second piece of work of compilation in progress. It serves to guide the user through the chanting, reflection and contemplation at Nirodharam Bhikkhuni Arama and Suddhajit Bhikkhuni Arama (Nirodharam 2). For the present, this second book includes verses of homage and blessings not covered in Chanting Book 1, verses and discourses for reflection, contemplation and practice, summaries of Abhidhamma, verses on formal offering and anumodana.

In the preparation and compilation of materials for this book, various existing translations of Theravada chanting books in various languages (Pali, English and Chinese) were consulted. We are grateful to those who made available their translations. These made our work on compiling this book of chanting in multiple languages (Pali, English and Chinese) easier.

Many, including the bhikkhunis and sikkhamanas in our monasteries, have contributed to the compilation of this chanting book. We are thankful to Mr Oliver Hargreave, Ms Sarah McClean and Mr Denis Gray who very kindly proofread some of the materials and made suggestions for improvement. We are responsible for whatever remaining errors that are found in the book and any unintentional omissions.

We may have missed citing and crediting the source of some materials, please accept our apologies and inform us (nirotharam@gmail.com). Similarly if you detect any errors or have any suggestions for improvement, please inform us so that they can be corrected and improvements made in future editions. The printing of this book is made possible by donations from many friends in Dhamma and their contribution is and will be much appreciated, particularly by the users (see list of donors at the end of this book).

The Teachings of the Buddha answer our questions on life, however many and diverse may these questions be, and lead and guide us straightforwardly on the RIGHT PATH to the RIGHT DESTINATION – the ultimate answer to the ultimate question everyone asks on life.

May your daily practice of the morning and evening chanting set you right for the day and ease you through the night.

May insight arise in you as you chant, recall, reflect and contemplate on the virtues and qualities of the Triple Gem, and the Teachings of the Buddha.

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I. HOMAGE AND BLESSINGS

Bot Suat Phra Putthakhun

ITIPI SO BHAGAVĀ ARAHAM SAMMĀ-SAMBUDDHO,
 VIJJĀ-CARANA-SAMPANNO SUGATO LOKAVIDŪ,
 ANUTTARO PURISA-DHAMMA-SĀRATHI SATTHĀ DEVA-
 MANUSSĀNAM BUDDHO BHAGAVĀTI.

Ra-luek Thueng Phra Phutthakhun

LEADER 领诵者:

Ong dai phra samphut

ALL 全体:

Suwisut tha sandan
 tat mun kalet man
 noeng nai phra thai than
 ra khi bo phan-phua
 ong dai prakop duai
 prot mu prachakon
 chi thang banthao thuk
 chi thang phra na-rue-phan
 phrom ben-ja-phi-tha-jak-
 hen het thi klái klai
 kamjat nam-jai yap
 sat lok dai phueng phing
 kha kho pra-not nom
 sam-phut tha karun
 (Krap/Bow Down and recite)
 prasoet khong phra Phutthajao

bo mi mon mi mong mua
 ko boek ban khue dok bua
 suwakhon tha kamjon
 phra karuna dang sakhon
 mala o kha kandan
 lae chi suk kasemsan
 an phon sok wiyok phai
 su jarat wimon sai
 ko jen jop prajak jing
 sandan bap haeng chai ying
 mala bap bam-phen bun
 sira klaow bang-khom khun
 ya phap nan ni –ran –don
 Krap ra-luek thueng khun an

Bot Suat Phra Thammakhun

[SVĀKKHĀTO] BHAGAVATĀ DHAMMO SANDITTHIKO
AKĀLIKO EHIPASSIKO OPANAYIKO PACCATTAM
VEDITABBO VIÑÑŪHĪTI.

Ra-luek Thueng Phra Thammakhun

LEADER 领诵者:

Thamma khue khu-na-kon

ALL 全体:

Suan chop sathon

**dut duang prathip chat-cha-wan
song sat sandan**

**Tham dai nap doi mak phon
lae kao kap thang na-rue-phan
an luek olan phisut phiset suksai
nam khanan khan khai**

**khue thang damnoen dut ja khlong
yang lok udon doi trong**

nop Tham jamnong

**(Krap/Bow Down and recite) Krap ra-luek thueng khun an
prasoet khong phra Tham**

**haeng ong phra sassadajan
sawang krajang jai mon
pen paet phueng yon
somya lok u-don phissadan
ik Tham ton thang khan lai
patibat pariyat pen song
hai luang lu pong
kha kho own on uttamong
duai jit lae kai waja
ra-luek thueng khun an**

Bot Suat Phra Sangkhakhun

[SUPATIPANNO] BHAGAVATO SĀVAKA-SĀNGHOUJU-
PATIPANNO BHAGAVATO SĀVAKA-SĀNGHO ÑĀYA-
PATIPANNO BHAGAVATO SĀVAKA-SĀNGHO SĀMīCI-
PATIPANNO BHAGAVATO SĀVAKA-SĀNGHO YADIDAM
CATTĀRI PURISA-YUGĀNI ATTĀHA PURISA-PUGGALĀ:
ESA BHAGAVATO SĀVAKA-SĀNGHO — ĀHUNEYYO
PĀHUNEYYO DAKKHINEYYO AÑJALI-KARANīYO
ANUTTARAM PUÑNAKKHETTAM LOKASSĀTI.

Ra-luek Thueng Phra Sangkhakhun

LEADER 领诵者:

Song dai sawok sassada

ALL 全体:

Rap pa-ti-bat ma	tae ong som-det pha-kha-wan
hen jaeng jatusat set ban-	lu thang thi an
ra-ngap lae dap thuk phai	doi sa-det phra phu trat trai
panya phong sai	sa-at lae prat mua mong
hoen hang thang kha suek	pong bo mi lam phong
duai kai lae waja jai	pen nuea nabun an phai
san dae lokai	lae koet phibun phun phon
som ya ao rot thot-sa-phon	mi khun a-non
a-nek ja nap luea tra	kha kho nop mu phra sara-
phok song khuna	nu khun pra-dut ja ramphan
duai det bun kha a-phi-wan	phra trai rat an
udom di rek ni-rat-sai	jong chuai khajat phoi phai
an ta-rai dai dai	jong dap lae klap sueam sun

(Krap/Bow Down and recite) Krap ra-luek thueng khun an prasoet khong mu khanasawok khong phra Phutthajao

Ra-luek Thueng Khun Bida Manda

LEADER 领诵者:

Imina Sakkarena

ALL 全体:

Kha kho krap sakkara bucha

an khun phra bi-don man-da	phu kha kho nom ra-luek khun
than mi metta ka-run	upakara khun to but thida
dai hai kamnoet luk koet ma	thang kan sueksa lae op rom
thueng maen lambak sut khuen khom	
thuk rathom sak phiang dai	than mai khoei ja wanwai
to sing dai thi dai liang ma	phra khun than lon fa

ying kwa thara lae phaendin luk kho bucha pen a-jin
 trap jon sin duang chiwa kho puang thep thai chuay rak-sa
 phra bi-don man-da khong kha thoen

Ra-luek Thueng Khun Khruba Ajan

LEADER 领诵者:

Imina Sakkarena

ALL 全体:

Kha kho nom kha-ra-wa bucha

an khun phra upachaya	phu hai kan sueksa lae oprom
roem ton jak wai pra-thom	hai withaya khom samue ma
phoem phun sati lae pan-ya	ik vicha sinlatham prajam jai
than chi thang sawang sotsai	thang ra-biap vi-nai prajam ton
sit thi di tong man fuek fon	hai pra-phuet ton ta-lot pai
jong sangwon samruam ao wai	thang kai jai hai man khong
tang jit wai hai thiang trong	phuea janlong nai phra khun
kho phon bun prot jong kuea nun	
ajan phu mi phra khun thuk than thoen	

VISĀKHA PŪJĀ¹

Homage on Vesak Day

LEADER:

HANDA MAYAM BUDDHASSA BHAGAVATO PUBBA-BHĀGA-NAMAKĀRAM KAROMA SE:

Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

ALL:

[NAMO TASSA] BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA. (3X)

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

YAM-AMHA KHO MAYAM, BHAGAVANTAM SARANAM GATĀ, YO NO BHAGAVĀ SATTHĀ, YASSA CA MAYAM BHAGAVATO DHAMMAM ROCEMA:

The Blessed One to whom we have gone for refuge, who is our Teacher, and in whose Dhamma we delight:

AHOSI KHO SO BHAGAVĀ, MAJJHIMESU JANAPADESU ARIYAKESU MANUSSESU UPPANNO, KHATTIYO JĀTIYĀ, GOTAMO GOTTENA;

Was born in the Middle Country, the Ariyaka race, the noble warrior class, and the Gotama lineage.

SAKYA-PUTTO SAKYA-KULĀ PABBAJITO, SADEVAKE LOKE SAMĀRAKE SABRAHMAKE, SASSAMANA-BRĀHMANIYA PAJĀYA SADEVA-MANUSSĀYA, ANUTTARAM SAMMĀ-SAMBODHIM ABHISAMBUDDHO. *A member of the Sakyan clan, he left his Sakyan family, went forth into the homeless life, and attained Right Self-Awakening unsurpassed in the cosmos with its Devas, Maras, and Brahmans, its generations with their contemplatives and brahmans, their rulers and common people.*

NISSAMSAYAM KHO SO BHAGAVĀ, ARAHAM SAMMĀ-SAMBUDDHO, VIJJĀ-CARANA-SAMPANNO SUGATO

¹ English translation by Thanissaro Bhikkhu, in 'A Chanting Guide, Dhammayut Order of U.S.A.'

LOKA-VIDŪ, ANUTTARO PURISA-DAMMA-SĀRATHI
SATTHĀ DEVA-MANUSSĀNAM BUDDHO BHAGAVĀ.

There is no doubt that the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, one who has gone the good way, a knower of the cosmos, unexcelled as a trainer for those who can be taught, the teacher for human and divine beings; awakened and blessed.

SVĀKKHĀTO KHO PANA, TENA BHAGAVATĀ DHAMMO,
SANDITṬHIKO AKĀLIKO EHI-PASSIKO, OPANAYIKO
PACCATTAM VEDITABBO VIṄṄŪHI.

And that the Dhamma is well-taught by the Blessed One, to be seen here and now, timeless, inviting all to come and see, pertinent, to be realized by the wise for themselves.

SUPATIPANNO KHO PANASSA, BHAGAVATO SĀVAKA-
SAṄGHO, UJU-PATIPANNO BHAGAVATO SĀVAKA-
SAṄGHO, ÑĀYA-PATIPANNO BHAGAVATO SĀVAKA-
SAṄGHO, SĀMĪCI-PATIPANNO BHAGAVATO SĀVAKA-
SAṄGHO, YADIDAM CATTĀRI PURISA-YUGĀNI AṄTHA
PURISA-PUGGALĀ.

And that the Community of the Blessed One's disciples — the four pairs, the eight types of Noble Ones — have practiced well, have practiced straightforwardly, have practiced methodically, have practiced masterfully.

AYAM KHO PANA PATIMĀ, TAM BHAGAVANTAM
UDDISSA KATĀ PATITṬHĀPITĀ, YĀVADEVA DASSANENA,
TAM BHAGAVANTAM ANUSSARITVĀ, PASĀDA-
SAMVEGA-PATILĀBHĀYA.

This image dedicated to the Blessed One has been fashioned and placed here so that, in seeing it, we will remember him and gain a sense of inspiration and chastened dispassion.

[AYAM KHO PANA THŪPO, TAM BHAGAVANTAM
UDDISSA KATO PATITṬHĀPITO, YĀVADEVA DASSANENA,
TAM BHAGAVANTAM ANUSSARITVĀ, PASĀDA-
SAMVEGA-PATILĀBHĀYA.

This stupa dedicated to the Blessed One has been fashioned and placed here so that, in seeing it, we will remember him and gain a sense of inspiration and chastened dispassion.]

MAYAM KHO ETARAHÌ, IMAM VISĀKHA-PUNÑAMĪ-KĀLAM, TASSA BHAGAVATO JĀTI-SAMBODHI-NIBBĀNA-KĀLA-SAMMATAM PATVĀ, IMAM THĀNAM SAMPATTĀ.

Now, on this full moon day of Visakha — recognized as the date of the Blessed One's birth, Awakening, and total liberation — we have gathered together in this place.

IME DANĀ-DĪPA-DHŪPĀDI-SAKKĀRE GAHETVĀ, ATTANO KĀYAM SAKKĀR'ŪPADHĀNAM KARITVĀ,
We take these offerings — candles, incense, and so forth — and make our bodies a vessel for them.

TASSA BHAGAVATO YATHĀ-BHUCCE GUNĒ ANUSSARANTĀ, IMAM PAΤIMĀ-GHARAM [THŪPAM] TIKKHATTUM PADAKKHINAM KARISSĀMA, YATHĀ-GAHITEHI SAKKĀREHI PŪJAM KURUMĀNĀ.

Reflecting on the Blessed One's virtues as they actually are, we will circumambulate this image-shelter [stupa] three times, paying homage to him with the offerings we hold.

SĀDHU NO BHANTE BHAGAVĀ, SUCIRA-PARINIBBUOPI, NĀTABBEHI GUΝEHI ATĀRAMMANATĀYA PAÑÑĀYAMĀNO,

Although the Blessed One long ago attained total liberation, he is still discernible through our remembrance of his perceivable virtues.

IME AMHEHI GAHITE SAKKĀRE PAΤIGGANHĀTU, AMHĀKAM DĪGHA-RATTAM HITĀYA SUKHĀYA.

May he accept the offerings we hold, for the sake of our long-term welfare and happiness.

VISĀKHA ATTĀTHAMĪ²

LEADER:

HANDA MAYAM BUDDHASSA BHAGAVATO PUBBA-BHĀGA-NAMAKĀRAM KAROMA SE:

Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

ALL:

[NAMO TASSA] BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA. (3X)

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

YAM-AMHA KHO MAYAM, BHAGAVANTAM SARANAM GATĀ, YO NO BHAGAVĀ SATTHĀ, YASSA CA MAYAM BHAGAVATO DHAMMAM ROCEMA:

The Blessed One to whom we have gone for refuge, who is our Teacher, and in whose Dhamma we delight:

AHOSI KHO SO BHAGAVĀ, MAJJHIMESU JANAPADESU ARIYAKESU MANUSSESU UPPANNO, KHATTIYO JĀTIYĀ, GOTAMO GOTTENA;

Was born in the Middle Country, the Ariyaka race, the noble warrior class and the Gotama lineage.

SAKYA-PUTTO SAKYA-KULĀ PABBAJITO, SADEVAKE LOKE SAMĀRAKE SABRAHMAKE, SASSAMANA-BRĀHMANIYA PAJĀYA SADEVA-MANUSSĀYA, ANUTTARAM SAMMĀ-SAMBODHIM ABHISAMBUDDHO.

A member of the Sakyan clan, he left his Sakyan family, went forth into the homeless life and attained Right Self-Awakening unsurpassed in the cosmos with its Devas, Maras and Brahmans, its generations with their contemplatives and brahmans, their rulers and common people.

NISSAMSAYAM KHO SO BHAGAVĀ, ARAHAM SAMMĀ-SAMBUDDHO, VIJJĀ-CARANA-SAMPANNO SUGATO

² English translation by Thanissaro Bhikkhu, in 'A Chanting Guide, Dhammayut Order of U.S.A.'

LOKA-VIDŪ, ANUTTARO PURISA-DAMMA-SĀRATHI
SATTHĀ DEVA-MANUSSĀNAM BUDDHO BHAGAVĀ.

There is no doubt that the Blessed One is worthy and Rightly Self-Awakened, consummate in knowledge and conduct, one who has gone the good way, a knower of the cosmos, unexcelled as a trainer for those who can be taught, the teacher for human and divine beings; awakened and blessed.

SVĀKKHĀTO KHO PANA, TENA BHAGAVATĀ DHAMMO,
SANDITṬHIKO AKĀLIKO EHI-PASSIKO, OPANAYIKO
PACCATTAM VEDITABBO VIṄṄŪHI.

And that the Dhamma is well-taught by the Blessed One, to be seen here and now, timeless, inviting all to come and see, pertinent, to be realized by the wise for themselves.

SUPATIPANNO KHO PANASSA, BHAGAVATO SĀVAKA-SĀNGHO, UJU-PAṬIPANNO BHAGAVATO SĀVAKA-SĀNGHO, ÑĀYA-PAṬIPANNO BHAGAVATO SĀVAKA-SĀNGHO, SĀMĪCI-PAṬIPANNO BHAGAVATO SĀVAKA-SĀNGHO, YADIDAM CATTĀRI PURISA-YUGĀNI AṬṭHA PURISA-PUGGALĀ.

And that the Community of the Blessed One's disciples — the four pairs, the eight types of Noble Ones — have practiced well, have practiced straightforwardly, have practiced methodically, have practiced masterfully.

AYAM KHO PANA PATIMĀ, TAM BHAGAVANTAM
UDDISSA KATĀ PATITṬHĀPITĀ, YĀVADEVA DASSANENA,
TAM BHAGAVANTAM ANUSSARITVĀ, PASĀDA-SAMVEGA-PAṬILĀBHĀYA.

This image dedicated to the Blessed One has been fashioned and placed here so that, in seeing it, we will remember him and gain a sense of inspiration and chastened dispassion.

[AYAM KHO PANA THŪPO, TAM BHAGAVANTAM
UDDISSA KATO ATITṬHĀPITO, YĀVADEVA DASSANENA,
TAM BHAGAVANTAM ANUSSARITVĀ, PASĀDA-SAMVEGA-PAṬILĀBHĀYA.

This stupa dedicated to the Blessed One has been fashioned and placed here so that, in seeing it, we will remember him and gain a sense of inspiration and chastened dispassion.]

MAYAM KHO ETARAHÌ, IMAM VISĀKHA-PUNNAMITO
PARAM ATTHAMÍ-KĀLAM, TASSA BHAGAVATO
SARĪRAJJHĀPANA-KĀLA-SAMMATAM PATVĀ, IMAM
THĀNAM SAMPATTĀ.

Now, on this eighth day after the full moon day of Visakha — recognized as the date of the Blessed One's cremation — we have gathered together in this place.

IME DANDA-DĪPA-DHŪPĀDI-SAKKĀRE GAHETVĀ,
ATTANO KĀYAM SAKKĀR'ŪPADHĀNAM KARITVĀ,
We take these offerings — candles, incense, and so forth — and make our bodies a vessel for them.

TASSA BHAGAVATO YATHĀ-BHUCCE GUÑE
ANUSSARANTĀ, IMAM PAÑIMĀ-GHARAM [THŪPAM]
TIKKHATTUM PADAKKHINAM KARISSĀMA, YATHĀ-
GAHITEHI SAKKĀREHI PŪJAM KURUMĀNĀ.

Reflecting on the Blessed One's virtues as they actually are, we will circumambulate this image-shelter [stupa] three times, paying homage to him with the offerings we hold.

SĀDHU NO BHANTE BHAGAVĀ, SUCIRA-PARINIBBUTOPI,
ÑĀTABBEHI GUÑEHI ATĪTĀRAMMANĀTĀYA
PAÑÑĀYAMĀNO,

Although the Blessed One long ago attained total liberation, he is still discernible through our remembrance of his perceivable virtues.

IME AMHEHI GAHITE SAKKĀRE PAÑIGGANHĀTU,
AMHĀKAM DĪGHA-RATTAM HITĀYA SUKHĀYA.

May he accept the offerings we hold, for the sake of our long-term welfare and happiness.

ĀSĀLHA PŪJĀ³

LEADER:

HANDA MAYAM BUDDHASSA BHAGAVATO PUBBA-BHĀGA-NAMAKĀRAM KAROMA SE:

Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One:

ALL:

[NAMO TASSA] BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA. (3X)

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

YAM-AMHA KHO MAYAM, BHAGAVANTAM SARANAM GATĀ, YO NO BHAGAVĀ SATTHĀ, YASSA CA MAYAM BHAGAVATO DHAMMAM ROCEMA:

The Blessed One to whom we have gone for refuge, who is our Teacher, and in whose Dhamma we delight,

AHOSI KHO SO BHAGAVĀ, ARAHAM SAMMĀ-SAMBUDDHO, SATTESU KĀRUÑÑAM PAṬICCA, KARUNĀYAKO HITESĪ, ANUKAMPAM UPĀDĀYA, ĀSĀLHA-PUNÑAMIYAM, BĀRĀÑASIYAM ISIPATANE MIGADĀYE, PAÑCA-VAGGIYĀNAM BHIKKŪNAM, ANUTTARAM DHAMMA-CAKKAM PAṬHAMAM PAVATTETVĀ, CATTĀRI ARIYA-SACCĀNI PAKĀSESI.

Is a Worthy One, Rightly Self-awakened. Through his compassion and sympathy for living beings, compassionately desiring their welfare, he first set the unexcelled Wheel of Dhamma in motion on the full moon night of the month of Asalha, in the Deer Refuge at the Meeting Place of the Seers near Varanasi, and proclaimed the Four Noble Truths to the Group of Five Monks.

TASMIÑCA KHO SAMAYE, PAÑCA-VAGGIYĀNAM BHIKKHŪNAM PĀMUKHO, ĀYASMĀ AÑÑA-KONDAÑÑO, BHAGAVANTAM DHAMMAM SUTVĀ, VIRAJAM

³ English translation by Thanissaro Bhikkhu, in 'A Chanting Guide, Dhammayut Order of U.S.A.'

VĪTAMALĀM DHAMMA-CAKKHUM PAṬILABHITVĀ,
"YAṄKIṄCI SAMUDAYA-DHAMMAM SABBAN-TAM
NIRODHA-DHAMMANTI."

At that time, the leader of the Group of Five Monks — Venerable Añña-Kondañña — having listened to the Blessed One's teaching, gained the vision of Dhamma that, "Whatever is subject to origination is all subject to cessation."

BHAGAVANTAM UPASAMPADAM YĀCITVĀ,
BHAGAVATOYEVA SANTIKE, EHI-BHIKKHU-
UPASAMPADAM PAṬILABHITVĀ, BHAGAVATO DHAMMA-
VINAYE ARIYA-SĀVAKA-SAṄGHO, LOKE PATHAMAM
UPPANNO AHOSI.

Having asked for ordination, he gained the Come-Bhikkhu ordination in the Blessed One's very presence, and so became the world's first noble disciple in the Blessed One's doctrine and discipline.

TASMIṄCĀPI KHO SAMAYE, SAṄGHA-RATANAM LOKE
PAጀHAMAM UPPANNAṂ AHOSI. BUDDHA-RATANAM
DHAMMA-RATANAM SAṄGHA-RATANAM, TIRATANAM
SAMPŪNNAM AHOSI.

And at that time the Gem of the Sangha first appeared in the world, making the Triple Gem — the Gem of the Buddha, the Gem of the Dhamma, and the Gem of the Sangha — complete.

MAYAM KHO ETARAHÌ, IMAM ĀSĀLHA-PUጀNAMĪ-
KĀLAM, TASSA BHAGAVATO DHAMMA-
CAKKAPPAVATTANA-KĀLA-SAMMATAṄCA, ARIYA-
SĀVAKA-SAṄGHA-UPPATTI-KĀLA-SAMMATAṄCA,
RATANATTAYA-SAMPURĀNA-KĀLA-SAMMATAṄCA
PATVĀ, IMAM ṬHĀNAM SAMPATTĀ,

Now, on this full moon day of Asalha — recognized as the date of the Blessed One's setting the Wheel of Dhamma in motion, the date of the arising of the Community of the Noble Disciples, and of the completion of the Triple Gem — we have gathered together in this place.

IME DANĀ-DĪPA-DHŪPĀDI-SAKKĀRE GAHETVĀ,
 ATTANO KĀYAM SAKKĀR'ŪPADHĀNAM KARITVĀ,
*We take these offerings — candles, incense, and so forth — and
 make our bodies a vessel for them.*

TASSA BHAGAVATO YATHĀ-BHUCCE GUNE
 ANUSSARANTĀ, IMAM PAТИMĀ-GHARAM [THŪPAM]
 TIKKHATTUM PADAKKHINAM KARISSĀMA, YATHĀ-
 GAHITEHI SAKKĀREHI PŪJAM KURUMĀNĀ.

*Reflecting on the Blessed One's virtues as they actually are, we will
 circumambulate this image shelter [stupa] three times, paying
 homage to him with the offerings we hold.*

SĀDHU NO BHANTE BHAGAVĀ, SUCIRA-PARINIBBUTOPI,
 ÑĀTABBEHI GUNEHİ ATĪT'ĀRAMMANATĀYA
 PAÑÑĀYAMĀNO,

*Although the Blessed One long ago attained total liberation, he is
 still discernible through our remembrance of his perceivable virtues.*

IME AMHEHI GAHITE SAKKĀRE, PAТИGGANHĀTU,
 AMHĀKAM DĪGHA-RATTAM HITĀYA SUKHĀYA.

*May he accept the offerings we hold, for the sake of our long-term
 welfare and happiness.*

MĀGHA PŪJĀ⁴

LEADER:

HANDA MAYAM BUDDHASSA BHAGAVATO PUBBA-
 BHĀGA-NAMAKĀRAM KAROMA SE:

*Now let us chant the preliminary passage in homage to the
 Awakened One, the Blessed One:*

ALL:

[NAMO TASSA] BHAGAVATO ARAHATO SAMMĀ-
 SAMBUDDHASSA. (3X)

Homage to the Blessed One, the Worthy One, the Rightly Self-
 awakened One.

⁴ English translation by Thanissaro Bhikkhu, in 'A Chanting Guide, Dhammayut Order of U.S.A.'

AJJĀYAM MĀGHA-PUNNAMĪ SAMPAṬTĀ, MĀGHA-NAKKHATTENA PUNNA-CANDO YUTTO, YATTHA TATHĀGATO ARAHAM SAMMĀ-SAMBUDDHO, CĀTURAṄGIKE SĀVAKA-SANNIPĀTE, OVĀDA-PĀTIMOKKHAM UDDISI.

Today is the full moon day in the month of Magha, the date on which the Tathagata — the Worthy One, Rightly Self-awakened — held the four-factored meeting of his disciples and gave the Patimokkha Exhortation.

TADĀ HI ADDHA-TERASĀNI BHIKKHU-SATĀNI, SABBESAMYEVA KHĪṄĀSAVĀNAM, SABBE TE EHI-BHIKKHUKĀ, SABBEPI TE ANĀMANTITĀVA, BHAGAVATO SANTIKAM ĀGATĀ, VEṄUVANE KALANDAKA-NIVĀPE, MĀGHA-PUNNAMIYAM VADDHAMĀNA-KACCHĀYĀYA.

At that time, 1,250 monks — all entirely free of defilements, all recipients of the Come-Bhikkhu ordination, all unnotified of the meeting — came to the Blessed One's presence in the Squirrels' Feeding Ground in the Bamboo Forest on the afternoon of the full moon day in Magha.

TASMIṄCA SANNIPĀTE, BHAGAVĀ VISUDDH'UTTAM'UPOSATHAM AKĀSI, OVĀDA-PĀTIMOKKHAM UDDISI.

In that meeting, the Blessed One led an utterly pure full moon observance and gave the Patimokkha Exhortation.

AYAM AMHĀKAM BHAGAVATO, EKOYEVA SĀVAKA-SANNIPĀTO AHOSI, CĀTURAṄGIKO, ADDHA-TERASĀNI BHIKKHU-SATĀNI, SABBESAM YEVA KHĪṄĀSAVĀNAM.

This was the only time our Blessed One held a four-factored meeting with his disciples, 1,250 monks, all entirely free of defilement.

MAYANDĀNI, IMAM MĀGHA-PUNNAMĪ-NAKKHATTASAMAYAM, TAKKĀLASADISAM SAMPAṬTĀ, SUCIRAPARINIBBUTAMPI TAM BHAGAVANTAM SAMANUSSARAMĀNA, IMASMIM TASSA BHAGAVATO SAKKHI-BHŪTE CETIYE,

Now, on this same date — the full moon day in Magha — remembering the Blessed One, even though he long ago gained total liberation, we have come to this memorial to him.

IME DANĀ-DĪPA-DHŪPĀDI-SAKKĀRE GAHETVĀ,
ATTANO KĀYAM SAKKĀR'ŪPADHĀNAM KARITVĀ,
We take these offerings — candles, incense, and so forth — and make our bodies a vessel for them.

TASSA BHAGAVATO YATHĀ-BHUCCE GUNE
ANUSSARANTĀ, IMAM PAṬIMĀ-GHARAM [THŪPAM]
TIKKHATTUM PADAKKHINAM KARISSĀMA, YATHĀ-
GAHITEHI SAKKĀREHI PŪJAM KURUMĀNĀ.

Reflecting on the Blessed One's virtues as they actually are, we will circumambulate this image shelter [stupa] three times, paying homage to him with the offerings we hold.

SĀDHU NO BHANTE BHAGAVĀ, SASĀVAKA-SĀNGHO,
SUCIRA-PARINIBBUTOPI, GUNEHİ DHARAMĀNO,
Although the Blessed One, together with that Community of his Noble Disciples, long ago attained total liberation, they are remembered through their virtues.

IME AMHEHI GAHITE SAKKĀRE PAṬIGGANHĀTU,
AMHĀKAM DĪGHA-RATTAM HITĀYA SUKHĀYA.

May he accept the offerings we hold, for the sake of our long-term welfare and happiness.

“Moha-samban-dhano loko, bhabbarūpova dissati; Upadhibandhano bālo,
tamasa parivārito; Sassatoriva khāyati,
passato natthi kiñcanan”

“The world, in bondage to delusion, is looked on as being beautiful, the fool, in bondage to cleaving, is surrounded by darkness. It seems like it is eternal, but there is nothing to hold to for the one who sees.” 世人愚癡縛，以見可能相，愚人本質縛，為黑闇所復。彼如見永恒，所見無何物。

5
Udāna Sutta, Udāna 7.10

⁵English translation by Bhikkhu Anandajoti, <http://suttacentral.net/en/ud7.10>; Chinese translation by 菩提僧團 <https://sites.google.com/site/palishengdian/pali/da/kn/ud/ud7>

BUDDHAMĀNGALAGĀTHĀ⁶

Namasakan Phra Arahant Paethhit
Verses of Blessings of the Buddha

LEADER 领诵者:

HANDA MAYAM SARABHANYENA
 BUDDHAMĀNGALAGĀTHĀYO BHANĀMA SE

All 全体:

SAMBUDDHO DIPADAM SETTHO NISINNO C'EVA
 MAJJHIME

Of the two-legged beings, the Buddha is most excellent: he sits in the middle,

KONDAÑÑO PUBBA-BHĀGE CA ĀGANEYYE CA KASSAPO
Kondañña sits before me (east), Kassapa is in the southeast,

SĀRIPUTTO CA DAKKHINE HARATIYE UPĀLI CA
Sariputta is in the south, Upali is in the southwest,

PACCHIME PI CA ĀNANDO BĀYABBE CA GAVAMPATI
Ananda is in the west, Gavampati is in the northwest,

MOGGALLĀNO CA UTTARE īSĀNE PI CA RĀHULO:
Moggallana is in the north, Rahula is in the northeast.

VANDITĀ TE CA AMHEHI SAKKĀREHI CA PŪJITĀ.

IME KHO MAÑGALĀ BUDDHĀ SABBE IDHA PATITTHITĀ
All these arahants stand here, being blessings of the Buddha.

They are venerated by me, and worshipped with worthy things.

ETESAM ĀNUBHĀVENA SABBA-SOTTHĪ BHAVANTU NO.

By the power of all these efforts, may all happiness be yours.

ICC EVAM ACCANTA-NAMASSANEYYAM

Having saluted those who are worthy of veneration

NAMASSAMĀNO RATANA-TTAYAM YAM

And saluting the Triple Gem

PUÑÑĀBHISANDAM VIPULAM ALATTHAM

May abundant meritorious fruits be received.

⁶ English translation from 'Evening Chanting of Wat Prayong',
<http://www.meditationthailand.com/py-eveningchant.html>

TASSĀNUBHĀVENA HATANTARĀYO.
By their power, all dangers are diverted.

JINAPAÑJARA GĀTHĀ⁷ **(Chinabanchon) The Victor's Cage 胜者之阵 (金那般川)**

JAYĀSANĀGATĀ BUDDHĀ JETVĀ MĀRAM SAVĀHANAM
 加亞桑朗卡打 菩達 集打哇 嘴朗 沙哇漢朗
 CATU-SACCĀSABHAM RASAM YE PIVIÑSU NARĀSABHĀ
 假都沙加沙巴 拉桑 也比威蘇 那拉沙巴

**Phra Phutthajao thank lai phu ong-art, prathap nuea art haeng
 chai chana, song chana man lae kong thap, song duem nam
 ammarit khue ariyasaj si.**

The Buddhas, noble men who drank the nectar of the Four Noble Truths, having come to the victory seat, having defeated Māra together with his mount: (Those Buddhas, noble ones, who emerged victorious over Mara and his army, they savored the immortal nectar of the Four Noble Truths.) 中譯1：諸佛端坐勝寶座，征服魔羅與魔軍，是常飲四諦法露之人中聖者。中譯2：諸佛端坐勝寶座，降服諸魔與魔軍，恆常宣講四聖諦，賜與眾生解脫之甘露。

TANHAṄKARĀDAYO BUDDHĀ ATTHA-VĪSATI NĀYAKĀ
 但漢卡落打喚 菩達 阿達威沙地 那亞卡

SABBE PATITTHITĀ MAYHAM MATTHAKE TE
 MUNISSARĀ

沙背 巴地底達 麦漢 嘴打奇地 目尼沙拉

**Kho Phra Phutthajao mi phra Tanhangkon pen ton, phu chi
 nam lok, phu pen jom muni yisippaet phra ong thang mot, jong
 ma pradissathan na kramom khong khaphajao**

⁷ English translations consulted: ‘Traditional Pali Chants’ of Wat Luang Phor Sodh Dhammakāyārām, and Evening Chanting of Wat Prayong Gittivanaram (<http://www.meditationthailand.com/py-eveningchant.html>); Chinese translation (original translator unknown) taken from that posted at http://blog.sina.com.cn/s/blog_8b85698001017sh8.html

These Buddhas – 28 leaders, sovereign sages beginning with Tañhañkara – are all established on the crown of my head. (May those 28 Buddhas, beginning with Tanhankara, all sovereign sages, be established upon my head and lead me just as they led the world)
 中譯1：以丹韓伽拉佛為首的二十八佛，乃引領世間的導師，一一立於我前頂。中譯2：賢劫二十八佛，乃為善逝世間解。恆常安住立於我頭頂

SĪSE PATITṬHITO MAYHAM BUDDHO DHAMMO
 DVILOCANE

席谁八底替搭麦行 菩陀 達摩他威隆咂內
 SAṄGHO PATITṬHITO MAYHAM URE SABBA-GUNĀKARO
 桑空八底替搭麦行 烏利沙巴古那卡落

**Kho Phra Phutthajao jong ma sathit thi srisa, phra Tham jong
 ma sathit thi duangta thang song, phra Song phu pen bo koet
 haeng khwam di thang puang, jong ma sathit thi ok khong
 khaphajao**

The Buddha is established in my head, the Dhamma in my two eyes, the Saṅgha – the mine of all virtues – is established in my chest. (May the Buddha and the Dhamma be enshrined on my head, and shine in my eyes. Let me cherish the Sangha – the mother lode of all virtues – with my heart.) 中譯1：諸佛住於我頭，法住於我雙眸，而僧伽- 諸功德之源，住於我胸膛。中譯2：諸佛安住於我頭。諸法安住於我眼。聖者僧伽-一切功德之源-安住於我胸口。

HADAYE ME ANURUDDHO SĀRĪPUTTO CA DAKKHINE
 哈他耶昧阿努嚧陀 沙利普陀 加打奇尼

KONDAÑÑO PITṬHI-BHĀGASMIM
 購但落 比地巴卡沙明

MOGGALLĀNO CA VĀMAKE
 莫卡拉落 加哇瑪奇姆給

**Kho phra Anurut jong ma sathit thi jai, phra Saribut jong ma
 sathit thi khaen khwa, phra Konthanya jong ma sathit thi lang,
 phra Mokkhanlana jong ma sathit thi khaen sai**

Anuruddha is in my heart and Sāriputta on my right. Koṇḍañña is behind me and Moggallāna on my left. (Let Anuruddha dwell in my

heart, Sariputta on my right, Kondañña guard my back and Moggallana on my left.) 中譯1：阿那律陀在我心臟，舍利弗在我的右方，喬陳如在我的後方，目犍連在我的左方. 中譯2：阿耨樓馱安住於我心臟.舍利弗在我右方.喬陳如在我後方.目犍連在我左方.

DAKKHINE SAVANE MAYHAM ĀSUM ĀNANDA-RĀHULĀ
他科一內仨哇內麦行 阿蘇 阿難打拉府拉

KASSAPO CA MAHĀNĀMO UBHĀSUM VĀMA-SOTAKE
卡沙多 加 瑪哈那莫 五咁雄哇媽雄搭給

Phra Anon lae phra Rahun jong ma sathit thi hu khwa, phra Kassapa lae phra Mahanama jong ma sathit thi hu sai

Ananda and Rāhula are in my right ear, Kassapa and Mahānāma are both in my left ear. (Likewise, may Ananda and Rahula be at my right ear, Kassapa and Mahanama at the left ear.)

中譯1：阿難陀與羅睺羅在右耳方，迦葉與摩訶男在左耳方， 中譯2：阿難與羅睺羅安在右耳.迦葉與摩訶男安在左耳.

KESATO PITTHI-BHĀGASMIM SURIYOVĀ
PABHAṄKARO
給仨多比替趴卡仨明 苏哩喲瓦八兵卡諾

NISINNO SIRI-SAMPANNO SOBHITO MUNI-PUNGAVO
西諾西利桑班諾 蘇比多 目尼普卡窩

Kho phra Sophita phu rung rueang dang duang athit, ngam duai siri, pen muni phu prasoet, jong ma sathit na thai-thoi Sobhita, the noble sage, sits in consummate glory, shining like the sun all over the hair at the back of my head. (May Sobhita, the noble sage, sitting in consummate glory, blaze like the sun all over the hair on my back.) 中譯1：於我頭後方的是蘇毘多，他頭髮放光如日照，具足光輝，乃至上賢聖者.中譯2:離婆多尊者安住於我後腦.上述尊者均是放射出如日光暉的至上賢者.

KUMĀRA-KASSAPO THERO MAHESĪ CITTA-VĀDAKO
咕媽拉卡沙皮 地落 姆嘿习几打哇打購

SO MAYHAM VADANE NICCAM PATITTHĀSI GUNĀKARO
唆麦行哇他內妮咩 巴地打西 古那卡落

Kho phra Kumankassapa therajao phu sawaeng ha khun an

prasoet, phu mi waja phairo, pen bo koet haeng khwam di, jong ma pradissathan thi pak khong khaphajao pen nit.

Elder Kumārakassapa – great sage, brilliant speaker, a mine of virtue – is constantly in my mouth. (Let the Elder Kumara Kassapa, the prince of brilliant speakers, a gold mine of virtue, always guard my mouth.) 中譯1：善說心法的古摩洛迦葉長老，乃此功德之源，他常於我口中。中譯2：善說法要功德之源的優樓頻羅迦葉尊者安住於我口中。

PUNNO AṄGULIMĀLO CA UPĀLĪ NANDA-SĪVALĪ

逋溫衣肮枯哩媽隆咂 烏巴地那打西哇利

THERĀ PAṄCA IME JĀTĀ NALĀTE TILAKĀ MAMA

地拉 班加衣美 加打 那拉他的拉卡嗎嗎

Kho phra Punna, phra Ongkhuliman, phra Ubali, phra Nantha, lae phra Siwali, thera thang ha ong ni jong ma pradissathan pen dilok thi na phak khong khaphajao.

These five elders – Punṇa, Aṅgulimāla, Upālī, Nanda, and Sīvalī – have arisen as auspicious marks at the middle of my forehead. (May these five elders - Punna, Angulimala, Upali, Nanda and Sivali – dwell like an auspicious ‘tilaka’ mark in the middle of my forehead).

中譯1：般諾,盞哥魔羅,優波離,難陀,希瓦利這五位長老，化為吉祥之印從我額頭中央現起。中譯2：般若.央掘摩羅.優波離.難陀.

希瓦利五位尊者化為吉祥印.安住於我額頭。

SESĀSĪTI MAHĀTHERĀ VIJITĀ JINA-SĀVAKĀ

谁啥习底妈哈忒拉 威集打 集那沙哇卡

ETESĪTI MAHĀTHERĀ JITAVANTO JINORASĀ

耶嘚习底妈哈忒拉 集打彎多 集諾拉沙

JALANTĀ SĪLA-TEJENA AṄGAMĀṄGESU SANTHITĀ

加蘭打西拉地集那 肱喀茫科耶苏三替搭

Kho phra mahathera paet sip ong thi luea, phu chana kiles, pen sawok khong phra chinajao, phu rung rueang duai det haeng sin, jong ma pradissathan thi awai-ywa noi yai

The rest of the 80 great elders – victorious, disciples of the Victor, sons of the Victor, shining with the majesty of moral virtue – are established in the various parts of my body. (May the rest of the 80

great elders – victorious ones who have defeated all the defilements and prospered through their observance of morality dwell within me in the various parts of my body.) 中譯1：還有那其他的80位大長老，他們是勝者，是勝利的佛陀之弟子，戒德之光芒在綻放，立於我身體的每個部位.中譯2：其餘八十位長老尊者.聖者.勝利佛陀的弟子.安住於我全身.綻放出戒德的光輝.

RATANAM PURATO ĀSI DAKKHINE METTA-SUTTAKAM
拉打朗 普拉多阿西 他科一內昧搭苏搭刚

DHAJAGGAM PACCHATO ĀSI VĀME AṄGULIMĀLAKAM
他嚙康把嚙多阿喜 哇昧肮枯哩妈拉刚

**Kho an choen phra rattana parit jong ma phi thak bueang na,
phra metta parit jong ma phi thak bueang khwa, phra
thachakkha parit jong ma phi thak bueang lang, phra
angkhuliman parit jong ma phi thak bueang sai,**

The Ratana Sutta is in front, the Metta Sutta to the right. The Dhajagga Sutta is behind, the Aṅgulimāla Paritta to the left.

KHANDHA-MORA-PARITTAÑCA ĀṬĀNĀTIYA-SUTTAKAM
刊他摸拉八哩单咂 阿搭那氏 γ 苏搭刚

ĀKĀSE CHADANAM ĀSI SESĀ PĀKĀRA-SANTHITĀ
阿嘎谁嚙他囉阿喜 谁啥八嘎拉三替搭

**Kho an choen phra khanthaparit, phra moraparit, lae phra
atanatiyaparit pen kro kan klang akat, phra parit uen uen pen
prakan doi rop.**

The Khandha and Mora Parittas and the Āṭānātiya Sutta are a roof in space. The remaining suttas are established as a rampart.(Let the Khandha and Mora Parittas and Āṭānātiya Sutta form a canopy to protect my head and shelter me just as these surrounding walls do.)

中譯1：《寶經》在我前方，《慈經》在我右方，《幢頂經》在我後方，《盜哥羅魔護衛偈》在我左方。《蘊護偈》，《孔雀護衛偈》與《阿達那提亞經》在虛空覆蓋著，而其他的經偈則於我四周立成圍牆.中譯2：寶經在我前.慈經在我右.幢頂經在我後.央掘摩羅護衛偈在左.蘊護偈.孔雀護衛偈.阿達那提亞經形成寶蓋.於我頭頂虛空覆蓋著.其餘佛經偈語於我周圍如城牆一般圍繞.

JINĀNĀVARA-SAMYUTTĀ SATTAP-PĀKĀRA-LAÑKATĀ
 气那那那那哇拉桑唷搭 沙打巴卡拉 拉卡打
 VĀTA-PITTĀDI-SAÑJĀTĀ BĀHIRAJJHATTUPADDAVĀ
 哇搭比搭替三嚓搭 啪嘿拉嚓堵把他哇
 ASEŚĀ VINAYAM YANTU ANANTA-JINA-TEJASĀ
 阿谁啥威那央然堵 阿因打气那嘚嚓啥
 VASATO ME SAKICCENA SADĀ SAMBUDDHA-PAÑJARE
 哇沙多 米沙奇集那 沙打 桑菩達 班加勒
**Muea khaphajao tham kit khong ton yu nai kro kaew khong
 phra sammasamphutthajao an song phutthanuphap, waet lom
 duai prakan haeng phra tham pen nueang nit laew, kho hai ubat
 (sing tham rai) thang phai nai lae phai nok thi koet jak lom lae
 nam pen ton, jong thueng khwam phinat duai det haeng phra
 chinajao an mai mi thi sin sut.**

*Bound by the Victor's authority and strength, seven ramparts
 arrayed against them, may all misfortunes within and without –
 caused by such things as wind or bile – be destroyed without trace
 through the unending Victor's majesty. (May all the suttas be
 established and fortified as though a seven-walled fortress to protect
 me from all external and internal perils, including natural causes of
 poor health. May this protection be so great as to completely
 eradicate all dangers.)*

中譯1：與各個至上之勝力結合，由七堵法牆圍繞—願風界與膽
 汗等所帶來的疾病，以及裡裡外外所有的不幸，憑著那無窮境的
 勝力，皆消滅無餘。中譯2：結合所有至聖之力。於我身週形成七層
 水晶結界保護。由此聖力。消除由風與水帶來的疾病。一切內外的
 障礙不幸。通通淨除轉化而成吉祥。無可轉化者。則盡除無餘。

JINA-PAÑJARA-MAJJHAMHI VIHARANTAM
 MAHĪTALE
 气那般嚓拉妈嚓嘿 威哈兰当妈嘿搭勒
 SADĀ PĀLENTU MAM SABBE TE MAHĀ-PURISĀSABHĀ
 啥他八勒堵茫沙比 啪妈哈逋哩沙沙巴
**Kho phra maha burut phu ong art thuk phra ong lao nan, jong
 aphiban khaphajao, phu sathit yu nai tham klang phra**

chinabanchon, dam noen chiwit yu bon phuen din thuk muea thoen. As I dwell, in all my affairs, always in the cage of the Self-awakened One, living on earth in the middle of the cage of the Victors, I am always guarded by all of those great noble men. (Let all remaining ills be banished by the power of my observing the moral discipline of the Victorious One whose virtues are innumerable. May all those Buddhas who are arrayed about The Conqueror protect and guard me.) 中譯1：於任何事，我皆常住於正覺之陣。於勝者之陣的正中，住於這大地上，願這些所有偉大卓越的勝者恆常護佑我。中譯2：恆常一切時。一切地。我皆安住於此正覺之陣。祈願所有偉大的勝者。正覺者護祐於我。

ICCEVAMANTO SUGUTTO SURAKKHO

衣機哇慢多 蘇古多 蘇拉購

JINĀNUBHĀVENA JITUPADDAVO

今那怒巴威那 機杜巴打窩

DHAMMĀNUBHĀVENA JITĀRISĀNGHO

他媽努啪威那 集打利桑購

SAṄGHĀNUBHĀVENA JITANTARĀYO

桑喀努啪威那 气单搭拉哟

SADDHAMMĀNUBHĀVA-PĀLITO CARĀMI JINA-
PAṄJARETI.

沙黨嗎怒巴哇巴利多 加拉迷 集那班加利地

Khaphajao dai rap kan khum khrong yang di duai prakan cha ni, kho hai khaphajao chana ubat duai anuphap haeng phra Chinajao, chana khasuek duai anuphap haeng phra Tham, chana antarai thang lai duai anuphap haeng mu Khanasawok khong Phra Phutthajao, anuphap haeng phra sattham jong khum khrong khaphajao yu nai phra Chinabanchon.

Thus am I utterly well-sheltered, well-protected. Through the power of the Victor, misfortunes are vanquished. Through the power of the Dhamma, the enemy horde is vanquished. Through the power of the Saṅgha, dangers are vanquished. Guarded by the power of the True Dhamma, I go about in the Victor's Cage. (Thus I am superbly well sheltered, well protected. Through the power of the Victor misfortunes are vanquished. Through the power of the Dhamma the

enemy horde is vanquished. Through the power of the Sangha dangers are vanquished. Guarded, protected and guided by the true Dhamma, may I prosper by following the Path of the Victor.)

中譯1：如是，我完完全全地被善護衛.憑著佛陀勝利之威力，消除所有困擾，憑著法的威力，克服所有敵人所帶來的阻礙，憑著僧伽的威力，越過所有危難.在正法的護佑下，願我常行於勝者之陣中.中譯2：由此.我被完全的妥善護衛.由諸佛之力.消除所有困擾.由佛法之力.降服所有敵人與敵人的阻礙.由僧伽之力超越所有危難.由正法真理的引領.願我常行於勝者之陣中.

AGGASĀVIKĀ BHIKKHUNĪ⁸

The Great Nun Disciples 大愛道等十三經

RATTAÑÑŪNAM BHIKKHUNĪNAM, GOTAMĪ
JINAMĀTUCHĀ. THAPITĀ AGGATTHĀNAMHI
SADĀ SOTTHIM KAROTU NO!

Gotamī, the Buddha's step-mother, amongst those nuns of long standing, is placed in the first position, (through that) may we always be safe!

MAHĀ PAÑÑĀNAM-AGGATTHĀ KHEMĀTHERĪ TI PĀKATĀ,
SĀVIKĀ BUDDHASETTHASSA SADĀ SOTTHIM KAROTU
NO!

The first amongst those of great wisdom is the renowned elder Khemā, disciple of the excellent Buddha, may we always be safe!
THERĪ UPPALAVANNĀ CA IDDHIMANTINAM-UTTAMĀ
SĀVIKĀ BUDDHASETTHASSA SADĀ SOTTHIM KAROTU
NO!

The elder Uppalavannā is supreme amongst those with power, disciple of the excellent Buddha, may we always be safe!

⁸ Pali and English translation of Aggasāvikā Bhikkhunī by Bhikkhu Anandajoti, <http://www.ancient-buddhist-texts.net/Texts-and-Translations/Short-Pieces/Aggasavika-Bhikkhuni.htm>.

VINAYADHĀRĪNAM-AGGĀ PAṬĀCĀRĀ-TI VISSUTĀ
 ṬHAPITĀ AGGAṬṬHĀNAMHI SADĀ SOTTHIM KAROTU NO!
Amongst those who uphold Discipline, first is the famous Paṭācārā, who is placed in first position, (through that) may we always be safe!

DHAMMAKATHIKĀNAM PAVARĀ DHAMMADINNĀ-TI
 NĀMIKĀ ṬHAPITĀ AGGAṬṬHĀNAMHI SADĀ SOTTHIM
 KAROTU NO!

Amongst those who speak on Dhamma, the noble one called Dhammadinnā is placed in the first position, (through that) may we always be safe!

JHĀYIKĀNAM BHIKKHUNĪNAM NANDĀ THERĪ TI NĀMA
 SĀ, AGGAṬṬHĀNĀTHITĀ ĀHU SADĀ SOTTHIM KAROTU
 NO!

Amongst those who attain absorption, the Elder called Nandā Is said to hold first position, (through that) may we always be safe!

ĀRADDHAVIRIYĀNAM AGGĀ SONĀ THERĪ TI NĀMIKĀ,
 ṬHAPITĀ TATTHA ṬHĀNAMHI SADĀ SOTTHIM KAROTU
 NO!

Amongst those who stir up energy, the elder called Sonā is first, (she) is placed in that position, (through that) may we always be safe!

DIBBACAKKHUKĀNAM-AGGĀ SAKULĀ ITI VISSUTĀ
 VISUDDHANAYANĀ SĀ PI SADĀ SOTTHIM KAROTU NO!

Amongst those with Divine-Eyes, the famous Sakulā is the first, she who has purified her eyes, (through that) may we always be safe!

KUNDALAKESĪ BHIKKHUNĪ KHIPPĀBHINÑĀNAM-
 UTTAMĀ ṬHAPITĀ YEVA ṬHĀNAMHI SADĀ SOTTHIM
 KAROTU NO!

The Nun Kuṇḍalakesī is supreme 'mongst those with quick knowledge, (she is) placed in first position, (through that) may we always be safe!

THERĪ BHADDĀ KAPILĀNĪ PUBBAJĀTĪNAM-ANUSSARĪ
 TĀSAMĀ YEVA BHIKKHUNĪNAM SADĀ (/AGGA⁹) SOTTHIM

⁹ In Thai version, 'AGGA' instead of 'SADĀ'

KAROTU NO!

The elder Bhaddā Kapilā, amongst those who recall past lives, (is the first) amongst (all) those Nuns, (through that) may we always be safe!

THERĪ TU BHADDĀ KACCĀNĀ MAHĀBHIÑÑĀNAM-
UTTAMĀ JINENA SUKHADUKKHAM SĀ SADĀ SOTTHIM
KAROTU NO!

The elder Bhaddā Kaccānā is supreme amongst those with deep knowledge. Through conquering pleasure and pain, (through that) may we always be safe!

LŪKHACĪVARADHĀRĪNAM AGGĀ KISĀ PI GOTAMĪ,
THAPITĀ AGGAṬṬHĀNAMHI SADĀ SOTTHIM KAROTU NO!

Amongst those who wear rough robes the first is (called) Kisā Gotamī, (she) is placed in first position, (through that) may we always be safe!

SIṄGĀLAMĀTĀ BHIKKHUNĪ SADDHĀDHIMUTTĀNAM-
UTTAMĀ KAROTU NO MAHĀSANTIM ĀROGYĀÑ-CA
SUHKHAM SADĀ!

The Nun Sigāla's Mother is supreme amongst the faith-released, (through that) may we have great peace, good health and happiness forever!

AÑÑĀ BHIKKHUNIYO SABBĀ NĀNĀGUÑADHARĀ BAHŪ
PĀLENTU NO SABBABHAYĀ SOKAROGĀDISAMBHAVĀ.

Of the other nuns they all had many and quite diverse virtues. They protect us from all fears, grief and disease that has arisen,

SOTAPANNĀDAYO SEKKHĀ SADDHĀPAÑÑĀSILĀDIKĀ
BHĀGASO KILESADAHANĀ SADĀ SOTTHIM KAROTU NO!

Those in training, having faith, wisdom, virtue and so forth, beginning with stream-enterers, have burned a portion of their defilements, (through that) may we always be safe!

大愛道等十三經 (AN 1.235-247)

諸比丘！我聲聞中〔第一〕比丘尼，出家久者，是摩訶波闍波提瞿曇彌。大慧者，是讖摩。具神通者，優婆拉瓦那是〔蓮華色〕。持律者，是波咤左嚩。說法者，是曼摩提那。靜慮者，是難陀。發勤精進者，是索那。具天眼者，是奢拘梨。疾速神通者，是跋陀軍

陀罗拘夷国.随念宿住者，是跋陀迦比罗.得大神通者，是巴达卡恰那.持麤衣者，是翅舍憍答弥.信解者，是私伽罗母.

KHATHA NAMASSAKAN PHRA PHUTTHASIHING

LEADER 领诵者:

HANDA MAYĀM BUDDHASIHINGGAPASANGSA-
GĀTHĀYO BUDDHASIHINGGO NAMA BHANĀMA SE
ALL 全体:

ITI PAVARASIHINGO UTTAMAYASO PI TEICHO
YATTHA KATTHA CITTOSO SAKKARO UPADO
SAKALA BUDDHA SASANANG JOTAYANTO VADIPO
SURANAREHI MAHITO DHARAMANOVA BUDDHOTI
Buddha sihingkha ubatma na daendai
prasoet tha kroek krai dut kai phra sassada
pen thi khaorop nom manut phrom thang theva
priap chen chavala sassana thi yuen yong
muean nueng phra samphut suvisut phra chon khong
daen dai phra dam rong phra sat khong ko jam run
duai det sitthisak tha phithak anukun
phrasat bo mi sun phra phoem phun mahittha
kha kho khao rop nom waji khom khuen bucha
phitak tha raksa phrasat ma talot kan
puang kha ja prakat putthasat hai phai san
kho phra aphiban chinaman niran thoen

ТИМСА ПĀРАМĪ¹⁰

Thirty Perfections 三十波罗蜜

LEADER 领诵者:

HANDA MAYAM DASA PĀRAMĪ KĀRAM KAROMASE.
Let us now chant the ten perfections (of the Buddha).

ALL 全体:

DĀNA PĀRAMĪ SAMPANNO DĀNA UPAPĀRAMĪ
 SAMPANNO

搭吶 八啦米 三般讓 搭吶 五八八啦米 三般讓

DĀNA PARAMATTHA PĀRAMĪ SAMPANNO

搭吶 八啦吗塲八啦米 三般讓

METTĀ MAITRĪ KARUNĀ MUDITĀ UPEKKHĀ PĀRAMĪ

梅搭 呀一提 嘎汝拿 木底打 五北卡 八啦米

SAMPANNO ITI PI SO BHAGAVĀ.

三般讓 一提比索 八嘎哇

Complete in the perfection of giving, the higher perfection of giving, the ultimate perfection of giving, complete in the perfection of loving kindness, friendliness, compassion, sympathetic joy, and equanimity, so indeed is the Blessed One.

彼世尊具足布施波罗蜜，具足完美之布施波罗蜜，具足真实究竟的布施波罗蜜，具足慈心,友情,悲心,喜心,舍心波罗蜜

SĪLA PĀRAMĪ SAMPANNO SĪLA UPAPĀRAMĪ SAMPANNO

息拉 八啦米 三般讓 息拉 五八八啦米 三般讓

SĪLA PARAMATTHAPĀRAMĪ SAMPANNO

息拉 八啦吗塲八啦米 三般讓

METTĀ MAITRĪ KARUNĀ MUDITĀ UPEKKHĀ PĀRAMĪ

梅搭 呀一提 嘎汝拿 木底打 五北卡 八啦米

SAMPANNO ITI PI SO BHAGAVĀ.

三般讓 一提比索 八嘎哇

Complete in the perfection of virtue, the higher perfection of virtue,

¹⁰ English translation adapted from 'Buddhist Chants', Wat Pacharoenrat; Chinese translation posted by Yilefanxing at http://blog.sina.com.cn/s/blog_7c94cd4401018au5.html

the ultimate perfection of virtue, complete in the perfection of loving kindness, friendliness, compassion, sympathetic joy, and equanimity, so indeed is the Blessed One. 彼世尊具足持戒波罗蜜，具足完美之持戒波罗蜜，具足真实究竟的持戒波罗蜜，具足慈心,友情,悲心,喜心,舍心波罗蜜.

NEKKHAMMA PĀRAMĪ SAMPANNO

內康瑪 八啦米 三般譲

NEKKHAMMA UPAPĀRAMĪ SAMPANNO

內康瑪 五八八啦米 三般譲

NEKKHAMMA PARAMATTHA PĀRAMĪ SAMPANNO

內康瑪 八啦吗塌八啦米 三般譲

METTĀ MAITRĪ KARUÑĀ MUDITĀ UPEKKHĀ PĀRAMĪ

梅搭 吻一提 嘎汝拿 木底打 五北卡 八啦米

SAMPANNO ITI PI SO BHAGAVĀ.

三般譲 一提比索 八嘎哇

Complete in the perfection of renunciation, the higher perfection of renunciation, the ultimate perfection of renunciation, complete in the perfection of loving kindness, friendliness, compassion, sympathetic joy, and equanimity, so indeed is the Blessed One.

彼世尊具足出离波罗蜜，具足完美之出离波罗蜜，具足真实究竟的出离波罗蜜，具足慈心,友情,悲心,喜心,舍心波罗蜜.

PAÑÑĀ PĀRAMĪ SAMPANNO PAÑÑĀ UPAPĀRAMĪ

SAMPANNO

般亞 八啦米 三般譲 般亞 五八八啦米 三般譲

PAÑÑĀ PARAMATTHA PĀRAMĪ SAMPANNO

般亞 八啦吗塌八啦米 三般譲

METTĀ MAITRĪ KARUÑĀMUDITĀ UPEKKHĀ PĀRAMĪ

梅搭 吻一提 嘎汝拿 木底打 五北卡 八啦米

SAMPANNO ITI PI SO BHAGAVĀ.

三般譲 一提比索 八嘎哇

Complete in the perfection of wisdom, the higher perfection of wisdom, the ultimate perfection of wisdom, complete in the perfection of loving kindness, friendliness, compassion, sympathetic

joy, and equanimity, so indeed is the Blessed One. 彼世尊具足智慧波罗蜜，具足完美之智慧波罗蜜，具足真实究竟的智慧波罗蜜，具足慈心，友情，悲心，喜心，舍心波罗蜜。

VIRIYA PĀRAMĪ SAMPANNO VIRIYA UPAPĀRAMĪ SAMPANNO

威里亚 八啦米 三般譲 威里亚 五八八啦米 三般譲

VIRIYA PARAMATTHA PĀRAMĪ SAMPANNO

威里亚 八啦吗塌八啦米 三般譲

METTĀ MAITRĪ KARUNĀMUDITĀ UPEKKHĀ PĀRAMĪ

梅搭 吗一提 嘎汝拿 木底打 五北卡 八啦米

SAMPANNO ITI PI SO BHAGAVĀ.

三般譲 一提比索 八嘎哇

Complete in the perfection of energy, the higher perfection of, the ultimate perfection of energy, the perfection of loving kindness, friendliness, compassion, sympathetic joy, and equanimity, so indeed is the Blessed One.

彼世尊具足精进波罗蜜，具足完美之精进波罗蜜，具足真实究竟的精进波罗蜜，具足慈心，友情，悲心，喜心，舍心波罗蜜。

KHANTI PĀRAMĪ SAMPANNO

堪迪 八啦米 三般譲

KHANTI UPAPĀRAMĪ SAMPANNO

堪迪 五八八啦米 三般譲

KHANTI PARAMATTHA PĀRAMĪ SAMPANNO

堪迪 八啦吗塌八啦米 三般譲

METTĀ MAITRĪ KARUNĀMUDITĀ UPEKKHĀ PĀRAMĪ

梅搭 吗一提 嘎汝拿 木底打 五北卡 八啦米

SAMPANNO ITI PI SO BHAGAVĀ.

三般譲 一提比索 八嘎哇

Complete in the perfection of patience, the higher perfection of patience, the ultimate perfection of patience, complete in the perfection of loving kindness, friendliness, compassion, sympathetic joy, and equanimity, so indeed is the Blessed One. 彼世尊具足忍辱

波罗蜜，具足完美之忍辱波罗蜜，具足真实究竟的忍辱波罗蜜，具足慈心，友情，悲心，喜心，舍心波罗蜜。

SACCA PĀRAMĪ SAMPANNO SACCA UPAPĀRAMĪ
SAMPAUNO

酒加 八啦米 三般譲 酒加 五八八啦米 三般譲

SACCA PARAMATTHA PĀRAMĪ SAMPAUNO

酒加 八啦吗塌八啦米 三般譲

METTĀ MAITRĪ KARUÑĀMUDITĀ UPEKKHĀ PĀRAMĪ

梅搭 呀一提 嘎汝拿 木底打 五北卡 八啦米

SAMPAUNO ITI PI SO BHAGAVĀ.

三般譲 一提比索 八嘎哇

Complete in the perfection of truthfulness, the higher perfection of truthfulness, the ultimate perfection of truthfulness, complete in the perfection of loving kindness, friendliness, compassion, sympathetic joy, and equanimity, so indeed is the Blessed One. 彼世尊具足真实波罗蜜，具足完美之真实波罗蜜，具足真实究竟的真实波罗蜜，具足慈心，友情，悲心，喜心，舍心波罗蜜。

ADHITTHĀNA PĀRAMĪ SAMPAUNO

阿底塔呐 八啦米 三般譲

ADHITTHĀNA UPAPĀRAMĪSAMPAUNO

阿底塔呐 五八八啦米 三般譲

ADHITTHĀNA PARAMATTHA PĀRAMĪ SAMPAUNO

阿底塔呐 八啦吗塌八啦米 三般譲

METTĀ MAITRĪ KARUÑĀ MUDITĀ UPEKKHĀ PĀRAMĪ

梅搭 呀一提 嘎汝拿 木底打 五北卡 八啦米

SAMPAUNO ITI PI SO BHAGAVĀ.

三般譲 一提比索 八嘎哇

Complete in the perfection of resolution, the higher perfection of resolution, the ultimate perfection of resolution, complete in the perfection of loving kindness, friendliness, compassion, sympathetic joy, and equanimity, so indeed is the Blessed One. 彼世尊具足决意波罗蜜，具足完美之决意波罗蜜，具足真实究竟的决意波罗蜜，具足慈心，友情，悲心，喜心，舍心波罗蜜。

METTĀ PĀRAMĪ SAMPAUNNO METTĀ UPAPĀRAMĪ
SAMPAUNNO

每塔 八啦米 三般譲 每塔 五八八啦米 三般譲

METTĀ PARAMATTHA PĀRAMĪ SAMPAUNNO

每塔 八啦吗塌八啦米 三般譲

METTĀ MAITRĪ KARUNĀMUDITĀ UPEKKHĀ PĀRAMĪ

梅搭 呀一提 嘎汝拿 木底打 五北卡 八啦米

SAMPAUNNO ITI PI SO BHAGAVĀ.

三般譲 一提比索 八嘎哇

Complete in the perfection of loving kindness, the higher perfection of loving kindness, the ultimate perfection of loving kindness, the perfection of loving kindness, friendliness, compassion, sympathetic joy, and equanimity, so indeed is the Blessed One. 彼世尊具足慈心波罗蜜，具足完美之慈心波罗蜜，具足真实究竟的慈心波罗蜜，具足慈心，友情，悲心，喜心，舍心波罗蜜

UPEKKHĀ PĀRAMĪ SAMPAUNNO

吾呗卡 八啦米 三般譲

UPEKKHĀ UPAPĀRAMĪSAMPAUNNO

吾呗卡 五八八啦米 三般譲

UPEKKHĀ PARAMATTHA PĀRAMĪ SAMPAUNNO

吾呗卡 八啦吗塌八啦米 三般譲

METTĀ MAITRĪ KARUNĀ MUDITĀ UPEKKHĀ PĀRAMĪ

梅搭 呀一提 嘎汝拿 木底打 五北卡 八啦米

SAMPAUNNO ITI PI SO BHAGAVĀ.

三般譲 一提比索 八嘎哇

Complete in the perfection of equanimity, the higher perfection of equanimity, the ultimate perfection of equanimity, complete in the perfection of loving kindness, friendliness, compassion, sympathetic joy, and equanimity, so indeed is the Blessed One. 彼世尊具足舍波罗蜜，具足完美之舍波罗蜜，具足真实究竟的舍波罗蜜，具足慈心，友情，悲心，喜心，舍心波罗蜜。

DASA PĀRAMĪ SAMPAUNNO DASA UPAPĀRAMĪ

SAMPAUNNO

答洒 八啦米 三般譲 答洒 五八八啦米 三般譲

DASA PARAMATTHA PĀRAMĪ SAMPANNO

答洒 八啦吗塌八啦米 三般譲

METTĀ MAITRĪ KARUÑĀMUDITĀ UPEKKHĀ PĀRAMĪ

梅搭 吻一提 嘎汝拿 木底打 五北卡 八啦米

SAMPANNO ITI PI SO BHAGAVĀ.

三般譲 一提比索 八嘎哇

Complete in the ten perfections, the ten higher perfections, the ten ultimate perfections, complete in the perfection of loving kindness, friendliness, compassion, sympathetic joy, and equanimity, so indeed is the Blessed One.

彼世尊具足十波罗蜜，具足完美之十波罗蜜，具足真实究竟的十波罗蜜，具足慈心，友情，悲心，喜心，舍心波罗蜜。

BUDDHAM SARANAM GACCHĀMI NAMĀMIHAM.

ATTHANGA DISANI¹¹

Khatha Phothibat 八方(十方)护卫偈

1. BURAPHARASSAMING PHRAPHUTTHAKHUNANG

布拉帕 拉萨盟 把拉普 打昆郎

Protection from Buddha in the eastern area 在东部有佛保护。

BURAPHARASSAMING PHRATHAMMETTANG

布拉帕 拉萨盟 把那党美当

Guidance from the Dhamma in the eastern area

在东部有佛法指导。

BURAPHARASSAMING PHRASANGKHANANG

布拉帕 拉萨盟 把那桑卡郎

Guidance form the Sangha in the eastern area

在东部有僧伽指导。

¹¹ English translation and Chinese transliteration as posted at and edited by eneohkh,
<http://cforum.cari.com.my/forum.php?mod=viewthread&tid=2559480>

THUKKHAROKHAPHAYANG VIVANCHAIYE
 SAPPHATHUK SAPPHASOK SAPPHAROK SAPPHAPHAI
 SAPPHAKHRO SANIAT JANRAI VIVANCHAIYE

杜卡罗卡把洋 为晚柴也 苏巴杜 苏巴苏 苏巴克罗
 苏巴拍 苏巴克洛 酒尼亞灿来

*Suffering and lamentation be destroyed, suffering, sadness,
 sickness, danger stars, not so good or bright be destroyed.*

痛苦，悲伤，疾病，任何不祥的征兆，恶星，梦靥以及一切不如意的事，一一化解，消失。

SAPPHATHANANG SAPPHALAPHANG PHAVANTUME
 RAKKHANTU SURAKKHANTU

为晚柴也 苏巴打郎 苏巴克拉邦 拍晚杜地 那看杜 苏拉卡
 杜

*May there be prosperity, good luck, blessings and protection
 from the Triple Gems in the eastern area or path*

愿一切众生皆繁荣，得好运，有三宝保护。

Repeat the above replacing ‘PŪRABĀ’ with

重复上述，替换“布拉帕”为：

2. *AKHANE* (阿卡尼)=South-East Direction 东南方;
3. *THAKSIN* (打信)=South Direction 南方
4. *HORADI* (河拉地)=South-West Direction 西南方;
5. *PAJJIM* (把金)=West Direction 西方
6. *PHAYAP* (把亚)=North West Direction 西北方;
7. *UDORN* (utra)(午冬)=North Direction 北方;
8. *ISAN* (以三)=North East Direction 东北方
9. *AKAT* (阿卡)=Above 上方
10. *PATHAVI* (巴打为)=Below 下方;

UDDISSANĀDHITṬHĀNA GĀTHĀ¹²

Verses of Dedication of Merit and Aspiration 回向功德

LEADER 领诵者:

[HANDA MAYAM UDDISSANĀDHITṬHĀNA-GĀTHĀYO
BHĀNA MA SE:]

Now let us chant the verses of dedication (sharing) and determination (aspiration)

ALL 全体:

IMINĀ PUÑÑA-KAMMENA

Duai bun ni uthit hai

I dedicate the blessings that have arisen from my practice to UPAJJHĀYĀ GUNUTTARĀ

Upatcha phu loet khun

*My most venerable preceptor
ĀCARIYŪPAKĀRĀ CA*

Lae ajan phu kuea nun

*And teachers who have helped me,
MĀTĀ-PITĀ CA NĀTAKĀ PIYĀ MAMAM*

Thang pho mae lae puang yat

My mother, father and relatives,

[By the power of dedication of merit (through the goodness that arises from my practice), may my preceptors, teachers, guides of great virtue (benefactors), mother, father, relatives,]

SURIYO CANDIMĀ RĀJĀ

Sun jan lae racha

*The sun, the moon, king and queen, worldly powers,
GUNAVANTĀ NARĀPI CA*

Phu song khun rue sung chat

Virtuous human beings,

BRAHMA-MĀRĀ CA INDĀ CA

Phrom man lae intharat

Supreme beings, demons and high gods,

¹² Chinese version by Bhikkhu Dhammadavo (法增比丘), posted at http://tisarana.blogspot.com/2012/05/blog-post_8189.html

LOKAPĀLĀ CA DEVATĀ

Thang thuay thep lae lokaban

Guardian deities of the world, celestial beings,

[The sun, the moon, virtuous persons and leaders of the world),

Brahmas, Mara, Indra, deities and guardian kings]

YAMO MITTĀ MANUSSĀ CA

Yomarat manut mit

Yama, the Lord of death, all people- friendly,

MAJJHATTĀ VERIKĀPI CA

Phu pen klang phu jong phlan

Indifferent and hostile,

SABBE SATTĀ SUKHĪ HONTU

Kho hai pen suksan thuk thua na ya thuk ton

May all beings be well and free from unsatisfactoriness.

PUÑÑĀNI PAKATĀNI ME

Bun phong thi kha tham jong chuay amnuay suphaphon

May the skillful deeds done by me

*[Yamaraja, human beings, those who are friendly, neutral,
hostile. May all of them be happy, far from miseries.]*

SUKHAM CA TIVIDHAM DENTU

Hai suk sam yang lon

Bring you threefold bliss.

KHIPPAM PĀPETHA VOMATAM

Hai lu thueng nippahan phlan

May this transference of merit quickly bring you to the Deathless.

IMINĀ PUÑÑA-KAMMENA

Duai bun ni thi rao tham

By this meritorious deed of goodness

IMINĀ UDDISENA CA

Lae uthit hai puang sat

And through this act of sharing

KHIPPĀHAM SULABHE CEVA

Rao phlan dai sueng kan tat

May I likewise attain the cutting off

TANHUPĀDĀNA-CHE DANAM

Tua tanha upathan

Of craving and clinging.

[*Through the meritorious deeds done by me, may they gain threefold bliss and soon attain Nibbāna, Through this merit done by me, and dedicated to all beings, may I soon be freed from craving, clinging, and mental impurities,]*

YE SANTĀNE HINĀ DHAMMĀ

Sing chua nai duang jai

Whatever faults I have

YĀVA NIBBĀNATO MAMAM

Kwa rao ja thueng nipphan

Until I attain liberation

NASSANTU SABBADĀ-YEVA

Malai sin jak san dan

May they be quickly overcome.

YATTHA JĀTO BHAVE BHAVE

Thuk thuk phop thi rao koet

Wherever I am born

UJU-CITTAM SATI-PAÑÑĀ

Mi jit trong lae sati thang panya an prasoet

May there be an upright mind with mindfulness, supreme wisdom

SALLEKHO VĪRIYAMHINĀ

Phrom thang khwam phian lert pen khrueang khut kiles hai

And perseverance. May these work together to uproot all defilements.

[*entirely cease, until I attain Nibbāna. In every kind of birth, may I have an upright (righteous) mind, with mindfulness, wisdom, and excellent diligence to extinguish all defilements,*]

MĀRĀ LABHANTU NOKĀSAM

Okat ya phueng mi kae mu man sin thanglai

May all harmful influences

KĀTUÑ-CA VĪRIYESU ME

Pen chong prathusarai tham lai lang khwam phian jom

Not weaken my efforts.

[*May I be free from all evils (evil forces) that could weaken my effort (resolve),*]

BUDDHO DĪPAVARO NĀTHO

Phra Phut phu boworanat

The Buddha is the unexcelled protector,

DHAMMO NĀTHO VARUTTAMO

Phra Tham thi phueng udom

The Dhamma is the supreme protection,

NĀTHO PACCEKA-BUDDHO CA

Phra Pajjekaphuttha som

Peerless is the Silent Buddha,

SAṄGHO NĀTHOTTARO MAMAM

Thop Phra Song thi phueng phayong

The Sangha is my true refuge.

[*The Buddha is my excellent refuge, the Dhamma is my supreme protection, the silent Buddha is my noble Lord, and the Saṅghā is my excellent support,*] TESOTTAMĀNUBHĀVENA

Duai anuphap nan

By the power of these Supreme Ones

Kho mu man ya dai chong

May I rise above all ignorance.

[*By their supreme powers, may all Maras (obstructions, defilements, etc.) be dispelled.*] DASAPHUṄṄĀNUBHĀVENA

Duai det bun thang sip pong

Through this tenfold merit

MĀROKĀSAM LABHANTU MĀ

Ya poet okat kae man thoen

May all obstacles cease to manifest.

愿以此功德，我回向给予，大恩德戒师，善教导师长，
父母亲眷属，日月神国王，崇高德行者，梵天帝释魔，
天神众护法，阎罗及人类，怨亲与债主，不相识的人，
愿他们得到，和平与安乐，带来福吉祥，盈溢三种乐，
现，来，涅槃乐，直到证涅槃。

愿以此功德，回向给众生，使我能断除，欲望及执取，
心中的污染，在我未证悟，涅槃境之前，须摧毁障碍，

每一生一世，以正念智慧，无比的精进，铲除诸烦恼，
令魔无得乘，破坏我精进.佛为皈依处，法为皈依处，
僧为皈依处，以及辟支佛，以此之威力，不让魔破坏.

Dhammapada Verse 201 Kosalaranno Parajaya Vatthu 法句經樂品

*Jayam veram pasavati, dukkham seti parājito;
Upasanto sukham seti, hitvā jayaparājayam.*

201. Victory begets enmity; the defeated dwell in pain. Happily the peaceful live, discarding both victory and defeat.
201. 胜利生憎怨，敗者住苦惱.勝.敗兩俱舍，和靜住安樂.

Verse 253 Malavagga Vatthu 法句經垢秽品

*253. Paravajjānupassissa, niccaṁ ujjhānasāññino;
Āsavā tassa vadḍhanti, ārā so āsavakkhayā.*

253. He who seeks another's faults, who is ever censorious — his cankers grow. He is far from destruction of the cankers.
253. 若見他人過，心常易忿者，增長于煩惱；去斷惑遠矣.

Note: All Dhammapada verses in this book are quoted from 'The Dhammapada – The Buddha's Path of Wisdom' (E-book edition, 2012) by Buddharakkhita, and Chinese translation of the same book by Yeh chün(葉均).

II. REFLECTION AND CONTEMPLATION

ARIYA DHANA GĀTHĀ¹³

Verse on Noble Wealth 有偈

LEADER 领诵者:

HANDA MAYAM ARIYA DHANA GĀTHĀYO BHANĀMA SE:
**Choen thoet rao thang lai jong klaw khatha sansoen ariyasap
 thoet**

ALL 全体:

YASSA SADDHĀ TATHĀGATE ACALĀ SUPATITTHITĀ
**Sattha nai Phra Ta-tha-khot khong phu dai tang man yang di
 mai wan wai**

SĪLAÑCA YASSA KALYĀNAM ARIYAKANTAM
 PASAMSITAM

**Lae sin khong phu dai ngot ngam pen thi san soen thi pho jai
 khong phra Ariyajao**

One whose conviction in the Tathāgata is unshakable, well-established, whose virtue is admirable, praised, cherished by the Noble Ones,

於如來之信心不動而善安立聖者之樂稱讚於戒善自受持,

SĀNGHE PASĀDO YASSATTHI UJUBHŪTAÑCA DASSANAM

**Khwam lueam sai khong phu dai mi nai mukhanasawok lae
 khwam hen khong phu dai trong**

ADALIDDOTI TAM ĀHU AMOGHAN-TASSA JĪVITAM.

**Bandit klaw riak khao phu nan wa khon mai jon chiwit khong
 khao mai pen man**

Who has faith in the Saṅgha, straightforwardness, vision: "He is not

¹³ English translation from 'A Chanting Guide of Dhammayut Order, USA' ; Chinese translation consulted: Sagāthakasutta 有偈 (SN 55.51, 1047) by 菩提僧團, posted at 巴利聖典網站, <https://sites.google.com/site/palishengdian/pali/da/sn/sn55/sn55-6>.

poor," they say. His life has not been in vain.

於僧伽具信樂所見之直心人其活命名之為不空以及不貧
 TASMĀ SADDHAN-CA SĪLAÑ-CAPASĀDAM DHAMMA-
 DASSANAM ANUYUÑJETHA MEDHĀVĪ SARĀM
 BUDDHĀNA-SĀSANANTI.

Phro cha nan muea raluek dai thueng kham sang son khong
Phra Phutthajao yu, phu mi panya khuan ko sang sattha sin
khwam lueam sai lae khwam hen Tham hai nueang nueang
So conviction and virtue, faith, and dharma-vision should be
cultivated by the wise, remembering the Buddhas' teachings.
 故賢者唯以佛之教而誠持念精勤信心持戒勉勵淨信法見。

ABHINHA-PACCAVEKKHANA-PĀTHAM

Five Subjects for Reflection 五项主题 应常省察
 (Jaroen Aphinnaha-pajjavekkhana doi sang khep)

LEADER 领诵者:

HANDA MAYAM ABHINAHĀ-PACCAVEKKHANA-PĀTHAM
 BHANĀMA SE:

Choen thoet rao thang lai jong kiao kham sa-daeng Thamma thi
tong phijarana thuk thuk wan thoet

Let us now recite the passage for frequent recollection:

ALL 全体:

JARĀ-DHAMMĀMHI JARAM ANATĪTĀ

Rao mi khwam kae pen thammada ja luang phon khwam kae
pai mai dai.

I am subject to ageing. Ageing is unavoidable.

(老法:)我必会老，我尚未超越老；

1. BYĀDHİ-DHAMMĀMHI (/DHAMMOMHI for man)
 BYĀDHİM ANATĪTĀ.

Rao mi khwam jep khai pen thammada ja luang phon
khwam jep khai pai mai dai.

I am subject to illness. Illness is unavoidable.

(病法:)我必会病， 我尚未超越病；

2. MARĀNA-DHAMMĀMHI (/DHAMMOMHI for man)
MARĀNAM ANATĪTĀ.

**Rao mi khwam tai pen thammada ja luang phon khwam tai
pai mai dai.**

I am subject to death. Death is unavoidable.

(死法:)我必会死， 我尚未超越死；

3. SABBEHI ME PIYEHI MANĀPEHI NĀNĀ-BHĀVO VINĀ-
BHĀVO.

**Rao jak pen tang tang khue wa rao jak tong phlat phrak jak
khong rak khong chop jai thang sin pai.**

*I will grow different, separate from all that is dear and appealing
to me. 一切我所喜爱、可意的会分散、别离；*

4. KAMMASSAKĀMHI (/KAMMASSAKOMHI for man)
KAMMA-DĀYĀDĀ KAMMA-YONI KAMMA-BANDHU
KAMMA-PĀTISARANĀ (/PĀTISARANO for man).

**Rao mi kam pen khong khong ton, mi kam pen phu hai phon,
mi kam pen daen koet, mi kam pen phaophan, mi kam pen
thi phueng asai,**

*I am the owner of my actions, heir to my actions, born of my
actions, related through my actions, and live dependent on my
actions. 我是业的所有者，业的继承者，以业为起源，以业
为亲属，以业为皈依处。*

YĀM KAMMAM KARISSĀMI KALYĀNAM VĀ PĀPAKAM
VĀ TASSA DĀYĀDĀ (/DĀYĀDO for man) BHAVISSLĀMI.

**Rao jak tham kam an dai wai, di rue chua ko tam, rao jak tong
pen phu dai rap phon khong kam nan**

*Whatever I do, for good or for evil, to that will I fall heir.
无论我所造的是善或恶之业， 我将是它的承受者。”*

EVAM AMHEHI ABHINHAM PACCAVEKKHITABBAM' TI.
Rao thang lai phueng phijarana yang ni thuk thuk wan dang ni.
We should often reflect on this. 我们应当如此经常地省察

BHADDEKARATTA GĀTHĀ¹⁴

Verses on a Single Night — 夜賢者偈

LEADER 领诵者:

[HANDA MAYĀM BHADDEKARATTAGĀTHĀYO
BHAÑAMASE]

**(Choen thoet rao thang lai jong klaw khatha sa-daeng phu mi
ratri dieo jaroen thoet)**

ALL 全体:

ĀTĪTĀM NĀNVĀGAMEYYA - NAPPATIKĀMKHE
ANĀGATĀM

**Bukkhon mai khuan tam khit thueng sing thi luang pai laew
duai a-lai, lae mai phueng phawong thueng sing thi yang mai ma
thueng**

One ought not to long for what has passed away, nor be anxious over things which are yet to come. 不追忆过去，不期待未来。

YADATĪTAMPAHĀNANTĀM - APPATTĀNCĀ ANĀGATĀM
**Sing pen adit ko la pai laew, sing pen anakhot ko yang mai ma
The past has left us, the future has not arrived.**

过去已过去，未来未到来。

PACCUPPANNAÑCA YO DHAMMĀM - TATTHA TATTHA
VIPASSATI ASAMHIRAM ASAÑKUPPAM - TAM VIDDHĀ
MANŪBRŪHAYE

**Phu dai hen tham an koet khuen cha-pho na nai thi nan nan
yang jaem jaeng, mai ngon ngaen khlon khlaen, khao khuan
phok phun akan chen nan wai.**

Whoever sees the present dhammas direct and clear just as they are, is unshakeable, immovable, secure. One should accumulate such moments. 现在所生法，当处即观照。智者增修彼。

AJJEVA KICCĀMĀTAPPAM - KO JAÑÑĀ MARĀNĀM SUVE
**Khwam phian pen kit thi tong tham wan ni, khrai ja ru khwam
tai mae phrung ni**

¹⁴ Chinese translation consulted: that by Mahinda Bhikkhu (China) in 'Theravāda Buddhist Chants上座部佛教念诵集' (2011).

Effort is the duty of today, even tomorrow death may come.

不羈.不动摇.热忱今日事，谁知明日死？

NA HI NO SAMGARANTENA - MAHĀSENENA MACCUNĀ
**Phro kan phlat phian to majjurat sueng mi sena mak yom mai
 mi sam rap rao**

We are powerless to fend off Death and his great armies.

绝没有不与死大军相约。

EVAM VIHĀRIMĀTĀPIM - AHORATTAMATANDITAM
 TAM VE BHADDEKARATTOTI - SANTO ĀCIKKHATE MUNI
**Muni phu sa-ngop yom kiao riak phu mi khwam phian yu chen
 nan, mai kliat khran thang klang wan klang khuen wa “phu pen
 yu mae phiang ratri dieo ko na chom” dang ni.**

*The Sages of Peace speak of that one who strives, never lazy
 throughout the entire day and night: "Praise the one who truly lives
 even a single night."*

如此热忱住，日夜不懈惰，此一夜贤者，寂静牟尼说。

KHEMĀKHEMA SARĀNAGAMANA PARIDĪPIKA GĀTHĀ¹⁵

Verses on True and Excellent Refuge 最上皈依偈

LEADER 领诵者：

HANDA MAYAM KHEMAKHEMA-SARANA- DIPIKA-GATHA
 YŌ BHĀNĀMA SE:

**(Choen thoet rao thang lai jong kiao khatha sa-daeng thi
 phueng an ka-sem lae mai ka-sem thoet)**

ALL 全体：

BAHŪM VE SARĀNĀM YANTI - PABBATĀNI VANĀNI
 CAĀRĀMARUKKHACETYĀNI - MANUSSĀ BHAYATAJJITĀ

¹⁵ Dhammapada verses 188-192; Chinese translations consulted include those of Mahinda Bhikkhu (China), in Theravāda Buddhist Chants 上座部佛教念诵集' (2011); those by 菩提僧團, posted at <https://sites.google.com/site/palishengdian/pali/da/kn/dhp/dhp14>; and those by 法增比丘(Dhammadvaro Bhikkhu) in 南傳法句經新譯 (2001).

**Manut pen an mak muea koet mi phai khuk kham laew ko thue
ao phu-khao bang pamai bang aram lae rukkhajedi bang pen
sarana (pen thi phueng pen khrueang kamjat thuk)**

When danger threatens, most people run away to sacred mountains, forests, temples, and shrines. 诸人恐怖故，多前往皈依，山川与森林，园苑树支提(诸神庙堂)。

NETĀṂ KHO SARĀNĀṂ KHEMĀṂ - NETĀṂ
SARĀNĀMUTTAMĀṂ NETĀṂ SARĀNĀMĀḠAMMA -
SABBADUKKHĀ PAMUCCATI

**Nan mi chai sarana an kasem loei nan mi chai sarana an sung
sut, khao asai sarana nan laew yom mai phon jak thuk thang
puang dai**

Those are not the highest refuge, they are not truly safe. Dependence upon them is no escape from suffering.

此依非安稳，此依非最上；如是皈依者，不離一切苦。

YO CA BUDDHAṄCA DHAMMAṄCA SAMṄGHANCA
SARĀNĀṂ GATO CATTARI ARIYASACCĀNI -
SAMMĀPPAṄṄĀYA PASSATI

**Suan phu dai thue ao Phraphut Phratham lae Mukhanasawok
phu prasoet pen sarana laew hen ariyasaj khue khwam jing an
prasoet si duai panya an chop**

Whoever goes to refuge in the Buddha, Dhamma and Sangha, through right wisdom realizes the Four Noble Truths:

若人皈依佛，皈依法及僧，由於正智慧，得見四聖諦。

DUKKHĀṂ DUKKHASAMUPPĀDĀṂ - DUKKHASSA CA
ATIKKAMĀMARIYĀṄC'ATTHAṄGIKAM MAGGĀṂ -
DUKKHUPASAMA GAMINĀṂ

**Khue hen khwam thuk het koet thuk (rue khwam koet ruam
haeng thuk) khwam kao luang thuk sia dai lae hon thang mi ong
paet an prasoet khruang thueng khwam ra-ngap thuk**

Namely, Dukkha, its arising, its transcendence, and the Noble Eightfold Path to perfect peace. 苦与苦之集，及超越于苦(苦灭谛)，并八支圣道(八正道：正见，正思惟，正语，正业，正命，正精进，正念，正定)，导至苦寂灭)。导至苦寂止。

ETAM KHO SARANAM KHEMAM - ETAM
 SARANAMUTTAMAM ETAM SARANAMAGAMMA -
 SABBADUKKHĀ PAMUCCATI

**Nan lae pen sarana an kasem nan pen sarana an sung sut khao
 asai sarana nan laew yom phon jak thuk thang puang dai.**

*This refuge is truly excellent and secure; Wise reliance upon it
 releases us from all Dukkha.*

此皈依安稳，此皈依最上；此乃真皈依，能脱离众苦。

OVĀDA-PĀTIMOKKHA GĀTHĀ

Three Exhortations of the Buddha 教诫巴帝摩卡偈

HANDA MAYAM OVĀDA-PĀTIMOKKHA GĀTHĀYO
 BHANAMA SE

**Choen thoet rao thang lai jong klaw khatha sa-daeng phra
 ovathapatimok thoet**

SABBAPĀPASSA AKARANAM

Kan mai tham bap thang puang

Never doing the least evil 莫作一切恶

KUSALASSŪPASAMPADĀ

Kan tham kuson hai thueng phrom

In virtue always fulfilled 具足于诸善

SACITTAPARIYODAPANAM

Kan chamrajit khong ton hai khao rop

Purifying one's own heart 净化其自心

ETAM BUDDHĀNASĀSANAM

**Tham sam yang ni pen kham sang son khong Phra Phutthajao
 thang lai**

These are the teaching of all Buddhas. 此是诸佛教。

KHANTĪ PARAMAM TAPO TĪTIKKHĀ.

Khanti khue khwam otklan pen Tham khhueang phao kiles yang

ying

Patient forbearance is the foremost austerity 忍辱是最高苦行,
NIBBĀNAM PARAMAM VADANTI BUDDHĀ,

Phu ru thang lai kiao phra nippahan wa pen tham an ying
Liberation is foremost. That's what the Buddhas say.

诸佛说涅槃最上。

NA HI PABBAJITO PARŪPAGHĀTĪ.

Phu kamjat sat uen yu mai chue wa pen banphachit loei

He is no monk who injures another 恼他实非出家人

SAMANO HOTI PARAM VIHETHAYANTO

Phu tham sat uen hai lam bak yu mai chue wa pen samana loei
nor a contemplative, he who mistreats another. 害他者不是沙门。
ANŪPAVĀDO ANŪPAGHĀTO.

Kan mai phut rai kan mai tham rai

Not disparaging, not injuring (in speech and deeds) 不谤不恼害
PĀTIMOKKHE CA SAMVARO

Kan sam ruam nai patimok

restraint in line with the monastic code 护巴帝摩卡
MATTAÑÑUTĀ CA BHATTASMIM.

Khwam pen phu ru praman nai kan boriphok

moderation in food 于食知节量

PANTAÑCA SAYANĀSANAM.

Kan non kan nang nai thi an sa-ngat

Dwelling (sleeping and meditating/practicing) in seclusion.

居边远住处;

ADHICITTE CA ĀYOGO:

Khwam man prakop nai kan tham jit hai ying

Commitment to (cultivating the higher mind) the heightened mind
致力增上心

ETAM BUDDHĀNA-SĀSANANTI.

Tham hok yang ni pen kham sang son khong Phra Phutthajao
thang lai.

This is the Buddhas' teaching. 此是诸佛教.

PATHAMABUDDHABHĀSITA GĀTHĀ (BUDDHAUDĀNAGĀTHĀ)

The First Words of Buddha 佛陀的最初之言偈

LEADER 领诵者:

HANDA MAYĀM PATHAMA BUDDHABHĀSITA GĀTHĀ YO
BHAÑĀMASE

**Choen thoet rao thang lai jong klaw khatha phut-tha-pha-sit
khrang raek khong Phraphutthajao thoet**

ALL 全体:

ANEKAJĀTI SĀMSĀRAM SANDHĀVISSAM ANIBBISAM
阿内卡 加地 商沙浪 三达威商 阿尼比散，

Muea rao yang mai phop yan, dai laen thong thiaw pai nai song-san pen anekkachat

*Before discovering true knowledge, I cycled round in myriad births,
GAHAKĀRAM GAVESANTO DUKKHĀ JĀTI PUNAPPUNAM
咖哈 卡浪 咖威善多度卡 加地 普那普曩*

**Sawaeng ha yu sueng nai chang pluk ruean khue tanha phu sang
phop, kan koet thuk khrao pen thuk ram pai**

*Searching for this house's builder: the craving which creates ego
existence. Every new birth bringing more suffering.*

轮回许多生，寻找造屋者，流转没发现，诸苦再再生。

GAHAKĀRAKA DITTHOSI - PUNA GEHAM NA KĀHASI
咖哈 卡拉卡 地陀西普那 K 寒 那 卡哈西

**Ni nae nai chang pluk ruean rao ru jak jao sia laew jao ja tham
ruean hai rao mai dai ik to pai**

*Now, I know you, builder of this house, you won't imprison me
anymore. 見到你了造屋者！你已不能再建屋。*

SABBĀ TE PHĀSUKĀ BHAGGĀ, GAHAKŪTAM
VISAṄKHATAM;

沙巴 贴 趴书卡 巴咖 咖哈 苦堂 V 三卡堂

**Khrong ruean (khue upathan phop chat) thang mot khong jao
rao hak sia laew yot ruean (khue awitcha) rao ko rue sia laew**

I have pulled down your ridgepole and razed your framework to the ground. 你所有的椽已斷, 你的橫樑已粉碎.

VISAṄKHĀRA-GATAM CITTAM, TANHĀNAM KHAYA-
MAJJHAGĀ.

V 三咖拉 咖堂 起堂 贪哈曩 咖亚马加咖

**Jit khong rao thueng laew sueng saphap thi a-rai prung taeng
mai dai ik to pai, man dai thueng laew sueng khwam sin pai
haeng tanha (khue thueng nipphan)**

*My mind has entered into that in which nothing can stir it up again,
arriving at craving's final end, the unsurpassed peace of nibbana.
(My mind has attained the unconditioned, attaining the destruction
of craving.) 我心已證無為法. 已經達到愛滅盡.*

Note: House =the body; Builder of the house =craving, tanha.

Rafters = defilements, kilesa; Ridge-pole = ignorance, avijja

Dhammapadapāṭī 法句經 Jarāvagga 老品 Verses 153-154

PACCHIMABUDDHOVĀDA PĀTHA

The Final Words of Buddha 佛陀的最后之言诵 (DN 16)

LEADER 领诵者: LEADER 领诵者:

[HANDA MAYĀM PACCHIMABUDDHOVĀDAPĀTHAM
BHAṄAMASE

**Choen thoet rao thang lai jong klaw khatha sa-daeng phra owat
khrang sut thai khong Phra Phutthajao thoet**

ALL 全体:

HANDADĀNI BHIKKHAVE ĀMANTAYĀMI VO

Du kon bhikkhu thang lai bat ni rao kho tuean than thang lai wa

*“Oh Bhikkhus, This is the last occasion to caution all of you thus:
諸比丘, 我告汝等:*

VAYADHAMMĀ SAṄKHĀRĀ

Sang khan thang lai mi khwam sueam pai pen thammada

All concocted or conditioned things disintegrate for this is the way of nature. 诸行法皆是坏灭之法.

APPAMĀDENA SAMPĀDETHA

Than thang lai jong yang khwam mai pramat hai thueng phrom thoet

With vigilance, bring mindfulness to perfection. 应自精进不放逸.

AYAM TATHĀGATASSA PACCHIMĀ VĀCĀ

**Ni pen phra waja mi nai khrang sut thai khong Phra
Tathakhotjao**

This is the final utterance of the Tathagata. 这是如来最后的遗言.

Dīghanikāya 長部經典 *Mahāparinibbānasutta* 大般涅槃經 (DN 16)

SAṄKHĀRAPACCAVEKKHANA¹⁶ (Bot-Phijarana-Sangkhan)

Contemplation of the Nature of Life 生死省思偈

LEADER 领诵者:

HANDA MAYAM SAṄKHĀRAPACCAVEKKHANAPĀṬHAM
BHAṄĀMA SE.

Let us now chant the passage to contemplate on the impermanent nature of life:

ALL 全体:

SABBE SAṄKHĀRĀ ANICCA.

**Sangkharatham khue sing thi prung taeng khuen, dai kae jitjai
khwam rusuek nuek khit lae ruppatham thang lai thang puang,
man mai thiang koet khuen laew dap pai mi laew hai pai.**

Saṅkhara (formations) are mind-body, all material and mental

¹⁶ English translation and elaboration from 'Chanting Book of Suan Mokh, Ver 1.01'. Chinese translations consulted include: Dhammapada Verse 41 法句 經 - translated by Yeh chün(葉均); <https://sites.google.com/site/palishengdian/pali/da/kn/dhp/dhp13>; and versions of translations of verses by Mahinda Bhikkhu (China) in 'Theravada Buddhist Chants', and Bhikkhu Dhammadavo (bracketed here) in 'Nanchuan Kesong'.

things. They are impermanent. Once arisen, they cease; possessed, they are lost. 诸行无常(一切因缘和合法无常).

SABBE SAṄKHĀRĀ DUKKHĀ.

Sangkharatham khue sing thi prung taeng khuen, dai kae jitjai khwam rusuek nuek khit lae ruppatham thang lai thang puang, man pen thuk thon dai yak, phro koet khuen laew kae jep tai pai
Saṅkhara are mind-body, all material and mental things. They are Dukkha, they do not endure, because once born, they age, fall ill, and die. 诸行是苦(一切因缘和合法是苦).

SABBE DHAMMĀ ANATTĀ

Sing thang lai thang puang thang thi pen sangkhan lae mi chai sangkhan thang mot thang sin, mai pen atta khue mai pen bukkhon mai pen phu kieo khong mai pen sat, mai khuan thue wa pen khong khong rao, wa pen rao, wa pen bukkhon, pen phu kieo khong khong rao

All dhammas are non-self - All things, those which are saṅkhara and that which is not, are not ego, are not self, should not be taken as I or mine, as my self or my soul. 诸法无我(一切法无我).

ADDHUVAM JĪVITAM, DHUVAM MARANAM

Chiwit pen khong mai yang yuen

Khwam tai pen khong yang yuen

Life does not last. Death is long lasting. 生命是不确定的，死亡是必然的. 生命不是不变的，死亡才是不变的.)

AVASSAM MAYĀ MARITABBAM

MARANA-PARIYOSĀNAM ME JĪVITAM.

An rao ja phueng tai pen thaе

Chiwit khong rao mi khwam tai pen thi sut rop

I shall surely die. Death will be the termination of my life.

我也必死.我的生命将以死亡终结.(我们将会死，那是肯定的，生命的结局即是死亡.)

JĪVITA ME ANIYATAM, MARANAM ME NIYATAM.

Chiwit khong rao pen khong mai thiang / Khwam tai khong rao pen khong thiang,

Life is uncertain. Death is most certain (Our life is impermanent, we could not maintain it unchangeable, our death is indeed

unchangeable.) 生命的确是不确定的，但死亡是肯定的(我们的生命是无常的，不能保持不变的，我们的死亡才是不变的。)

VATA AYAM KĀYO ACIRAM

Khwuan thi ja sang wet

Rang kai ni mi dai tang yu nan

Alas, certainly. This body, before long (not for long shall be alive)

此身实不久(实在的啊！这个身体，不能长久维持下去的，)

APETAVIÑÑĀNO CHUDDO

Khran prassajak winyan / An khao thing sia laew

Devoid of all consciousness, and discarded as worthless, 被弃无意識，(一旦没有了识，即被抛弃了，)

ADHISESSATI PATHAVIM VA KALIṄGARAM NIRATTHAM.

Sueng phaen din / Jak non thap

Ha prayot mi dai, Pradut dang wa thon mai lae thon fuen

cast away upon the earth, like a log of wood, useless. 当睡于地下，无用如木屑(将埋在泥堆下，就像朽木一般，没有任何的用处了。)

ANICCĀ VATA SAṄKHĀRĀ UPPĀDAVAYADHAMMINO

Sangkhan thang lai mai thiang no

Mi khwam koet khuen laew mi khwam sueam pai pen

thammada

Impermanent truly are compounded things, by nature arising and passing away. 诸行实无常，是生灭之法。(一切因缘和合法无常，生起了必将灭去

UPPAJITVĀ NIRUJJHANTI TESAM VŪPASAMO SUKHO.

Khran koet khuen laew yom dap pai

Khwam khao pai sa-ngop sangkhan thang lai pen suk yang ying.

Having arisen, they cease, their eradication brings happiness.

生已即坏灭，其寂止为乐。(有了也会消失的，当一切的“行”完全止息，寂灭才是最快乐的)。

TILAKKHANADI GĀTHĀ¹⁷

Verses on The Three Characteristics 三相等偈

LEADER 领诵者：

HANDA MAYAM TILAKKHANADIGĀTHĀYO BHANĀMA SE ALL 全体：

**SABBE SAṄKHĀRĀ ANICCĀ'TI YADĀ PAṄṄĀYA PASSATI
Muea dai bukkhon hen duai panya wa sangkhan thang lai tang
puang mai thiang,**

All conditioned phenomena (fabrications; formations) are impermanent, when one sees this with wisdom (discernment),

“一切行无常”，以慧照见时，

**ATHA NIBBINDATI DUKKHE: ESA MAGGO VISUDDHIYĀ.
Muea nan yom buea nai nai sing thi pen thuk thi ton long. Nan
lae pen thang haeng phra nippah an pen tham mot jot.**

One grows disenchanted with suffering (dukkha) — this is the path to purity. 乃厌离于苦，这是清净道。

**SABBE SAṄKHĀRĀ DUKKHĀ'TI YADĀ PAṄṄĀYA PASSATI
Muea dai bukkhon hen duai panya wa sang-khan thang lai
thang puang pen thuk**

All conditioned phenomena (fabrications; formations) are suffering, when one sees this with wisdom (discernment),

“一切行是苦”，以慧照见时，

**ATHA NIBBINDATI DUKKHE: ESA MAGGO VISUDDHIYĀ.
Muea nan yom buea nai nai sing thi pen thuk thi ton long. Nan
lae pen thang haeng phra nippah an pen tham mot jot.**

One grows disenchanted with suffering (dukkha) — this is the path to purity. 乃厌离于苦，这是清净道。

**SABBE DHAMMĀ ANATTĀ'TI YADĀ PAṄṄĀYA PASSATI
Muea dai bukkhon hen duai panya wa sang-khan thang lai tang**

¹⁷ Chinese translations consulted: one by Mahinda Bhikkhu (China) in ‘Theravāda Buddhist Chants上座部佛教念诵集’ (2011); another, Chinese translation of Saṅgārava Sutta 婆羅門傷歌邏 (AN 10.117) by 菩提僧團, posted at 【巴利聖典】網站,
<https://sites.google.com/site/palishengdian/pali/da/an/an10/an10-12>.

puang pen anatta

All dhamma (phenomena; states) are not-self (without self), when one sees this with wisdom (discernment),

“一切法无我”，以慧照见时，

ATHA NIBBINDATI DUKKHE: ESA MAGGO VISUDDHIYĀ.

Muea nan yom buea nai nai sing thi pen thuk thi ton long. Nan lae pen thang haeng phra nippah an pen tham mot jot.

One grows disenchanted with suffering (dukkha) — this is the path to purity. 乃厌恶于苦，这是清净道。

APPAKĀ TE MANUSSESU YE JANĀ PĀRA-GĀMINO

Nai mu manut thang lai, phu thi thueng fang haeng phra nippah mi noi nak

Few are the human beings who go to the Further Shore

诸人中极少，能去到彼岸；

ATHĀYAM ITARĀ PAJĀ TĪRAM-EVĀNUDHĀVATI.

Mu manut nok nan, yom wing lo yu tam fang nai ni eng.

These others simply scurry around on this shore.

而其余众人，只徘徊此岸。

YE CA KHO SAMMADAKKHĀTE DHAMME

DHAMMĀNUVATTINO

Ko chon lao dai pra-phoet som khuan kae tham, nai tham thi trat wai chop laew

But those who practice the Dhamma in line with the well-taught

Dhamma, 能正说法者，及依法实践，

TE JANĀ PĀRAMESSANTI MACCUDHEYYYAM

SUDUTTARAM.

Chon lao nan jak thueng fang haeng phra nippah, kham phon buang haeng majjurat thi kham dai yak nak.

They will cross over Death's realm, so hard to transcend.

此人至彼岸，度难度死界。

KANHAM DHAMMAM VIPPAHĀYA SUKKAM BHĀVETHA PANĀITO.

Jong pen bandit la tham dam sia laew jaroen tham khao

Abandoning dark practices, the wise person should develop the bright 应舍弃黑法，智者修白法。

OKĀ ANOKAM-ĀGAMMA VIVEKE YATTHA DŪRAMAM
 TATRĀBHIRATIM-ICCHEYYA HITVĀ KĀME AKIÑCANO.
**Jong ma thueng thi mai mi nam, jong la kam sia, pen phu mai
 mi khwam kangwon, jong yindi cha-pho to phra nippahan, an
 pen thi sa-ngat sueng sat yindi dai doi yak.**

*Having gone from home to no-home in seclusion, so hard to relish.
 There he should wish for delight, having discarded sensuality — he
 who hasnothing.*

从家至非家，乐其远离难。应求其处乐，舍欲无所有。

(Chanting stops here.)

[PARIYODAPEYYA ATTĀNAM, CITTA-KILESEHI PANDITO

He should cleanse himself, the wise one, of mental defilement. 智者应净化，自心诸烦恼。

YESAM SAMBODHIYĀNGESU SAMMĀ CITTAM SUBHĀVITAM.

ĀDĀNA-PĀTINISSAGGE. ANUPĀDĀYA YE RATĀ, KHĪN'ĀSAVĀ
 JUTIMANTO TE LOKE PARINIBBUTĀ'TI.

*Whose minds are well-developed in the factors for Awakening, who delight in
 non-clinging, relinquishing grasping, glorious, free of effluent: they are
 unbound in the world.* 因此菩提分 而正心修善 不取欣弃执 光辉漏尽者 现
 世般涅槃.]

BHĀRA SUTTA¹⁸

Phara Sut *The Burden* 重擔 (SN 22.22)

[SĀVATTHIYAM ... TATRA KHO ...

At Savatthi尔时，世尊在舍卫城因缘.]

“BHĀRAÑCA VO, BHIKKHAVE, DESESSĀMI BHĀRA-
 HĀRAÑCA BHĀRĀDĀNAÑCA BHĀRANIKKHEPANAÑCA.
 TAM SUNĀTHA. KATAMO CA BHIKKHAVE BHĀRO?

Du kon bhikkhu thang lai, rao jak sa-daeng phara, phu baek

¹⁸ English translation from ‘A Chanting Guide of Dhammayut Order, USA’ ; Chinese translations consulted: one by 菩提僧團, posted at 巴利聖典網站,
<https://sites.google.com/site/palishengdian/pali/da/sn/sn22/sn22-3>, another by 莊春江,
 posted at <http://agama.buddhason.org/SN/SN0540.htm>

**phara, kan baek phara, kan wang phara kae thoe thang lai.
Thoe thang lai jong fang, jong sai jai hai di, rao jak klaw. Du kon
bhikkhu thang lai, ko phara pen cha-nai?**

"Monks, I will teach you the burden, the carrier of the burden, the taking up of the burden, and the casting off of the burden. Listen and pay close attention. I will speak." "As you say, Blessed One," the monks responded. The Blessed One said, "And which is the burden?"

"諸比丘, 我为汝等说: 重担, 担者, 取担, 舍担, 且谛听, 諸比丘, 以何为重担耶?"

PAÑCUPĀDĀNAKKHANDHĀ TISSA VACANĪYAM. KATAME
PAÑCA? RŪPUPĀDĀNAKKHANDHO
VEDANUPĀDĀNAKKHANDHO
SAÑÑUPĀDĀNAKKHANDHO
SAÑKHĀRUPĀDĀNAKKHANDHO
VIÑÑĀNUPĀDĀNAKKHANDHO AYAM VUCCATI
BHIKKHAVE BHĀRO.

**Phueng klaw wa phara khue upathan khan ha, mai thueng kong
thuk ha kong an pen thi koet thi tang khong kan ao ma yuet
man thue man, upathan khan ha ni dai kae a-rai bang?**

'The five clinging-aggregates,' it should be said. Which five?
应名为『五取蕴』. 以何为五耶?

**Noeng, kong rup, an pen thi koet thi tang khong kan ao ma yuet
man thue man,**

**Song, klum khwam ru suek, an pen thi koet thi tang khong kan
ao ma yuet man thue man,**

**Sam, klum khwam jam, an pen thi koet thi tang khong kan ao
ma yuet man thue man,**

**Si, klum khwam khit, an pen thi koet thi tang khong kan ao ma
yuet man thue man,**

**Ha, klum sing thi ru arom, an pen thi koet thi tang khong kan ao
ma yuet man thue man. Du kon bhikkhu thang lai, ni riak wa
phara.**

*Form as a clinging-aggregate, feeling as a clinging-aggregate,
perception as a clinging-aggregate, fabrications (mental formations)
as a clinging-aggregate, consciousness as a clinging-aggregate.*

This, monks, is called the burden. 谓:『色取蕴, 受取蕴, 想取蕴, 行取蕴, 识取蕴.』諸比丘, 此名为重担.

KATAMO CA, BHIKKHAVE, BHĀRAHĀRO?

Du kon bhikkhu thang lai, ko phu baek phara pen cha-nai?

"And which is the carrier of the burden?" 諸比丘, 以何为担者耶?

PUGGALO TISSA VACANĪYAM. YVĀYAM ĀYASMĀ
EVAMNĀMO EVAMGOTTO AYAM VUCCATI BHIKKHAVE
BHĀRAHĀRO.

Phueng klaw wa bukkhon ni khue than phu mi chue yang ni, mi nam sakun yang ni. Du kon bhikkhu thang lai, ni riak wa phu baek phara.

'The person,' it should be said. This venerable one with such a name, such a clan-name. This is called the carrier of the burden.

应名为『士夫』, 有『如是名, 如是姓, 如是具寿.』諸比丘, 此名为担者.

KATAMAÑCA, BHIKKHAVE, BHĀRĀDĀNAM?

Du kon bhikkhu thang lai, ko kan baek phara pen cha-nai?

"And which is the taking up of the burden?"

諸比丘, 以何为取担耶?

YĀYAM TANHĀ PONOBBHAVIKĀ [PONOBBHAVIKĀ
NANDĪRĀGASAHA GATĀ TATRATATRĀBHINANDINĪ,
SEYYATHIDAM – KĀMATANHĀ, BHAVATANHĀ,
VIBHAVATANHĀ. IDAM VUCCATI, BHIKKHAVE,
BHĀRĀDĀNAM.

Ni khue tanha khue khwam phloet phloen yak dai dai dai ko laew tae, an tham hai koet khwam mi khwam pen (phop) mai khuen ma ik, mi khwam tit jai phro phloet phloen, mi khwam phloen ying nai sing nan nan, dai kae sing lao ni khue, Khwam phloet phloen yak dai watthu kam ha,

Khwam phloet phloen yak dai khwam mi khwam pen,

Khwam phloet phloen yak dai khwam mai-mi khwam mai pen.

Du kon bhikkhu thang lai ni riak wa kan baek phara.

The craving that makes for further becoming — accompanied by passion and delight, relishing now here and now there — i.e., craving for sensual pleasure, craving for becoming, craving for non-

becoming. This is called the taking up of the burden. 当来有『渴爱』，而喜贪俱行，乐着于彼，是谓：『欲爱，有爱（色爱），无有爱（无色爱，梵行求）』者。诸比丘，以此名为取担。

KATAMAÑCA, BHIKKHAVE, BHĀRANIKKHEPANAM?

Du kon bhikkhu thang lai ko kan wang phara pen cha-nai?

"*And which is the casting off of the burden?*"

诸比丘，以何为舍担耶？

YO TASSĀYEVA TANHĀYA ASESAVIRĀGANIRODHO
CĀGO PAṄINISSAGGO MUTTI ANĀLAYO. IDAM VUCCATI
BHIKKHAVE BHĀRANIKKHEPANAN"TI.

**Khue khwam dap dai dai ko laew tae thi pen khwam dap tanha
doi mai luea phro mai tit jai, khwam sala tanha (sala khwam
phloet phloen yak dai), khwam salat khuen tanha (salat khuen
khwam phloet phloen yak dai), khwam lut phon jak tanha (lut
phon jak khwam phloet phloen yak dai), khwam mai alai awon
nai tanha (mai alai awon nai khwam phloet phloen yak dai) .**

Du kon bhikkhu thang lai ni riak wa kan wang phara.

*The remainderless fading and cessation, renunciation,
relinquishment, release, and letting go of that very craving. This is
called the casting off of the burden."* 即『前之渴爱，无[余馀]之
离灭，弃舍，出离，解脱，无执着』是。诸比丘，以此名为舍担。」

IDAMAVOCA BHAGAVĀ. IDAM VATVĀNA SUGATO
ATHĀPARAM ETADAVOCA SATTHĀ –

**Praphumiphraphak phuphra sukhot sassada, khran dai trat
phasit an kratham hai ru jaeng ni jop long laew, jueng dai trat
khatha praphan to pai ik nai phai lang wa:**

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

世尊如是说。如是说已，师善逝更说曰：

"BHĀRĀ HAVE PAṄCAKKHANDHĀ BHĀRAHĀRO CA
PUGGALO BHĀRĀDĀNAM DUKHAM LOKE
BHĀRANIKKHEPANAM SUKHAM.

**Khan ha kong thuk pen phara lae, bukkhon lae pen phu baek
phara pha pai, kan baek phara pen khwam thuk nai lok, kan
wang phara sia dai pen suk.**

A burden indeed are the five aggregates, and the carrier of the burden is the person. Taking up the burden in the world is stressful (suffering/dukkha). Casting off the burden is bliss.

五蕴成重担,人为负荷者;负荷乃大苦,放下斯为乐。

NIKKHIPITVĀ GARUM BHĀRAM AÑÑAM BHĀRAM
ANĀDIYA SAMŪLAM TANHAMABBHYA NICCHĀTO
PARINIBBUTO”TI.

Phra ariyajao wang phara nak long dai laew thang mai thue ao phara uen khuen ma ik, pen phu thon tanha (khwam phloet phloen yak dai) phrom thang rak (awitcha) dai laew, pen phu hai hiu sa-ngop yen phro thueng nippahan (an pen khwam suk yang ying suk jak khwam mai-mi tanha loei..

Having cast off the heavy burden and not taking on another, pulling up craving, along with its root, one is free from hunger, totally unbound. 已舍重担者,不荷其他担;拔除渴爱根,离欲般涅槃。」

SĀRIPUTTA SUTTA¹⁹

To Sāriputta 舍利弗經 (SNP 4.16 or SNP 54, 961-981)

Sāriputta:

"Never before have I seen or heard from anyone of a teacher with such lovely speech come, together with his following from Tusita heaven, as the One with Eyes who appears to the world with its devas having dispelled all darkness, having arrived at delight all alone. To that Awakened One — unentangled, such undeceptive, come with his following — I have come with a question on behalf of the many here who are fettered.

For a monk disaffected, frequenting a place that's remote — the root of a tree, a cemetery, in mountain caves various places to stay — How many are the fears there at which he shouldn't tremble there in

¹⁹ English translation by Thanissaro Bhikkhu, posted at

<http://www.accesstoinsight.org/tipitaka/kn/snp/snp.4.16.than.html>; Chinese translation by 善提僧團, posted at <https://sites.google.com/site/palishengdian/pali/da/kn/snp/snp54>

his noiseless abode ? How many the dangers in the world for the monk going the direction he never has gone that he should transcend there in his isolated abode? What should be the ways of his speech? What should be his range there of action? What should be a resolute monk's precepts and practices? Undertaking what training — alone, astute, and mindful — would he blow away his own impurities as a silver smith, those in molten silver?"

The Buddha:

"I will tell you as one who knows, what is comfort for one disaffected, resorting to a remote place, desiring self-awakening in line with the Dhamma. An enlightened monk, living circumscribed, mindful, shouldn't fear the five fears: of horseflies, mosquitoes, snakes, human contact, four-footed beings. Shouldn't be disturbed by those following another's teaching even on seeing their manifold terrors.

Should overcome still other further dangers as he seeks what is skillful, touched by the touch of discomforts, hunger, he should endure cold and inordinate heat.

He with no home, in many ways touched by these things, striving, should make firm his persistence.

He shouldn't commit a theft, shouldn't speak a lie, should touch with thoughts of good will beings firm and infirm.

Conscious of when his mind is stirred up and turbid, he should dispel it: 'It is on the Dark One's side.'

He shouldn't come under the sway of anger or pride. Having dug up their root he would stand firm.

Then, when prevailing — yes — he'd prevail over his sense of dear and not dear.

Yearning for discernment, enraptured with what's admirable, he should overcome these dangers, should conquer discontent in his isolated spot, should conquer these four thoughts of lament: 'What will I eat, or where will I eat. How badly I slept. Tonight where will I sleep?' These lamenting thoughts he should subdue — one under training, wandering without home.

Receiving food and cloth at appropriate times, he should have a

sense of enough for the sake of contentment.

*Guarded in regard to these things, going restrained into a village,
even when harassed he shouldn't say a harsh word.*

*With eyes downcast, and not footloose, committed to jhana, he
should be continually wakeful.*

*Strengthening equanimity, centered within, he should cut off any
penchant to conjecture or worry.*

*When reprimanded, he should — mindful — rejoice; should smash
any stubbornness toward his fellows in the holy life; should utter
skillful words that are not untimely; should give no mind to the
gossip people might say.*

*And then there are in the world the five kinds of dust for whose
dispelling, mindful he should train, with regard to forms, sounds,
tastes, smells, and tactile sensations, he should conquer passion.*

With regard to these things he should subdue his desire.

*A monk, mindful, his mind well-released, contemplating the right
Dhamma at the right times, on coming to oneness should annihilate
darkness," the Blessed One said.*

可尊敬的舍利弗说道：

「我过去从未见到过或听说过这样一位妙言大师, 他从兜率天下凡来作导师. 这位明眼者向神界和人界表明, 他驱散了一切黑暗, 独自遊荡, 获得快乐. 「我带着世间许多受束缚之人的问题来到佛陀这里, 他是一位独立无羁、正直无欺、下凡人间的导师.

「厌世的比丘喜欢隐居, 生活在树根旁, 坟场中或山洞里. 「诸如此类地方, 多么恐怖! 而比丘在这种僻静之处不应该战栗发抖. 走向永恒的比丘在这世上面临多少恐怖! 而他应该在僻远之处克服这些恐怖. 「精进努力的比丘怎样说话, 怎样乞食, 怎样修持德行戒行? 于彼应有何语路亦复当具何行处比丘应自行精勤应有如何戒与行. 「聪明睿智, 富有思想, 专心致志, 这样的人学习什么, 才能像银匠清除银器的污垢一样, 清除自己的污垢?

世尊说道：

「舍利弗啊, 如果厌世的人喜欢隐居, 渴望依法获得彻底觉醒, 那么, 我将按照我的理解向你解释这种快乐. 「聪明的, 有思想的,

行为规矩的比丘，不应该畏惧五种恐怖：蚊、蝇、蛇、与人接触和四足兽。

「他不应该畏惧外道，即使发现他们对自己有很大的威胁；他追求至善，应该进而克服其他各种恐惧。」

「他遭受疾病和饥饿，他应该忍受寒冷和酷热；他遭受各种磨难，作为出家人，应该精进努力。」

「他不应该偷盗，不应该说谎；他应该仁慈地对待弱者和强者；他应该觉察内心的冲动，把它们视作摩罗的同夥，加以驱逐。」

「他不应该受忿怒和骄傲控制，而应该根除它们；他应该真正凌驾于可爱和不可爱之上。」

「他应该崇尚智慧，喜欢善行，消除那些恐怖，他在僻静的居处应该克服不满，克服四件忧虑之事；「我将吃什么？我将在哪儿吃？昨晚睡得实在不舒服，今晚在哪儿睡？」出家遊蕩的修行者应该克服这些忧虑。」

「他应该在适当的时候获得食物和衣服，应该懂得在这世上要知足，对这些东西要保持警觉，在村中要克制自己的行为，即使受到怠慢，也不说粗话。」

「他应该目不斜视，足不踌躇，修习禅定，高度清醒；他应该达到超然，凝思静虑，斩断疑惑和恶行。」

「他应该成为有思想的人，即使受到责难，也高高兴兴；他应该在修行的同伴中，剷除精神障碍；他说话应该合适，不要过分，也不要计较别人怎么说。」

「他应该有思想，学会排除这世上的五尘，克服对色、声、味、香、触的贪恋。「比丘应该有思想，排除对这五尘的渴求，获得精神解脱，然后他将适时地思考正法，一心一意，驱除黑暗。」

世尊如斯宣说已。

DHAMMAGĀRAVĀDI GĀTHĀ²⁰

Verses of Reverence for Dhamma 崇敬佛法偈

YE CA ATĪTĀ SAMBUDDHĀ, YE CA BUDDHĀ ANĀGATĀ;
 YO CETARAHÌ SAMBUDDHO, BAHŪNAM SOKANĀSANO.
**Phra Phutthajao banda thi luang pai laew duai, thi yang mai ma
 trassaru duai, lae Phra Phutthajao phu khajat sok khong
 mahachon nai kan bat ni duai**

*The perfect Buddhas of the past, the Buddhas of the future, and the
 present Buddha who removes the sorrow of many:* 一切过去正等觉
 复有未来诸佛等 无复更多忧虑 现前增上正等觉

SABBE SADDHAMMAGARUNO, VIHAMSU VIHARANTI CA;
 ATHOPI VIHARISSANTI, ESĀ BUDDHĀNA DHAMMATA.

**Phra Phutthajao thang puang nan thuk phra ong, khao rop phra
 Tham, dai pen ma laew duai, kam lang pen yu duai, lae jak pen
 duai, phro thammada khong Phra Phutthajao thang lai pen
 chen nan eng**

*All those dwelled, now dwell, and in the future will dwell revering
 the good Dhamma. This is the nature of the Buddhas.* 咸共尊重于
 正法 曾住于今亦复住 且又当来更应住 此是诸法之教法
 TASMĀ HI ATTAKĀMENA, MAHATTAMABHIKAṄKHATĀ;
 SADDHAMMO GARUKĀTABBO, SARĀM BUDDHĀNA
 SĀSANAN'TI.

**Phro chanan bukkhon phu rak ton wang yu chapho khun
 bueang sung, muela raluek dai thueng kham sang son khong
 phra Phutthajao yu, jong tham khwam kharop phra Tham .**

*Therefore one desiring the good, aspiring for greatness, should
 revere the good Dhamma, recollecting the Buddhas' teaching.* 如是
 于己犹爱好 心希求望伟大者 常自思念诸佛教 诚宜尊重于正法

(Paṭhamauruvelasutta 优楼比螺尼连禅河之一 AN4.21)

²⁰ Excerpt from AN4.21 Paṭhamauruvelasutta_优楼比螺尼连禅河之一, English translation by Bhikkhu Bodhi, posted at <http://suttacentral.net/en/an4.21>; Chinese translation by 菩提僧團, posted at 巴利聖典網站, <https://sites.google.com/site/palishengdian/pali/da/an/an4/an4-3>

NAHI DHAMMO ADHAMMO CA UBHO SAMAVIPĀKINO

Therefore the Dhamma and false Dhamma do not have the same result 善法不善法 果报不一样

ADHAMMO NIRAYAM NETI, DHAMMO PĀPETI SUGGATIM
False Dhamma leads to the nether regions, the Dhamma causes one to attain a happy state (destinations). 不善入地狱 善则入天界.

Tham lae a-Tham ja mi phon muean kan thang song yang ha mi dai a-Tham yom nam pai narok, Tham yom nam hai thueng suk

(Dhammadittheragāthā 持法 Thag 4.10, Verse 304)

DHAMMO HAVE RAKKHATI DHAMMACĀRIM

Tham lae yom raksa phu pra-phoet them pen nit

The Dhamma protects the one who lives by the Dhamma

正法维护法行者

DHAMMO SUCIÑÑO SUKHAMĀVAHĀTI.

Tham thi pra-phoet di laew yom nam suk ma hai ton.

The Dhamma well-practised brings happiness

善修诸法安乐

ESĀNISAMSO DHAMME SUCINNE .

NA DUGGATIM GACCHATI DHAMMACĀRĪ.

Ni pen anisong nai tham thi ton pra-phoet di laew

This is the advantage of the Dhamma well-practised

修行善法有功德

He who lives by the Dhamma does not go to a bad destination

不陷恶趣法行者

(Dhammadittheragāthā 持法 Thag 4.10, Verse 303)

KODHA SUTTA²¹

Anger 怨(It1.4)

VUTTAÑHETAM BHAGAVATĀ VUTTAMARAHATĀTI ME SUTAM:

“EKADHAMMAM, BHIKKHAVE, PAJAHATHA; AHAM VO PĀTIBHOGO ANĀGĀMITĀYA. KATAMAM EKADHAMMAM? KODHAM, BHIKKHAVE, EKADHAMMAM PAJAHATHA; AHAM VO PĀTIBHOGO ANĀGĀMITĀYĀ”TI. ETAMATTHAM BHAGAVĀ AVOCA. TATTHETAM ITI VUCCATI:

“YENA KODHENA KUDDHĀSE, SATTĀ GACCHANTI DUGGATIM; TAM KODHAM SAMMADAÑÑĀYA, PAJAHANTI VIPASSINO; PAHĀYA NA PUNĀYANTI, IMAM LOKAM KUDĀCANAN”TI.

AYAMPI ATTHO VUTTO BHAGAVATĀ, ITI ME SUTANTI.

This was said by the Blessed One, said by the Arahant, so I have heard: “Abandon one quality, monks, and I guarantee you non-return. Which one quality?

Abandon anger as the one quality, and I guarantee you non-return.”

The anger with which beings go to a bad destination, enraged:

From rightly knowing that anger, those who see clearly let go.

Letting go, they never come to this world again.

我闻应供已说，世尊说此：「诸比丘，应断一法。我说汝等不再来之成就者。何者一法？诸比丘，所谓忿法。我说汝等不再来之成就者。」世尊说此义，此处如是说：「忿之有情 依忿行恶 胜观之人 正知断忿 断于此世 决不再来」我闻世尊说此义。

²¹ English translation by Thanissaro Bhikkhu, in Itivuttaka (2013 edition); Chinese translation by 菩提僧, posted at <https://sites.google.com/site/palishengdian/pali/da/kn/iti#1>

TISSA SUTTA²²**低沙 (SN 21.9, 243)***Buddha:*

“KIM NU KUJJHASI MĀ KUJJHI, AKKODHO TISSA TE
VARAM; KODHAMĀNAMAKKHAVINAYATTHAÑHI, TISSA
BRAHMACARIYAM VUSSATI”TI.

“Why are you angry? Don't be angry! Non-anger is better for you, Tissa. It is to remove anger, conceit, and scorn, that the holy life is lived, O Tissa.” 世尊: 何故忿无忿 低沙以无忿汝等是最胜 降伏忿慢慳 低沙住梵行

DHANAJĀNĪ SUTTA²³**陀然闍仁 (SN 7.1, 187)***Buddha:*

*“Having slain anger, one sleeps soundly;
Having slain anger, one does not sorrow;
The killing of anger, O brahmin,
With its poisoned root and honeyed tip:
This is the killing the noble ones praise,
For having slain that, one does not sorrow.”.*

世尊:

杀忿是乐寢杀忿无有悲婆罗门毒根以为最上蜜
忿怒之杀害圣者是讚赏如是之杀法其杀无有悲

²²English translation by Bhikhu Bodhi, <http://www.wisdompubs.org/book/connected-discourses-buddha/selections/connected-discourses-part-ii-bhikkhusamyutta>; Chinese translation by 菩提僧團, posted at 巴利聖典網站

<https://sites.google.com/site/palishengdian/pali/da/sn/sn21/sn21-1>

²³English translation by Bhikkhu Bodhi, in ‘The Connected Discourses of the Buddha – a New Translation of Saṃyutta Nikāya’, (2000), Wisdom Publications; Chinese translation by 菩提僧團, posted at <https://sites.google.com/site/palishengdian/pali/da/sn/sn7/sn7-1>

KODHANA SUTTA²⁴

Kodhana Sutta: The Wretchedness of Anger 罪恚 (AN 7.64)

*When anger does possess a man, he looks ugly; he lies in pain
 What benefit he may come by he misconstrues as a mischance
 He loses property (through fines)
 Because he has been working harm
 Through acts of body and speech
 By angry passion overwhelmed
 The wrath and rage that madden him
 Gain him a name of ill-repute
 His fellows, relatives and kin will seek to shun him from afar
 And anger fathers misery.
 This fury does so cloud the mind of man that he cannot discern this
 fearful inner danger.
 An angry man no meaning knows
 No angry man sees the Dhamma
 So wrapped in darkness, as if blind, is he whom anger dogs
 Someone a man in anger hurts
 But, when his anger is later spent, with difficulty or with ease, he
 suffers as if seared by fire.
 His look betrays the sulkiness of some dim smoky smoldering glow.
 Whence may flare up an anger-blaze that sets the world of men
 aflame. He has no shame or conscience curb, no kindly words come
 forth from him. There is no island refuge for the man whom anger
 dogs. Such acts as these will ensure remorse. Such acts are far from
 the true Dhamma.
 It is of these that I would tell, so harken to my words. Anger makes
 man a parricide. Anger makes him a matricide. Anger can make him
 slay the saint as he would kill the common man. Nursed and reared
 by a mother's care, he comes to look upon the world. Yet the
 common man in anger kills the being who gave him life.*

²⁴English translation by Ñanamoli Thera. Access to Insight (Legacy Edition), 13 June 2010, <http://www.accesstoinsight.org/tipitaka/an/an07/an07.060.nymo.html>; Chinese translation by 菩提僧團, posted at <https://sites.google.com/site/palishengdian/pali/da/an/an7/an7-6>

No being but seeks his own self's good. None dearer to him than himself. Yet men in anger kill themselves. Distraught for reasons manifold, for crazed they stab themselves with daggers. in desperation swallow poison, perish hanged by ropes, or fling themselves over a precipice. Yet how their life-destroying acts bring death unto themselves as well, that they cannot discern, and that is the ruin anger breeds.

This secret place, with anger's aid, is where mortality sets the snare To blot it out with discipline, with vision, strength, and understanding, to blot each fault out one by one, the wise man should apply himself,

Training likewise in the true Dhamma; "Let smoldering be far from us." Then rid of wrath and free from anger, and rid of lust and free from envy, tamed, and with anger left behind, taintless, they reach Nibbana.

瞋恚即丑陋	彼即苦痛眠	复取得利益	同得不利益
瞋恚即因此	身语作破坏	被胜瞋恚人	领受财亡失
醉瞋恚醉者	领受不名誉	亲戚友同僚	远离瞋恚者
瞋恚生不利	瞋恚心动摇	自内生怖畏	人即不觉彼
瞋恚不生利	瞋恚无见法	瞋恚征服人	时彼为闇冥
容易亦困难	瞋恚破坏故	彼离瞋恚时	如火烧苦尽
瞋恚之发生	彼弟子叱责	彼如火示烟	初示不快颜
彼无惭无愧	加之不恭敬	被胜瞋恚人	决无休息所
于远离诸法	当痛惜诸业	我有所谈论	谛听如实语
瞋恚乃杀父	瞋恚乃杀母	瞋杀婆罗门	瞋恚杀凡夫
母亲所养育	出现此世间	给与生命母	瞋恚杀凡夫
彼众生等我	为己最可爱	瞋色失本心	乃杀各自我
以剑杀自己	如愚癡食毒	以绳缚自己	山落洞中死
杀他令自死	亦唯为造业	而且无觉悟	生瞋患者亡
由是瞋恚类	魔捕心复者	调御慧精进	依见应可断
贤者各如是	乃为断不善	于法应当学	勿作嫌恶事
远离瞋无恼	远离贪无嫉	调御断瞋恚	无漏般涅槃

KAKACŪPAMA SUTTA²⁵
Kan Tham Jai Kieo Kap Kham Phut Khong Khon
Simile of the Saw 鋸喻經 (MN 21, 222-233. EXCERPT 摘录)

“PAÑCIME, BHIKKHAVE, VACANAPATHĀ YEHÌ VO PARE VADAMĀNĀ VADEYYUM – KĀLENA VĀ AKĀLENA VĀ; BHŪTENA VĀ ABHŪTENA VĀ; SANHENA VĀ PHARUSENA VĀ; ATTHASAMĀHITENA VĀ ANATTHASAMĀHITENA VĀ; METTACITTĀ VĀ DOSANTARĀ VĀ. KĀLENA VĀ, BHIKKHAVE, PARE VADAMĀNĀ VADEYYUM AKĀLENA VĀ; BHŪTENA VĀ, BHIKKHAVE, PARE VADAMĀNĀ VADEYYUM ABHŪTENA VĀ; SANHENA VĀ, BHIKKHAVE, PARE VADAMĀNĀ VADEYYUM PHARUSENA VĀ; ATTHASAMĀHITENA VĀ, BHIKKHAVE, PARE VADAMĀNĀ VADEYYUM ANATTHASAMĀHITENA VĀ; METTACITTĀ VĀ, BHIKKHAVE, PARE VADAMĀNĀ VADEYYUM DOSANTARĀ VĀ. TATRĀPI VO, BHIKKHAVE, EVAM SIKKHITABBAM – ‘NA CEVA NO CITTAM VIPARIÑATAM BHAVISSATI, NA CA PĀPIKAM VĀCAM NICCHĀRESSĀMA, HITĀNUKAMPĪ CA VIHARISSĀMA METTACITTĀ, NA DOSANTARĀ. TAÑCA PUGGALAM METTĀSAHAGATENA CETASĀ PHARITVĀ VIHARISSĀMA, TADĀRAMMANAÑCA SABBĀVANTAM LOKAM METTĀSAHAGATENA CITTENA VIPULENA MAHAGGATENA APPAMĀNENA AVERENA ABYĀBAJJHENA [ABYĀPAJJHENA (SĪ. SYĀ. Pī.), ABYĀPAJJENA (KA.) AÑGUTTARATIKANIPĀTATĪKĀ OLOKETABBA] PHARITVĀ VIHARISSĀMĀ’TI. EVAÑHI VO, BHIKKHAVE, SIKKHITABBAM.

“Bhikkhus, there are these five courses of speech that others may use when they address you: their speech may be timely or untimely, true or untrue, gentle or harsh, connected with good or with harm, spoken with a mind of loving-kindness or with inner hate. When

²⁵English translations by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi. Middle Length Discourses of the Buddha, a Translation of Majjhima Nikaya (Wisdom Publications); Chinese translations by 菩提僧團, posted at <https://sites.google.com/site/palishengdian/pali/da/mn/mn21>

others address you, their speech may be timely or untimely; when others address you, their speech may be true or untrue; when others address you, their speech may be gentle or harsh; when others address you, their speech may be connected with good or with harm; when others address you, their speech may be spoken with a mind of loving-kindness or with inner hate. Herein, bhikkhus, you should train thus: ‘Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading that person with a mind imbued with lovingkindness, and starting with him, we shall abide pervading the all-encompassing world with a mind imbued with lovingkindness, abundant, exalted, immeasurable, without hostility and without ill will.’ That is how you should train, bhikkhus.

诸比丘！此等有五种语之方法，以此，他之语者语汝等。其五者：时与非时，实与非实，软与暴，利与不利，慈心与瞋心也。诸比丘！若他语时，或有以〔应语时〕语，或有〔应语〕时而非语。诸比丘！有以话事实，或有语非事实。诸比丘！或有语柔软、或有语乱暴。诸比丘！或有语添利义，或有语不添利义。诸比丘！汝以语有慈心，或以语有瞋心。诸比丘！于此亦于「我等之心不得变，我等不发恶语，我等是怜愍心，住于慈心，不抱着瞋恚，而且对彼入以俱慈心，充满而住，以彼为出发点，俱慈一切世间，广大、广博、无量、无恚、无害之心，充满而住。」诸比丘！如是等实是应当学

ANTARĀMALA SUTTA²⁶
(Sa-daeng Thoat Haeng Lopha Thosa Moha)
Lobha, Dosa and Moha 心垢

ANATTHAJANANO LOBHO LOBHO CITTAPPAKOPANO
Khwam loap khue khwam tit jai nai arom nam khwam chip hai
hai koet khuen. Khwam loap tham jai hai kam roep

Greed causes harm (harms the mind). 贪者招不义.

Greed agitates (provokes) the mind. 贪者心跳跃.

BHAYAMANTARATO JĀTAM TAM JANO NĀVABUJJHATI
Phai an na klua koet khuen laew na phai nai jit san dan sat
bukkhon ha ru jak sueng phai nan mai.

People don't realize it as a danger born from within (from fear within). 由内心起畏 而人不自觉.

LUDDHO ATTHAM NA JĀNĀTI

LUDDHO DHAMMAM NA PASSATI

Khana thi khwam loap khrop ngam jit, sat bukkhon yom mai ru
jak prayot suan khong ton rue prayot phu uen. Khana thi
khwam loap khrop ngam jit, sat bukkhon yom mai hen tham.

A person, when greedy, doesn't know his own welfare. When greedy, doesn't see Dhamma. 贪者不知义 贪者不见法.

ANDHATAMAM TADĀ HOTI, YAM LOBHO SAHATE
NARAM

Khwam loap khrop ngam jit khong phu dai nai khana nai
khwam muet tue (panya dap) yom mi nai khana nan.

Overcome with greed, he's in the dark, blind.

贪已服人时 有盲与闇黑.

ANATTHAJANANO DOSO. DOSO CITTAPPAKOPANO

Khwam kroat khue sing thi thamrai jit jai nam khwam chip hai
hai koet khuen. Khwam kroat tham jai hai kam roep

²⁶ Excerpt of Antarāmala Sutta, Itivuttaka 88. English translation of § 88. {Iti 3.39; Iti 83} of "Itivuttaka: The Group of Threes" (Iti 50-99), translated from the Pali by Thanissaro Bhikkhu. <http://www.accesstoinsight.org/tipitaka/kn/iti/iti.3.050-099.than.html>; Chinese translation by菩提僧, <https://sites.google.com/site/palishengdian/pali/da/kn/iti/1-112>.

Aversion causes harm. Aversion agitates (provokes) the mind.

瞋心招不义. 瞋使心跳跃.

BHAYAMANTARATO JĀTAM. TAM JANO NĀVABUJJHATI.

Phai an na klua koet khuen laew na phai nai jit san dan sat bukkhon ha ru jak sueng phai nan mai.

People don't realize it as a danger born from within.

由内心起畏 而人不自觉.

DUTTHO ATTHAM NA JĀNĀTI

Khana thi khwam kroat khrop ngam jit, sat bukkhon yom mai ru jak prayot suan khong ton rue prayot phu uen.

A person, when aversive, doesn't know his own welfare.

瞋者不知义.

DUTTHO DHAMMAM NA PASSATI

Khana thi khwam kroat khrop ngam jit, sat bukkhon yom mai hen tham.

When aversive, doesn't see Dhamma. 瞋者不见法

ANDHATAMAM TADĀ HOTI, YAM DOSO SAHATE NARAM

Khwam kroat khrop ngam jit khong phu dai nai khana nai khwam muet tue (panya dap) yom mi nai khana nan.

Overcome with aversion, he's in the dark, blind.

瞋已服人时 有盲与闇黑

ANATTHAJANANO MOHO MOHO CITTAPPAKOPANO

Khwam long khue khwam mai ru ariyasaj si nam khwam chip hai hai koet khuen, khwam mai ru ariyasaj si tham jai hai kam roep

Delusion causes harm (harms the mind). Delusion agitates

(provokes) the mind. 愚者招不义 愚者心跳跃.

BHAYAMANTARATO JĀTAM TAM JANO NĀVABUJJHATI

Phai an na klua koet khuen laew na phai nai jit san dan sat bukkhon ha ru jak sueng phai nan mai.

People don't realize it as a danger born from within.

由内心起畏 而人不自觉.

MŪLHO ATTHAM NA JĀNĀTI

Khana thi khwam mai ru ariyasaj si khrop ngam jit, sat bukkhon yom mai ru jak prayot suan khong ton rue prayot phu

uen.

A person, when deluded, doesn't know his own welfare. 癡者不知义。

MŪLHO DHAMMAM NA PASSATI

**Khana thi khwam mai ru ariyasaj si khrop ngam jit, sat
bukkhon yom mai hen tham.**

When deluded, doesn't see Dhamma. 癡者不见法。

ANDHATAMAM TADĀ HOTI, YAM MOHO SAHATE NARAM

Khwam mai ru ariyasaj si khrop ngam jit khong phu dai nai

khana nai khwam muet tue (panya dap) yom mi nai khana nan.

Overcome with delusion he's in the dark, blind.

愚已服人时 有盲与闇黑。

[YO CA LOBHAM /DOSAM/MOHAM

PAHANTVĀNA LOBHANEYYE NA LUBBHATI /DUSSATI /MUYHATI

But when one, abandoning greed/aversion/delusion,

feels no greed/aversion/delusion for what would merit greed /aversion/delusion,

是故舍贪心 应贪不贪者

LOBHO/DOSO/ MOHO PAHĪYATE TAMHĀ UDABINDŪVA POKKHARĀ.

greed/aversion/delusion gets shed from him — like a drop of water off a lotus leaf.

由彼能舍贪 如由莲落露]

PARĀBHAVA SUTTA²⁷

Downfall 敗亡經 (SNP 6, 91-115)

PARĀBHAVANTAM PURISAM MAYAM PUCCHĀMA

GOTAMA BHAGAVANTAM PUTTHU-MĀGAMMA KIM

PARĀBHAVATO MUKHAM

Having come here with our questions to the Blessed One, we ask thee, O Gotama, about man's decline. Pray, tell us the cause of one's downfall. 「我等向瞿昙世尊 欲请问败亡者人 如何为败亡者门 为此我等前来问」。

²⁷ English translation by Thanissaro Bhikkhu, posted at

<http://www.accesstoinsight.org/tipitaka/kn/snp/snp.1.06.nara.html>; Chinese translation by 善提僧團, posted at <https://sites.google.com/site/palishengdian/pali/da/kn/snp/snp6>

Buddha:

SUVIJĀNO BHAVAM HOTI SUVIJĀNO PARĀBHAVO
 DHAMMA KĀMO BHAVAM HOTI DHAMMA DESSĪ
 PARĀBHAVO

*Easily known is the progressive one, easily known he who declines.
 He who loves Dhamma progresses, he who is averse to it, declines.*

「了知胜存者容易 了知败亡者容易 乐法者为胜存者 嫌法者为败亡者」

ITI HETAM VIJĀNĀMA PATHAMO SO PARĀBHAVO
 DUTIYAM BHAGAVĀ BRUHI KIM PARĀBHAVATO
 MUKHAM

This we learn is the first cause of one's downfall. Pray, O Blessed One, tell us the second cause of one's downfall. 「第一类之败亡者如斯我等能了知 敢请世尊说第二 如何为败亡者门」.

Buddha:

ASANTASSA PIYĀ HONTI SANTE NA KURUTE PIYAM
 ASATAM DHAMMAM ROCETI TAM PARĀBHAVATO
 MUKHAM

The wicked are dear to him, with the virtuous he finds no delight, he prefers the creed of the wicked — this is a cause of one's downfall. 「他喜无寂之诸人 喜不善法之诸人 喜恶离善之教法 此是败亡者之门」

ITI HETAM VIJĀNĀMA DUTIYO SO PARĀBHAVO
 TATIYAM BHAGAVĀ BRUHI KIM PARĀBHAVATO
 MUKHAM

This we learn is the second cause of one's downfall. Pray, O Blessed One, tell us the third cause of one's downfall. 「第二类之败亡者如斯我等能了知 敢问世尊说第三 如何为败亡者门.」

Buddha:

NIDDĀSILĪ SABHĀSILĪ ANUTTHĀTĀ CA YO NARO
 ALASO KODHAPAÑÑĀNO TAM PARĀBHAVATO MUKHAM
Being fond of sleep, fond of company, indolent, lazy and irritable —

this is a cause of one's downfall. 「睡眠集会之为事 又懒惰而不精进 忿恚为自之标识 此是败亡者之门」

ITI HETAM VIJĀNĀMA TATIYO SO PARĀBHAVO
CATUTTHAM BHAGAVĀ BRUHI KIM PARĀBHAVATO
MUKHAM

This we learn is the third cause of one's downfall. Pray, O Blessed One, tell us the fourth cause of one's downfall. 「第三类之败亡者 如斯我等能了知 敢问世尊说第四 如何为败亡者门.」

Buddha:

YO MĀTARAM VĀ PITARAM VĀ JINNAKAM GATA
YOBBANAM PAHUSANTO NA BHARATI TAM
PARĀBHAVATO MUKHAM

Though being well-to-do, not to support father and mother who are old and past their youth — this is a cause of one's downfall. 父母之年岁已老 不是复居盛壮人生活富裕不奉养 此是败亡者之门

ITI HETAM VIJĀNĀMA CATUTTHO SO PARĀBHAVO
PAÑCAMAM BHAGAVĀ BRUHI KIM PARĀBHAVATO
MUKHAM

This we learn is the fourth cause of one's downfall. 「第四类之败亡者 如斯我等能了知 敢问世尊说第五 如何为败亡者门.」
Pray, O Blessed One, tell us the fifth cause of one's downfall.

Buddha:

MUKHAM YO BRAHMANAM VĀ SAMANAM VĀ AṄṄAM
VĀPI VANIBBAKAM MUSĀVĀDENA VAṄCETI TAM
PARĀBHAVATO

To deceive by falsehood a brahman or ascetic or any other mendicant — this is a cause of one's downfall. 「婆罗门或是沙门以及其他行乞者 妄语欺瞒之此等 此是败亡者之门

ITI HETAM VIJĀNĀMA PAṄCAMO SO PARĀBHAVO
CHATTHAMAM BHAGAVĀ BRŪHI KIM PARĀBHAVATO
MUKHAM

This we learn is the fifth cause of one's downfall. Pray, O Blessed

One, tell us the sixth cause of one's downfall. 「第五类之败亡者如斯我等能了知 敢问世尊说第六 如何为败亡者门」.

Buddha:

PAHŪTAVITTO PURISO SAHIRAÑÑO SABHOJANO
EKO BHUÑJATI SĀDŪNI TAM PARĀBHAVATO MUKHAM
To Have much wealth and ample gold and food, but to enjoy one's luxuries alone — this is a cause of one's downfall. 「财产甚多有金银 积聚富裕食物人 独自一人享美味 此是败亡者之门」

ITI HETAM VIJĀNĀMA CHATTHAMO SO PARĀBHAVO
SATTAMAM BHAGAVĀ BRŪHI KIM PARĀBHAVATO
MUKHAM

This we learn is the sixth cause of one's downfall. Pray, O Blessed One, tell us the seventh cause of one's downfall.

Buddha:

JĀTITTHADDHO DHANATTHADDHO GOTTAUTTHADDHO
CA YO NARO SAÑÑĀTIM ATIMAÑÑETI TAM
PARĀBHAVATO MUKHAM

To be proud of birth, of wealth or clan, and to despise one's own kinsmen — this is a cause of one's downfall. 第六类之败亡者 如斯我等能了知 敢问世尊说第七 如何为败亡者门.」「夸慢血统懦财富 犹耀自家之姓氏 轻蔑己身亲戚者 此是败亡者之门」

ITI HETAM VIJĀNĀMA SATTAMO SO PARĀBHAVO
ATTHAMAM BHAGAVĀ BRŪHI KIM PARĀBHAVATO
MUKHAM

This we learn is the seventh cause of one's downfall. Pray, O Blessed One, tell us the eighth cause of one's downfall. 「第七类之败亡者 如斯我等能了知 敢问世尊说第八 如何为败亡者门.」

Buddha:

ITTHIDHUTTO SURĀDHUTTO AKKHADHUTTO CA YO
NARO LADDHAM LADDHAM VINĀSETI TAM
PARĀBHAVATO MUKHAM

To be a rake, a drunkard, a gambler, and to squander all one earns

— *this is a cause of one's downfall.* 「溺着女色耽于酒 终日酷嗜于博奕 心欲求得反而失 此是败亡者之门」

ITI HETAM VIJĀNĀMA ATTHAMO SO PARĀBHAVO
NAVAMAM BHAGAVĀ BRŪHI KIM PARĀBHAVATO
MUKHAM

This we learn is the eighth cause of one's downfall. Pray, O Blessed One, tell us the ninth cause of one's downfall. 「第八类之败亡者如斯我等能了知 敢问世尊说第九 如何为败亡者门.」

Buddha:

SEHI DĀREHI ASANTUTTHO VESIYĀSU-PADISSATI
DISSATI PARADĀRESU TAM PARĀBHAVATO MUKHAM
Not to be contented with one's own wife, and to be seen with harlots and the wives of others — this is a cause of one's downfall.

「己妻嫌厌不满足 另喜他人之妻女 乐见遊蕩诸淫女 此是败亡者之门」

ITI HETAM VIJĀNĀMA ATTHAMO SO PARĀBHAVO
NAVAMAM BHAGAVĀ BRŪHI KIM PARĀBHAVATO
MUKHAM

This we learn is the ninth cause of one's downfall. Pray, O Blessed One, tell us the tenth cause of one's downfall. 「第九类之败亡者如斯我等能了知 敢问世尊说第十 如何为败亡者门」

Buddha:

ATĪTA YOBBAKO POSO ĀNETI TIMBARUTTHANIM
TASSA ISSĀ NA SUPATI TAM PARĀBHAVATO MUKHAM
Being past one's youth, to take a young wife and to be unable to sleep for jealousy of her — this is a cause of one's downfall. 年龄已过盛壮者 如树果实之熟透 连牵妻女散步行 嫉妒彼女夜难眠 此是败亡者之门」

ITI HETAM VIJĀNĀMA DASAMO SO PARĀBHAVO
EKĀDASAMAM BHAGAVĀ BRŪHI KIM PARĀBHAVATO

MUKHAM *This we learn is the tenth cause of one's downfall.*

Pray, O Blessed One, tell us the eleventh cause of one's downfall.

「第十类之败亡者 如斯我等能了知 世尊请语第十一 如何为败亡者门.」

Buddha:

ITTHI SONDIM VIKIRANIM PURISAM VĀPI TĀDISAM
ISSARIYASMIN THĀPETI TAM PARĀBHAVATO MUKHAM
To place in authority a woman given to drink and squandering, or a man of a like behavior — this is a cause of one's downfall. 不论男人或妇女 居立主人之位者 散财破产耽酒肉 此是败亡者之门」
ITI HETAM VIJĀNĀMA EKĀDASAMO SO PARĀBHAVO
DVĀDASAMAM BHAGAVĀ BRŪHI KIM PARĀBHAVATO
MUKHAM *This we learn is the eleventh cause of one's downfall.*

Pray, O Blessed One, tell us the twelfth cause of one's downfall.

第十一之败亡者 如斯我等能了知 再请世尊语十二 何为败亡者之门」

Buddha:

APPABHOGO MAHĀTANHO KHATTIYE JĀYATE KULE SO
CA RAJJAM PATTHAYATI TAM PARĀBHAVATO MUKHAM
To be of noble birth, with vast ambition and of slender means, and to crave for rulership — this is a cause of one's downfall. 「生于刹帝利家者 财产小而渴爱大 希求此世君王位 此是败亡者之门」

ETE PARĀBHAVE LOKE PANDITO SAMA VEKKHIYA
ARIYO DASSANASAMPANNO SA LOKAM BHAJATE
SIVAN'TI

Knowing well these causes of downfall in the world, the Noble Sage, endowed with insight, shares a happy realm.

世间此等败亡者 正确具足而观见 不赴败亡成圣者 彼等幸福昇天界」

PAÑÑĀ SUTTA²⁸

Wisdom 慧得八緣 (AN 8.2)

“Bhikkhus, there are these eight causes and conditions that lead to obtaining the wisdom fundamental to the spiritual life when it has not been obtained and to its increase, maturation, and fulfillment by development after it has been obtained. What eight?

(1) *“Here, a bhikkhu lives in dependence on the Teacher or on a certain fellow monk in the position of a teacher, toward whom he has set up a keen sense of moral shame and moral dread, affection and reverence. This is the first cause and condition that leads to obtaining the wisdom fundamental to the spiritual life when it has not been obtained and to its increase, maturation, and fulfillment by development after it has been obtained.*

(2) *“As he is living in dependence on the Teacher or on a certain fellow monk in the position of a teacher, toward whom he has set up a keen sense of moral shame and moral dread, affection and reverence, he approaches them from time to time and inquires: ‘How is this, Bhante? What is the meaning of this?’ Those venerable ones then disclose to him what has not been disclosed, clear up what is obscure, and dispel his perplexity about numerous perplexing points. This is the second cause and condition that leads to obtaining the wisdom fundamental to the spiritual life....*

(3) *“Having heard that Dhamma, he resorts to two kinds of withdrawal: withdrawal in body and withdrawal in mind. This is the third cause and condition that leads to obtaining the wisdom fundamental to the spiritual life....*

(4) *“He is virtuous; he dwells restrained by the Pātimokkha, possessed of good conduct and resort, seeing danger in minute faults. Having undertaken the training rules, he trains in them. This is the fourth cause and condition that leads to obtaining the wisdom fundamental to the spiritual life....*

²⁸ English translation by Bhikkhu Bodhi, <http://suttacentral.net/en/an8.2>; Chinese translation by 菩提僧團, <https://sites.google.com/site/palishengdian/pali/da/an/an8/an8-1>

(5) “He has learned much, remembers what he has learned, and accumulates what he has learned. Those teachings that are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, which proclaim the perfectly complete and pure spiritual life—such teachings as these he has learned much of, retained in mind, recited verbally, mentally investigated, and penetrated well by view. This is the fifth cause and condition that leads to obtaining the wisdom fundamental to the spiritual life....

(6) “He has aroused energy for abandoning unwholesome qualities and acquiring wholesome qualities; he is strong, firm in exertion, not casting off the duty of cultivating wholesome qualities. This is the sixth cause and condition that leads to obtaining the wisdom fundamental to the spiritual life....

(7) “In the midst of the Saṅgha, he does not engage in rambling and pointless talk. Either he himself speaks on the Dhamma, or he requests someone else to do so, or he adopts noble silence. This is the seventh cause and condition that leads to obtaining the wisdom fundamental to the spiritual life....

(8) “He dwells contemplating arising and vanishing in the five aggregates subject to clinging: ‘Such is form, such its origin, such its passing away; such is feeling ... such is perception ... such are volitional activities ... such is consciousness, such its origin, such its passing away.’ This is the eighth cause and condition that leads to obtaining the wisdom fundamental to the spiritual life when it has not been obtained and to its increase, maturation, and fulfillment by development after it has been obtained.

..... “These, bhikkhus, are the eight causes and conditions that lead to obtaining the wisdom fundamental to the spiritual life when it has not been obtained and to its increase, maturation, and fulfillment by development after it has been obtained.”

一 「诸比丘，有八因，八缘，根本梵行之慧未得令得，已得令多习，广习，圆满。以何为八耶？

二 诸比丘，此处有比丘，依止于师或准于师之同梵行者而住，猛利之慚愧，敬爱，尊重现前。诸比丘，此为第一之因，第一之缘，根本梵行之慧未得令得，已得令多习，广习，圆满。

三 彼依止于师或准于师之同梵行者而住，猛利之惭愧，敬爱，尊重现前，彼时时往诣彼等而请问，质问，言：『大德，此事云何？此义云何？』彼具寿等为彼辨了未辨，显了未显，于许多疑惑之法，除去疑惑。诸比丘，此为第二之因，第二之缘，根本梵行之慧未得令得，已得令多习，广习，圆满。

四 彼闻彼法，依二闲静而成就，即身闲静与心闲静。诸比丘，此为第三之因，第三之缘，根本梵行之慧未得令得，已得令多习，广习，圆满。

五 持戒，防护波罗提木叉之律仪而行，所行具足而住，见怖畏于微小之罪，受持而学学处。诸比丘，此为第四之因，第四之缘，根本梵行之慧未得令得，已得令多习，广习，圆满。

六 多闻而受持所闻，积集所闻，宣说诸法之初善，中善，后善及具义，具文，纯一圆满清淨之梵行，多闻受持而言诸法，以意通利，以见观察见善通达。诸比丘，此为第五之因，第五之缘，根本梵行之慧未得令得，已得令多习，广习，圆满。

七 发勤而住，断灭诸不善法，为具足诸善法而努力，勇健坚固，于诸善法而不舍其担。诸比丘，此为第六之因，第六之缘，根本梵行之慧未得令得，已得令多习，广习，圆满。

八 又，往诣僧伽，不作种种说，不作畜生说，自说法，劝请他，不蔑视圣之默然。诸比丘，此为第七之因，第七之缘，根本梵行之慧未得令得，已得令多习，广习，圆满。

九 又，于五取蕴观生灭而住：色如是，色之集如是，色之灭如是，受如是，受之集如是，受之灭如是；想……行……识如是，识之集如是，识之灭如是。诸比丘，此为第八之因，第八之缘，根本梵行之慧未得令得，已得令多习，广习，圆满。

………… 诸比丘，如是有八因，八缘，根本梵行之慧未得令得，已得令多习，广习，圆满。」

PACALĀYAMĀNA SUTTA²⁹

(Phuttha ubai kae nguang)

Getting Rid of Drowsiness 瞳睡而坐 (AN 7.61) (AN7.58)

Thus have I heard. On one occasion the Blessed One was dwelling in the Bhagga country near the town of Sumsumāragiri, in the Deer Park at the Bhesakalā Grove. On that occasion the Venerable Mahāmoggallāna, dwelling in Māgadha near the village of Kallavālamutta, was nodding in his seat³⁰. The Blessed One sat down on the seat prepared for him and said to the Venerable Mahāmoggallāna:

“Are you nodding, Moggallāna, are you nodding?”— “Yes, Blessed One.”

(1) “Well then, Moggallāna, at whatever thought drowsiness befalls you, you should not give attention to that thought. Then, by doing so, it is possible that your drowsiness will vanish.

(2) “But if, by doing so, your drowsiness does not vanish, then you should ponder the Dhamma as you have learnt it and mastered it, you should examine it and investigate it closely in your mind. Then, by doing so, it is possible that your drowsiness will vanish.

(3) “But if, by doing so, your drowsiness does not vanish, then you should recite in detail the Dhamma as you have learnt it and mastered it. Then, by doing so, it is possible that your drowsiness will vanish.

(4) “But if, by doing so, your drowsiness does not vanish, then you should pull both ear-lobes and rub your limbs with your hand. Then, by doing so, it is possible that your drowsiness will vanish.

(5) “But if, by doing so, your drowsiness does not vanish, you should

²⁹ English translation by Nyanaponika Thera and Bhikkhu Bodhi, Anguttara Nikaya – an Anthology, Part II, BPS online Edition (2008); Chinese translation by 菩提僧團, posted at 巴利聖典網站 <https://sites.google.com/site/palishengdian/pali/da/an/an7/an7-6>

³⁰ Mahāmoggallāna was the second chief disciple of the Buddha. This sutta is set during his period of striving for arahatship, which he achieved after a week of intense effort immediately after entering the Sangha. According to commentary, he had been walking up and down vigorously in meditation, so when he sat down on his meditation seat drowsiness overcame him.

get up from your seat and, after washing your eyes with water, you should look around in all directions and upwards to the stars and constellations. Then, by doing so, it is possible that your drowsiness will vanish.

(6) “*But if, by doing so, your drowsiness does not vanish, then you should attend to the perception of light, resolve upon the perception of daytime: as by day, so at night, as at night, so by day. Thus, with an open and unencumbered heart, you should develop a luminous mind. Then, by doing so, it is possible that your drowsiness will vanish.*

(7) “*But if, by doing so, your drowsiness does not vanish, then, with your senses turned inward and your mind not straying outward, you should take to walking up and down, being aware of going to and fro. Then, by doing so, it is possible that your drowsiness will vanish.*

“*But if, by doing so, your drowsiness does not vanish, then, mindful and clearly comprehending, you may lie down, lion-like, on your right side, placing one foot on the other, keeping in mind the thought of rising; and on awakening, you should quickly get up, thinking, 'I must not indulge in the pleasure of resting and reclining, in the pleasure of sleep.' "Thus, Moggallāna, should you train yourself.*

一 如是我闻.一时，世尊住婆祇尸收摩罗山之恐怖鹿林.尔时，具寿摩诃目犍连于摩揭陀之迦罗拉姆村，瞌睡而坐.世尊以超人清淨之天眼，见于摩揭陀迦罗拉姆村瞌睡而坐之具寿摩诃目犍连.见已，譬如具力之人伸弯屈之臂，屈伸直之臂，如是，于婆祇尸收摩罗山之恐怖鹿林消失，出现于摩揭陀迦罗拉姆村具寿摩诃目犍连之面前.世尊坐于设座，世尊坐已，向具寿摩诃目犍连如是言：「汝目犍连，瞌睡耶？汝目犍连，瞌睡耶？」「唯然，大德，」

二 「果尔，汝目犍连，汝住于有想之时，其睡眠如出去，当作意其想，当再三作意其想，实则如是而住之汝，其睡眠有应断之理.

三 若如是而住之汝，其睡眠不断，果尔，目犍连，汝如闻，如

通达，则依心而随寻，随伺法，以意当思惟，如是而住之汝，其睡眠有应断之理。

四 若如是而住之汝，其睡眠不断，果尔，目犍连，汝如闻，如所念，当广思惟法，如是而住之汝，其睡眠有应断之理。

五 若如是而住之汝，其睡眠不断，果尔，目犍连，汝当搓拉两耳，以掌摩擦身体，如是而住之汝，其睡眠有应断之理。

六 若如是而住之汝，其睡眠不断，果尔，目犍连，从座而起，以水摩擦两眼已，环视诸方，当瞻仰诸星，恒星之光，如是而住之汝，其睡眠有应断之理。

七 若如是而住之汝，其睡眠不断，果尔，目犍连，汝作意光明想，当练日中之想，夜如于日中，于日中如于夜，如是依无所复之心而修有光之心，如是而住之汝，其睡眠有应断之理。

八 若如是而住之汝，其睡眠不断，果尔，目犍连，汝当作前后想，诸根向内，心不向外，而为经行，如是而住之汝，其睡眠有应断之理。

九 若如是而住之汝，其睡眠不断，果尔，目犍连，汝以右协作狮子臥，足与足重叠，为具念，正知，作意起立之想已，以觉醒，目犍连，汝速当起立，不受臥床之乐，胁之乐，睡眠之乐，而当住，如是，目犍连，汝当修学。

Dhammapada Verse 257 Dhammaṭṭhavagga 法住品

*Asāhasena dhammena, samena nayatī pare;
Dhammassa gutto medhāvī, "dhammaṭṭho"ti pavuccati.*

257. He who does not judge others *arbitrarily*, but passes judgement impartially according to truth, that sagacious man is a guardian of law and is called just.

257. 导人不卤莽，如法而公平，智者护于法，是名法住者

METTĀNISAMSA SUTTA³¹
Wa Duai Prayot Khong Kan Jaroen Metta
Eleven Benefits of Metta 慈心解脱(慈 爱功德经)

**Khwam metta khue khwam pratthana di pratthana hai phu uen
pen suk rue khwam pen mit maitri**

METTĀYA BHIKKHAVE CETOVIMUTTIYĀ ĀSEVITĀYA
 BHĀVITĀYA BAHULĪKATĀYA YĀNĪKATĀYA
 VATTHUKATĀYA ANUTṬHITĀYA PARICITĀYA
 SUSAMĀRADDHĀYA EKĀDASĀNISAMŚĀ PĀTIKAṄKHĀ.
 KATAME EKĀDASA:
 SUKHAM SUPATI, SUKHAM PAṬIBUJJHATI, NA PĀPAKAM
 SUPINAM PASSATI. MANUSSĀNAM PIYO HOTI,
 AMANUSSĀNAM PIYO HOTI, DEVATĀ RAKKHANTI,
 NĀSSA AGGī VĀ VISAM VĀ SATTHAM VĀ KAMATI,
 TUVATĀM CITTAM SAMĀDHİYATI, MUKHAVANNO
 VIPPASĪDATI, ASAMMŪLHO KĀLAM KAROTI, UTTARIM
 APPAṬIVIJjhANTO BRAHMALOKŪPAGO HOTI.

**Praphumi Phraphak jao trat wa, du kon bhikkhu thang lai
 metta an pen pai phuea khwam lut phon duai amnat haeng
 samathi an bukkhon sep arom metta hai ying laew khue metta
 di to phu uen tham hai koet, tham hai mi metta boi boi laew, kra
 tham hai koet metta mak mak laew, tham hai metta pen yuat
 yan khong jai laew (khue jai laen khit thueng khrai ko khit duai
 pratthana hai phu nan koet suk) tham hai jai yu nai khwam khit
 metta pratthana di to phu uen laew, tam tang laew sueng metta**

³¹ English translations consulted: that by Thanissaro Bhikkhu (<http://www.accesstoinsight.org/tipitaka/an/an11/an11.016.than.html>), that by Nyanaponika Thera (<http://www.accesstoinsight.org/lib/authors/nyanaponika/wheel238.html>); Chinese translations consulted: by 菩提僧團, posted at 巴利聖典網站 (<https://sites.google.com/site/palishengdian/pali/da/an/an11/an11-2>), and that by Mahinda Bhikkhu (China), in Theravāda Buddhist Chants 上座部佛教念诵集' (2011).

**thi jai, sang som metta pai doi rop laew, prarop metta wai di
laew, phueng wang anisong sip-et pra kan.**

Anisong sip-et pra kan nan khue arai bang?

Noeng, non lap sabai

Song, tuen khuen ko sabai

Sam, mai fan rai la-mok

Si, pen thi rak khong manut thang lai

Ha, pen thi rak khong amanut thang lai

Hok, thewada thang lai khum khrong raksa

Jet, fai yaphit awut mai at tham antarai kae chiwit dai

Paet, jit tang man pen samathi dai wai

Kao, phiu na phut phong sot sai

Sip, wela ja tai mai long luem sati

Sip-et, muea yang mai banlu tham an ying (khue mak phon

nipphan) sin chiwit laew yom pai koet nai phrom-ma-lok

"Monks, for one whose awareness-release through good will (release of the mind in loving-kindness) is cultivated, developed, pursued, handed the reins and taken as a basis, given a grounding, steadied (made one's vehicle and foundation, firmly established), consolidated, and well-undertaken, eleven benefits can be expected. Which eleven?"

"One sleeps easily, wakes easily, dreams no evil dreams. One is dear to human beings, dear to non-human beings. The devas protect one. Neither fire, poison, nor weapons can touch one. One's mind gains concentration quickly. One's complexion is bright. One dies unconfused and — if penetrating no higher — is headed for the Brahma worlds."

"These are the eleven benefits that can be expected for one whose awareness-release through good will (release of the mind in loving-kindness) is cultivated, developed, pursued, handed the reins and taken as a basis, given a grounding (made one's vehicle and foundation, firmly established), steadied, consolidated, and well-undertaken."

“诸比丘!若习,修习,多修慈心解脱,作乘,作基,随成,积习,善能造作,可期则有十一种之功德.何等为十一耶?

即眠乐; 觉乐; 不见恶梦; 为人爱乐; 为非人爱乐; 为诸天所守护;
不受火, 毒, 剑; 速疾入于心定; 颜色明亮; 不蒙昧而命终; 若不能通达上位, 则趣于梵世. 诸比丘!若习, 修习, 多修慈心解脱,
作乘, 作基, 随成, 积习, 善能造作, 可期则有此十一种之功德.”

(AN11.16 or AN11.15 or AN11.2.5)

DVATTIMSĀKĀRAPĀTHA (KĀYAGATĀ-SATI-BHĀVANĀ-PĀTHAM) *Contemplation of Thirty-two Body Parts* 三十二身分

LEADER 领诵者:

HANDA MAYAM KĀYAGATĀ-SATI-BHĀVANĀ-PĀTHAM
BHAṄĀMA SE (/HANDA MAYAM DAVATTING
SĀGĀRAPĀTHAM BHAṄĀMA SE)

**Choen thoet rao thang lai jong klaw kham sa-daeng akan
samsipsong nai rang kai thoet**

Let us now recite the passage on mindfulness immersed in the body.

ALL 全体:

AYAM KHO ME KĀYO

Kai khong rao ni lae

This body of mine 我这个身体

UDDHAM PĀDATALĀ

Bueang bon tae phuen thao khuen ma

From the soles of the feet on up 从脚底以上

ADHO KESA-MATTHAKĀ

Bueang tam tae plai phom long pai

From the crown of the head on down 从发顶以下

TACA-PARIYANTO

Mi nang hum yu pen thi sut rop

Surrounded by skin 为皮所包

PŪRO NĀNAPPĀKĀRASSA ASUCINO

Tem pai duai khorng mai sa-at mi pra kan tang tang dang ni.

Filled with all sorts of unclean things. 充满了种种之不净.

ATTHI IMASMIM KĀYE

Nai rang kai khong rao ni mi:

In this body there are: 于此身中，有：

KESĀ	phom thang lai	<i>Hair of the head</i> 头发,
LOMĀ	khon thang lai	<i>Hair of the body</i> 身毛,
NAKHĀ	lep thang lai	<i>Nails</i> 指甲
DANTĀ	fan thang lai	<i>Teeth</i> 牙齿
TACO	nang	<i>Skin</i> 皮肤
MAMSAM	nuea	<i>Flesh</i> 肌肉
NHĀRŪ	en thang lai	<i>Tendons,</i> 筋腱
ATTHĪ	kraduk thang lai	<i>Bones</i> 骨
ATTHIMIÑJAM	yuea nai kraduk	<i>Bone marrow</i> 骨髓
VAKKAM	mam	<i>Spleen</i> 脾
HADAYAM	hua jai	<i>Heart</i> 心脏
YAKANAM	tap	<i>Liver</i> 肝脏
KILOMAKAM	phang phuet	<i>Membranes</i> 肋膜
PIHAKAM	tai	<i>Kidneys</i> 脾脏
PAPPHĀSAM	pot	<i>Lungs</i> 肺脏
ANTAM	sai yai	<i>Large intestines</i> 大肠
ANTAGUNAM	sai noi	<i>Small intestines</i> 小肠
UDARIYAM	ahan mai	<i>Gorge</i> 胃中物
KARÍSAM	ahan kao	<i>Feces</i> 粪便
MATTHAKE MATTHALUNGAM		
yuea man sa-mong nai kalok si-sa		<i>Brain</i> 脑
PITTAM	nam di	<i>Bile</i> 胆汁
SEMHAM	nam sa-let	<i>Phlegm</i> 痰
PUBBO	nam nong	<i>Lymph</i> 脓
LOHITAM	nam lueat	<i>Blood</i> 血
SEDO	nam nguea	<i>Sweat</i> 汗

MEDO	nam man khon	<i>Fat</i> 脂肪,
ASSU	nam ta	<i>Tears</i> 泪
VASĀ	nam lueang	<i>Grease</i> 油膏
KHELO	nam lai	<i>Saliva</i> 唾液
SIṄGHĀNIKĀ	nam muk	<i>Mucus</i> 鼻涕
LASIKA	nam khai kho	<i>Synovial fluid</i> 关节滑液
MUTTAM	nam mut	<i>Urine.</i>
EVAM-AYAM ME KĀYO kai khong rao ni yang ni:		
		<i>Such is this body of mine:</i> 我这个身体
UDDHAM PĀDATALĀ		
	Bueang bon tae phuen thao khuen ma	
		<i>From the soles of the feet on up</i> 从脚底以上
ADHO KESA-MATTHAKĀ		
	Bueang tam tae plai phom long pai	
		<i>From the crown of the head on down</i> 从发顶以下
TACA-PARIYANTO		
	Mi nang hum yu pen thi sut rop	
		<i>Surrounded by skin</i> 为皮所包
PŪRO NĀNAPPĀKĀRASSA ASUCINO		
	tem pai duai khong mai sa-at mi pra kan tang tang yang ni lae.	
		<i>Filled with all sorts of unclean things.</i> 充满了如此种种之不净.

Dhammapada 法句經 Verse 399 Brāhmaṇavagga 婆羅門品

*Akkosam̄ vadhabandhañca, aduṭṭho yo titikkhati;
Khantibalañ balanīkam̄, tamahañ brūmi brāhmañam̄.*

399. *He who without resentment endures abuse, beating and punishment, whose power, real might, is patience -- him do I call a holy man.*

399. 能忍骂与打，而无有瞋恨，具忍力强军，是谓婆羅門

CATTARISAKARAANUPASSANA³²

The Forty Perceptions 四十种思惟法(Forty 四十‘TO’)

(Excerpted from PATISAMBHIDAMAGGAPAÑÑĀVAGGE
VIPASSANĀKATHĀ, *On Insight*, 無礙解道慧品第九:正觀論,)

PAÑCAKKHANDHE ³³ <i>Five aggregates as: 五蘊是: Khanha...</i>	<i>NIBBĀNA as:</i> 涅槃 ³⁴ 是 Nipphan...
1. ANICCATO ^a Mai thiang <i>Impermanent</i> 无常	NICCAM Thiang <i>Permanent</i> 常
2. DUKKHATO Pen thuk <i>Suffering</i> 苦	SUKHAM Suk <i>Blissful</i> 樂
3. ROGATO Pen rok <i>subject to illness</i> 病	ĀROGAYAM Mai Pen rok <i>Without illness; health</i> 无病
4. GANDATO Pen hua fi <i>A boil</i> 痘、疮	NIGANDO Mai Pen hua fi <i>Without a boil</i> 无痘、无疮
5. SALLATO Pen luk son <i>An arrow</i> 箭	NISALLAM Mai Pen luk son <i>Without an arrow</i> 離箭
6. AGHATO Lam bak <i>Calamity; misfortune</i> 恶	ANAGHO Mai lam bak <i>Without calamity/misfortune</i> 无恶

³² English translation consulted: Path of Discrimination (**Paṭisambhidāmagga**), translated from the Pāli by Bhikkhu Nānamoli; Chinese translation consulted: 無礙解道(Pts.)

〔小部經典 18~19〕 as posted by Dhammarain at www.dhammarain.org.tw/canon/cy-18-19-Patisambhidaamagga.pdf.

³³ Three categories perception: anicca (impermanence), dukkha (suffering), anatta (non-self). Those marked with ^a are the ten perceptions of impermanence (无常组有十种); those marked with ^b are the five perceptions of non-self (无我组有五种); the rest are the twenty-five perceptions of dukkha or suffering (苦组有廿五种) (see ‘Seeing and Knowing’ by Pa Auk Sayadaw).

³⁴ Nibbāna = *Extinguishing of the five aggregates*; 涅槃 = 五蘊之灭

7. ĀBĀDHATO Biat bian ying rop kuan ying Disease; sickness, affliction 疾	ANĀBĀDHŌ Mai biat bian ying, mai rop kuan ying Without sickness or affliction 无疾
8. PARATO ^b Pen uen pai Alien; (relating to others; not one's own); Other (unruly, untractable) 他;敌	APARAPPACCAYĀM Mai Pen uen pai Independent of others; quiescent, unchanging 不他緣; 无敌
9. PALOKATO ^a Sa lai mot Broken; disintegrating 毁	APPALOKADHAMMO Mai sa lai mot Unbroken; 不毁
10. ĪTITO Pen sa-niat Bad luck; plague 难	ANĪTIKĀM Mai pen sa-niat Auspicious; no plague 无难
11. UPADDAVATO Pen u-bat sing tham rai khwam uppri Evil; disaster 祸	ANUPADDAVĀM Mai u-bat Without evil or disaster 无祸
12. BHAYATO Pen phai Dangerous 怖畏	ABHAYĀM Mai pen phai Without danger 无畏
13. UPASAGGATO Pen uppasak An obstacle; menace 灾	ANUPASAGGĀM Mai pen uppasak Without obstacle or menace 无灾
14. CALATO ^a Wan wai Shaken; fickle 动	ACALĀM Mai wan wai Unshaken; not fickle 不动
15. PABHAṄGA(U)TO ^a Phu phang Rotten; perishable 坏	APPABHAṄGĀM Mai phu phang Not perishable 不坏
16. ADDHUVATO ^a Mai yang yuen fleeting; Unenduring 不恒; 不堅固	DHUVĀM yang yuen Enduring 恒; 堅固

17.ATĀNATO	TĀNAM
Mai Pen thi tan than <i>Defenseless; no protection</i> 非保护所;无护	Pen thi tan than <i>Protected</i> 保护所;救护
18.ALENATO	LENAM
Mai Pen thi pong kan <i>No shelter</i> 非避难所; 无安處	Pen tii pong kan <i>A shelter</i> 避难所; 安處
19.ASARANATO	SARANAM
Mai Pen thi pueng <i>Without refuge</i> 非皈依处	Pen thi pueng <i>Refuge</i> 皈依处
20.RITTATO ^b wang <i>Empty; devoid</i> 无; 缺	ARITTAM Mai wang <i>Not empty</i> 不空的;不缺
21.TUCCHATO ^b plao <i>Bare; vain; hollow</i> 虚	ATUCCHAM Mai plao <i>Not bare; not vain;</i> <i>Not hollow</i> 不虚
22.SUÑÑATO ^b Wang jak ton lae khong khong ton Void 空	PARAMAM SUÑÑAM Wang jak ton lae khong khong ton yang ying <i>Ultimate</i> Empty thing or voidness 胜空
23.ANATTATO ^b Mai Pen bukkon mai Pen phu kiaw khong mai pen sat Non-self 无我	PARAMATTHAM NIBBANAM Mi prayot yang ying <i>Highest</i> <i>benefit or ultimate aim</i> 胜义
24.ĀDĪNAVATO Pen thot <i>Danger</i> 患;过患	ANĀDĪNAVAM Mai pen thot <i>Without danger</i> 无患;无过患
25.VIPARIÑĀMADHAMMATO ^a Mi khwam prae pruan pen thammada <i>Unstable; subject to change</i> 变易法	AVIPARIÑĀMADHMMAM Mai prae pruan <i>Stable; Not subject to change</i> 不变易法
26.ASĀRAKATO ^a Mai mi kaen san <i>Without essence</i> 不实	SĀRAM mi kaen san sara <i>Essence</i> 坚实

27. AGHAMŪLATO Pen rak ngao khong khwam lambak <i>Root of calamity 惡之根</i>	ANAGHAMŪLAM Mai pen rak ngao khong khwam lambak <i>Not the root Of calamity 无恶之根</i>
28. VADHAKATO Pen phet cha khat <i>Executioner; murderous 杀戮者</i>	AVADHAKAM Mai pen pet cha khat <i>Not murderous 无杀戮者</i>
29. VIBHAVATO ^a Sueam <i>Decay; to be annihilated; 无有</i>	AVIBHAVAM Mai Sueam <i>Not annihilated 非无有</i>
30. SĀSAVATO Phoem kan won wian nai kilet kam wibak <i>Tainted (mental intoxicants); subject to cankers 有漏</i>	ANĀSAVAM Mai won wian nai kilet kam wibak <i>Without cankers or defilements 无漏</i>
31. SAṄKHATATO ^a Kratham ruam kan laew <i>Conditioned 有为</i>	ASAṄKHATAM Mai kratham ruam laew <i>Unconditioned 无为</i>
32. MĀRĀMISATO Pen yuea haeng man <i>A victim or prey to māra, evil one or evil; mara's bait; 魔饵</i>	NIRĀMISAM Mai pen yuea haeng man <i>Not victim of or prey to māra 離魔饵</i>
33. JĀTIDHAMMATO Mi khwam koet pen thammada <i>of nature of birthing 生法</i>	AJĀTAM Mai koet <i>unborn</i> 不生
34. JARĀDHAMMATO Mi khwam kae pen thammada <i>Of nature of ageing 老法</i>	AJARAM Mai kae <i>Not subject to ageing</i> 不老
35. BYĀDHIDHAMMATO Mi khwam puai khai pen thammada ailing 病法	ABBYĀDHIDHAMMAM Mai puai <i>unailing 无病法</i>

36.MARANADHAMMATO ^a Mi khwam tai pen thammada <i>Of nature of dying 死法</i>	AMATĀM Mai tai <i>Not subject to death 不死</i>
37.SOKADHAMMATO Mi khwam sao sok pen thammada <i>Of the nature of grief 愁法</i>	ASOKĀM Mai sao sok <i>Without grief</i> 无愁
38.PARIDEVADHAMMATO Mi khwam ram rai ram phan pen thammada <i>Of lamentable nature 悲法</i>	APARIDEVAM Mai ram rai ram phan <i>Without lamentation</i> 无悲
39.UPĀYĀSADHAMMATO Mi khwam khap khaen jai pen thammada <i>Connected with despair 恼法</i>	AUPĀYĀSAM Mai khap khaen jai <i>Without despair 无恼</i>
40.SĀMKILESIKADHAMMATO Mi kilet khhueang sao mong pen thammada <i>Of defiled nature. 杂染法</i>	ASAṄKILITTHĀM Mai mi kilet khhueang sao mong <i>Without defilement 无杂染</i>

VIPASSANĀNAYA

Vipassananai Inductive Insight 方法觀

RŪPAM ATĪTĀNĀGATAPACCUPPANNAM
Rup thi pen adit luang pai laew, pen anakhot yang mai ma thueng, lae pen pajjuban bang koet nai bat ni

ANICCAM	Mai thiang
SAṄKHATĀM	An pajjai prung taeng laew
PAጀICCASAMUPPANNAM	Asai kan lae koet ruam kan laew
KHAYADHAMMAM	Mi khwam sinpai pen thammada
VAYADHAMMAM	Mi khwam sueam pai pen thammada
VIRĀGADHAMMAM	Mi khwam juet jang khlai pai pen thammada

NIRODHADHAMMAM.

Mi khwam dap pai pen thammada.

Form, past, present or future, is impermanent, conditioned, dependently arisen, subject to destruction, to vanishing, to fading away, to cessation. 过去、未来、现在之色是无常、有为、缘起生，尽法、衰法、离法、灭法。

VEDANĀ ATĪTĀNĀGATAPACCUPPANNA

Wethana thi pen adit luang pai laew, pen anakhot yang mai ma thueng, lae pen pajjuban bang koet nai bat ni

ANICCA Mai thiang

SĀNKHATĀ

An pajjai prung taeng laew

PATICCASAMUPPANNĀ Asai kan lae koet ruam kan laew

KHAYADHAMMĀ Mi khwam sinpai pen thammada

VAYADHAMMĀ Mi khwam sueam pai pen thammada

VIRĀGADHAMMĀ

Mi khwam iuet jang

NIRODHADHAMMĀ

Mi khwam dan noi noi

MI KILWANI DAP PAI PEN THAMMADA.

Feeling, past, present or future, is impermanent, conditioned, dependently arisen, subject to destruction, to vanishing, to fading away, to cessation. 过去、未来、现在之受是无常、有为、缘起生、尽法、衰法、离法、灭法。

SAṄṄĀ ATĪTĀNĀGATAPACCUPPANNA

**Sanya thi pen adit luang pai laew, pen anakhot yang mai ma
thueng, lae pen pajjuban bang koet nai bat ni**

ANICCA Mai thiang

SĀKHATĀ

An pajjai prung taeng laew

PAṬICCASAMUPPANNĀ Asai kan lae koet ruam kan laew

KHYADHAMMĀ Mi khwam sinpai pen thammada

VAYADHAMMĀ Mi khwam sueam pai pen thammada

VIRĀGADHAMMĀ

Mi khwam juet jang khlai pai pen thammada

NIRODHADHAMMĀ.

Mi khwam dap pai pen thammada.

Perception, past, present or future, is impermanent, conditioned,

dependently arisen, subject to destruction, to vanishing, to fading away, to cessation. 过去、未来、现在之想是无常、有为、缘起生、尽法、衰法、离法、灭法.

SAṄKHĀRĀ ATĪTĀNĀGATAPACCUPPANNA

Sangkhan thi pen adit luang pai laew, pen anakhot yang mai ma thueng, lae pen pajjuban bang koet nai bat ni

ANICCA Mai thiang

SAṄKHATĀ An pajjai prung taeng laew

PAጀICCASAMUPPANNĀ Asai kan lae koet ruam kan laew

KHAYADHAMMĀ Mi khwam sinpai pen thammada

VAYADHAMMĀ Mi khwam sueam pai pen thammada

VIRĀGADHAMMĀ

Mi khwam juet jang khlai pai pen thammada

NIRODHADHAMMĀ.

Mi khwam dap pai pen thammada.

Volitional formations, past, present or future, are impermanent, conditioned, dependently arisen, subject to destruction, to vanishing, to fading away, to cessation. 过去、未来、现在之诸行是无常、有为、缘起生、尽法、衰法、离法、灭法.

VIጀጀĀNĀM ATĪTĀNĀGATAPACCUPPANNAṂ

Winyan thi pen adit luang pai laew, pen anakhot yang mai ma thueng, lae pen pajjuban bang koet nai bat ni

ANICCAM Mai thiang

SAጀKHATAM An pajjai prung taeng laew

PAጀICCASAMUPPANNAM Asai kan lae koet ruam kan laew

KHAYADHAMMAM Mi khwam sinpai pen thammada

VAYADHAMMAM Mi khwam sueam pai pen thammada

VIRĀGADHAMMAM

mi khwam juet jang khlai pai pen thammada

NIRODHADHAMMAM.

mi khwam dap pai pen thammada.

Consciousness, past, present or future, is impermanent, conditioned, dependently arisen, subject to destruction, to vanishing, to fading away, to cessation. 过去、未来、现在之识是无常、有为、缘起生、尽法、衰法、离法、灭法.

(Paṭisambhidāmaggapāli 無礙解道 Sammasanañāṇaniddeso)³⁵

SABBE SAṄKHĀRĀ

Sangkhan kan prung taeng thang lai thang puang

ANICCA Mai thiang

DUKKHĀ Pen thuk thon dai yak

VIPARINĀMADHAMMĀ

Mi khwam prae pruan pai pen thammada.

All conditioned phenomena (processes, mental formations) are impermanent, suffering, subject to change.

一切行皆是无常,苦变易之法。

TAM KUTETTHA LABBHĀ

Khwam thiang khwam suk lae khwam mai prae pruan nai sangkhan lao ni nan khrai khrai ja ha dai ma tae nai

YAM TAM Sing nueng sing dai

JĀTAM Koet laew

BHŪTAM Pen laew

SAṄKHATAM an pajjai prung taeng laew

PALOKADHAMMAM

Luan mi khwam sut som pai pen thammada

TAM VATA MĀ PALUJJĪTI

Khrai khrai ja pratthana wa kho sing nan ya dai sut som pai loei dang ni

NETAM THĀNAM VIJJATI

Kho thi ja pen pai dai tam khwam pratthana nan pen thana thi mi mai dai.

Of that which is born, come into being, is compounded and subject to decay, how can one say: 'May it not come to dissolution!' There can be no such state of things. (No one can find permanent happiness that does not change). 任何一法皆不可得, 彼生、存在、造作者皆是破坏之法, 而不破坏者, 实无是处(凡有所生、所为、有为、有灭坏之法者, 使之不灭坏, 无有是理).

(Mahāparinibbānasutta 大般涅槃經 (DN 16)³⁶

³⁵ Chinese translation by 菩提僧團

<https://sites.google.com/site/palishengdian/pali/da/kn/ps/ps2>

AHOVATA ME IMINĀ VĪTIVATTENA RATTINDIVENA
 (ACCAYANTI AHORATTĀ)

O no doi khuen lae wan thi luang pai laew kae rao ni

The days and nights go flying by 日夜之过逝

AYUPI KHĪYATI

Mae ayu ko sin pai

JIVITAM UPARUJJHATI.

Chiwit ko mot pai

The life span of mortals is depleted 人寿命亦灭.

Life comes to a stop 寿命亦将尽.

(JIVITAM UPARUJJHATI AYU KHĪYATI MACCĀNAM - Life comes to a stop 寿命亦将尽. The life span of mortals is depleted. 人寿命亦灭)

(Dutiyaāyusutta SN 4.10)³⁷

BAHUKĀ KHO ME PAJJAYĀ MARANASSA

Het haeng khwam tai khong rao mi mak nak

Many are (possible) causes of my death 我之死緣多

AJJHATTIKĀ JA BĀHIRĀ JA

Thang phai nai thang phai nok

Either internal or external 內、外

TENA TENA ME ASSA KĀLAKIRIYĀ

Khwam tham kala ja phueng mi kae rao dai phro het nan nan

I can die from all those causes. 任何死緣可以导致我死亡

SO SO MAMASSA ANTARĀYO

Het nan nan ja phueng pen antarai kae rao dai

That would be dangerous (obstruction) to me.

是故我当死 是我之障碍

(Dutiyamaranassatisuttam AN6.20)³⁸

³⁶ English translation by Sister Vajira and Francis Story,

<http://www.accesstoinsight.org/tipitaka/dn/dn.16.1-6.vaji.html>. Chinese translation by 菩提僧團 <https://sites.google.com/site/palishengdian/pali/da/dn/dn16>

³⁷ Translated by Bhikkhu Bodhi, <http://suttacentral.net/en/sn4.10>; Chinese translation by 菩提僧團 <https://sites.google.com/site/palishengdian/pali/da/sn/sn4/sn4-1>

³⁸ English translation by Thanissaro Bhikkhu,
<http://www.accesstoinsight.org/tipitaka/an/an06/an06.020.than.html>. Chinese translation by 菩提僧團 <https://sites.google.com/site/palishengdian/pali/da/an/an6/an6-2>

AHO BUDDHO

Phraphutthajao pen assajan jing

O the Buddha (is excellent). 的确呀佛(是正善的).

AHO DHAMMO

Phratham pen assajan jing

O the Dhamma (is excellent). 的确呀佛法(是正善的).

AHO SAṄGHO

Mukhanasawok khong Phraphutthajao pen assajan jing

O the Sangha (is excellent). 的确呀僧(是正善的).

SĀDHU BUDDHA SUBODHITĀ

Sathu khwam trassaru di jing haeng Phraphutthajao

The Buddha's genuine Awakening is excellent. 善哉 善觉之佛陀

SĀDHU DHAMMA SUDHAMMATAĀ

Sathu khwam pen tham di jing haeng Phratham

The Dhamma's genuine rightness (the Truth) is excellent.

善哉 善(正)法之法.

SĀDHU SAṄGHAS SUPATIPATTĪTI

Sathu khwam patibat di jing haeng Mukhanasawok khong

Phraphutthajao dang ni lae

The Saṅgha's good practice is excellent. 善哉 僧伽弟子行道正善.

III. DISCOURSES

GIRIMĀNANDA. SUTTA (ĀBĀDHA SUTTA)³⁹

具寿耆利摩难 (AN 10.60)

EKAM SAMAYAM BHAGAVĀ SĀVATTHIYAM VIHARATI JETAVANE
ANĀTHAPINDIKASSA ĀRĀME.

尔时，世尊住舍卫城祇树给孤独园。

“SACE KHO TVAM, ĀNANDA, GIRIMĀNANDASSA
BHIKKHUNO UPASAMKAMITVA DASA SAÑÑĀ
BHĀSEYYĀSI, THĀNAM KHO PANETAM VIJJATI YAM
GIRIMĀNANDASSA BHIKKHUNO DASA SAÑÑĀ SUTVĀ SO
ĀBĀDHO THĀNASO PAṬIPASSAMBHEYYA.

「阿难，若汝往耆利摩难比丘处说十想，则耆利摩难比丘闻十想，而止其病，是有是处。

KATAMĀ DASA? 何等为十想耶？

ANICCASAÑÑĀ, ANATTASAÑÑĀ, ASUBHASAÑÑĀ,
ĀDĪNAVASAÑÑĀ, PAHĀNASAÑÑĀ, VIRĀGASAÑÑĀ,
NIRODHASAÑÑĀ, SABBALOKE ANABHIRATASAÑÑĀ
[ANABHIRATISAÑÑĀ (KA.)], SABBASAÑKHĀRESU
ANICCHĀSAÑÑĀ, ĀNĀPĀNASSATI. 即：『无常想，无我想，
不淨想，过患想，舍断想，离贪想，灭尽想，一切世间无喜想，一切
行无常想，入出息念。』

(一) 无常想

KATAMĀ CĀNANDA, ANICCASAÑÑĀ?

阿难！何等为无常想耶？

IDHĀNANDA, BHIKKHU ARAÑÑAGATO VĀ
RUKKHAMŪLAGATO VĀ SUÑÑĀGĀRAGATO VĀ ITI

³⁹ English translations by Bhikhu Bodhi, <http://suttacentral.net/en/an10.60>; Chinese
translations by 菩提僧團, posted at 巴利聖典網站
<https://sites.google.com/site/palishengdian/pali/da/an/an10/an10-6>

PATISAÑCIKKHATI – ‘RŪPAM ANICCAM, VEDANĀ ANICCA, SAÑÑĀ ANICCA, SAÑKHĀRĀ ANICCA, VIÑÑĀNAM ANICCANT’TI.

阿难！此处有比丘，往阿练若，往树下，往空屋而思择：『色是无常，受是无常，想是无常，行是无常，识是无常。』

ITI IMESU PAÑCASU UPĀDĀNAKKHANDHESU ANICCĀNUPASSĪ VIHARATI.

如是于此五取蕴观无常而住。

AYAM VUCCATĀNANDA, ANICCASAÑÑĀ

阿难！此名为无常想。

(二)无我想

KATAMĀ CĀNANDA, ANATTASAÑÑĀ?

阿难！何等为无我想耶？

IDHĀNANDA, BHIKKHU ARAÑÑAGATO VĀ RUKKHAMŪLAGATO VĀ SUÑÑĀGĀRAGATO VĀ ITI PATISAÑCIKKHATI – ‘CAKKHU ANATTĀ, RŪPĀ ANATTĀ, SOTAM ANATTĀ, SADDĀ ANATTĀ, GHĀNAM ANATTĀ, GANDHĀ ANATTĀ, JIVHĀ ANATTĀ, RASĀ ANATTĀ, KĀYĀ ANATTĀ, PHOTTHABBĀ ANATTĀ, MANO ANATTĀ, DHAMMĀ ANATTĀ’TI.

阿难！此处有比丘，往阿练若，往树下，往空屋而思择：『眼是无我，色是无我，耳是无我，声是无我，鼻是无我，香是无我，舌是无我。味是无我。身是无我，所触是无我，意是无我，法是无我。』

ITI IMESU CHASU AJJHATTIKABĀHIRESU ĀYATANESU ANATTĀNUPASSĪ VIHARATI.

如是于此内外之六处观无我而住。

AYAM VUCCATĀNANDA, ANATTASAÑÑĀ.

阿难！此名为无我想。

(三)不淨想

KATAMĀ CĀNANDA, ASUBHASAÑÑĀ?

阿难！何等为不淨想耶？

IDHĀNANDA, BHIKKHU IMAMEVA KĀYAM UDDHAM PĀDATALĀ ADHO KESAMATTHAKĀ TACAPARIYANTAM PŪRAM NĀNĀPPAKĀRASSA ASUCINO PACCAVEKKHATI

阿难！此处有比丘，自足下而上，自发顶而下，以皮为边际，观察充满种种之不淨之此身，谓：

‘ATTHI IMASMIM KĀYE ① KESĀ ② LOMĀ ③ NAKHĀ ④
 DANTĀ ⑤ TACO, ⑥ MAMSAM ⑦ NHĀRU ⑧ ATTHI ⑨
 ATTHIMIÑJAM ⑩ VAKKAM, ⑪ HADAYAM ⑫ YAKANAM
 ⑬ KILOMAKAM ⑭ PIHAKAM ⑮ PAPPHĀSAM, ⑯ ANTAM
 ⑰ ANTAGUNAM ⑱ UDARIYAM ⑲ KARĪSAM [⑳], ㉑
 PITTAM ㉒ SEMHAM ㉓ PUBBO ㉔ LOHITAM ㉕ SEDO ㉖
 MEDO, ㉗ ASSU ㉘ VASĀ ㉙ KHELO ㉚ SINGHĀNIKĀ ㉛
 LASIKĀ ㉜ MUTTA’NTI.

『在此身中，有①头发，②肤毛，③指甲，④牙齿，⑤皮肤，
 ⑥肌肉，⑦筋腱，⑧骨，⑨髓，⑩肾，⑪心，⑫肝脏，⑬肋膜，
 ⑭脾脏，⑮肺，⑯肠，⑰肠膈膜，⑱胃脏，⑲粪便，⑳
 脑 matthaluṅgam），㉑胆汁，㉒痰，㉓脓，㉔血，㉕汗，㉖脂
 肪，㉗眼泪，㉘油，㉙唾液，㉚鼻涕，㉛骨液，㉜尿水。』

ITI IMASMIM KĀYE ASUBHĀNUPASSĪ VIHARATI.

如是，于此身观不淨而住。

AYAM VUCCATĀNANDA, ASUBHASAÑÑĀ.

阿难！此名为不淨想。

(四)过患想

KATAMĀ CĀNANDA, ĀDĪNAVASAÑÑĀ?

阿难！何等为过患想耶？

IDHĀNANDA, BHIKKHU ARAÑÑAGATO VĀ
 RUKKHAMŪLAGATO VĀ SUÑÑĀGĀRAGATO VĀ ITI
 PAṬISAÑCIKKHATI –

阿难！此处有比丘，往阿练若，往树下，往空屋而思择：

‘BAHUDUKKHO KHO AYAM KĀYO BAHUĀDĪNAVO?

『此身者过患多苦』。

ITI IMASMIM KĀYE VIVIDHĀ ĀBĀDHĀ UPPAJJANTI,
 SEYYATHIDAM –

此身生种种之疾病，谓：

CAKKHUROGO SOTAROGO GHĀNAROGO JIVHĀROGO
 KĀYAROGO SĪSAROGO KANNAROGO MUKHAROGO

DANTAROGO OTTHAROGO KĀSO SĀSO PINĀSO DĀHO
 [DĀHO (SĪ. SYĀ.)] JARO KUCCHIROGO MUCCHĀ
 PAKKHANDIKĀ SŪLĀ VISŪCIKĀ KUTTHAM GANDO
 KILĀSO SOSO APAMĀRO DADDU KANDU KACCHU
 NAKHASĀ VITACCHIKĀ LOHITAM PITTA
 [LOHITAPITTA (SĪ.)] MADHUMEHO AMSĀ PIŁAKĀ
 BHAGANDALĀ PITTA SAMUTTHĀNĀ ĀBĀDHĀ
 SEMHASAMUTTHĀNĀ ĀBĀDHĀ VĀTASAMUTTHĀNĀ
 ĀBĀDHĀ SANNIPĀTIKĀ ĀBĀDHĀ UTUPARIÑĀMAJĀ
 ĀBĀDHĀ VISAMAPARIHĀRAJĀ ĀBĀDHĀ OPAKKAMIKĀ
 ĀBĀDHĀ KAMMAVIPĀKAJĀ ĀBĀDHĀ SITAM UNHAM
 JIGHACCHĀ PIPĀSĀ UCCĀRO PASSĀVO'TI.

『眼病,耳病,鼻病,舌病,身病,头病,耳朵病,口病,齿病,咳嗽,喘气,感冒,烦热,疟,腹病,惛绝,下痢,疼痛,霍乱,癫痫,痈病,白癞,干瘍,癫痫狂,癌,痒,怖,爬伤,连疮,血胆病,糖尿病,麻痺,疮,痔,瘻,胆等起之诸病,痰等起之诸病,风等起之诸病,并发而生之诸病,季节变易所生之诸病,不平等姿势所生之诸病,侵害所生之诸病,业异熟所生之诸病,寒,热,饥,渴,大便,小便.』

ITI IMASMIṂ KĀYE ĀDĪNAVĀNUPASSĪ VIHARATI.
 如是,于此身观过患而住.

AYAM VUCCATĀNANDA, ĀDĪNAVASAÑÑĀ
 阿难!此名为过患想.

(五)舍断想

KATAMĀ CĀNANDA, PAHĀNASAÑÑĀ?

阿难!何等为舍断想耶?

IDHĀNANDA, BHIKKHU UPPANNAM KĀMAVITAKKAM
 NĀDHIVĀSETI, PAJAHATI, VINODETI, BYANTĪKAROTI,
 ANABHĀVAM GAMETI.

阿难!此处有比丘,不忍许已生之贪寻,令归于断,除,离,无.
 UPPANNAM BYĀPĀDAVITAKKAM NĀDHIVĀSETI,
 PAJAHATI, VINODETI, BYANTĪKAROTI, ANABHĀVAM
 GAMETI.

不忍许已生之瞋寻,令归于断,除,离,无.

UPPANNAM VIHIMSĀVITAKKAM NĀDHIVĀSETI,
PAJAHATI, VINO DETI, BYANTĪKAROTI, ANABHĀVAM
GAMETI.

不忍许已生之害寻, 令归于断, 除, 离, 无.

UPPANNUPPANNE PĀPAKE AKUSALE DHAMME
NĀDHIVĀSETI, PAJAHATI, VINO DETI, BYANTĪKAROTI,
ANABHĀVAM GAMETI.

不忍许已生之恶不善法, 令归于断, 除, 离, 无.

AYAM VUCCATĀNANDA, PAHĀNASĀÑÑĀ.

阿难! 此名为舍断想.

(六)离贪想

KATAMĀ CĀNANDA, VIRĀGASAÑÑĀ?

阿难! 何等为离贪想耶?

IDHĀNANDA, BHIKKHU ARAÑÑAGATO VĀ
RUKKHAMŪLAGATO VĀ SUÑÑĀGĀRAGATO VĀ ITI
PATISAÑCIKKHATI – ‘ETAM SANTAM ETAM PANĀTAM
YADIDAM SABBASAÑKHĀRASAMATHO
SABBŪPADHIPPAṬINISSAGGO TANHĀKKHAYO VIRĀGO
NIBBĀNAN’TI.

阿难! 此处有比丘, 往阿练若, 往树下, 往空屋而思择: 『此乃寂
静, 此乃殊妙, 即一切行之寂止, 一切[余馀]依之出离, 爱尽, 离贪,
涅槃. 』

AYAM VUCCATĀNANDA, VIRĀGASAÑÑĀ

阿难! 此名为离贪想.

(七)灭尽想

KATAMĀ CĀNANDA, NIRODHASAÑÑĀ?

阿难! 何等为灭尽想耶?

IDHĀNANDA, BHIKKHU ARAÑÑAGATO VĀ
RUKKHAMŪLAGATO VĀ SUÑÑĀGĀRAGATO VĀ ITI
PATISAÑCIKKHATI –

阿难! 此处有比丘, 往阿练若, 往树下, 往空屋而思择:

‘ETAM SANTAM ETAM PANĀTAM YADIDAM
SABBASAÑKHĀRASAMATHO
SABBŪPADHIPPAṬINISSAGGO TANHĀKKHAYO NIRODHO

NIBBĀNAN'TI.

『此乃寂静, 此乃殊妙, 即一切行之寂止, 一切[余馀]依之出离, 爱尽, 离贪, 涅槃。』

AYAM VUCCATĀNANDA, NIRODHASANĀ.

阿难! 此名为灭尽想。

(八)世间无喜无取想

KATAMĀ CĀNANDA, SABBALOKE ANABHIRATASAÑÑĀ?

阿难! 何等为一切世间无喜想耶?

IDHĀNANDA, BHIKKHU YE LOKE UPĀDĀNĀ CETASO
ADHIṬṬHĀNĀBHINIVESĀNUSAYĀ, TE PAJAHANTO
VIHARATI ANUPĀDIYANTO.

阿难! 此处有比丘, 舍离世间之执取, 心之偏见, 现贪, 随眠, 而住于无取。

AYAM VUCCATĀNANDA, SABBALOKE
ANABHIRATASAÑÑĀ.

阿难! 此名为一切世间无喜想。

(九)诸行无常厌离想

KATAMĀ CĀNANDA, SABBASAṄKHĀRESU
ANICCHĀSAÑÑĀ?

阿难! 何等为一切行无常想耶?

IDHĀNANDA, BHIKKHU SABBASAṄKHĀRESU ATTĪYATI
HARĀYATI JIGUCCHATI.

阿难! 此处有比丘, 苦恼, 惭愧, 厌离于一切行。

AYAM VUCCATĀNANDA, SABBASAṄKHĀRESU
ANICCHĀSAÑÑĀ.

阿难! 此名为一切行无常想。

(十)入出息念

KATAMĀ CĀNANDA, ĀNĀPĀNASSATI?

阿难! 何等为入出息念耶?

IDHĀNANDA, BHIKKHU ARAÑÑAGATO VĀ
RUKKHAMŪLAGATO VĀ SUÑÑĀGĀRAGATO VĀ NISĪDATI
PALLAṄKAM ĀBHUJITVĀ UJUM KĀYAM PANIDHĀYA
PARIMUKHAM SATIM UPATTHAPETVĀ.

阿难！此处有比丘，往阿练若，往树下，往空屋而结跏趺坐，端正身体，热切于前方，遍满而念住。

AYAM VUCCATĀNANDA, ĀNĀPĀNASSATI.

阿难！此名为，入出息念。

- see **ĀNĀPĀNASSATI SUTTA** Mindfulness of Breathing 入出息念經, page 200 in Chanting Book 1.

...ATHA KHO ĀYASMĀ ĀNANDO BHAGAVATO SANTIKE
IMĀ DASA SAÑÑĀ UGGAHETVĀ YENĀYASMA
GIRIMĀNANDO TENUPASAÑKAMI;

时，具寿阿难，即从世尊处，亲受此十想，往具寿耆利摩难之处。

UPASAÑKAMITVĀ ĀYASMATO GIRIMĀNANDASSA IMĀ
DASA SAÑÑĀ ABHĀSI. ATHA KHO ĀYASMATO
GIRIMĀNANDASSA DASA SAÑÑĀ SUTVĀ SO ĀBĀDH
THĀNASO PATIPASSAMBHI VUTTHAHI CĀYASMA
GIRIMĀNANDO TAMHĀ ĀBĀDHĀ

至已，对具寿耆利摩难，说此十法时，具寿耆利摩难，闻此十法，其病即止，具寿耆利摩难，自病痊癒。

On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.....

"If, Ānanda, you visit the bhikkhu Girimānanda and speak to him about ten perceptions, it is possible that on hearing about them his affliction will immediately subside. What are the ten?

"(1) The perception of impermanence, (2) the perception of non-self, (3) the perception of unattractiveness, (4) the perception of danger, (5) the perception of abandoning, (6) the perception of dispassion, (7) the perception of cessation, (8) the perception of non-delight in the entire world, (9) the perception of impermanence in all conditioned phenomena, and (10) mindfulness of breathing.

(1) "And what, Ānanda, is the perception of impermanence? Here, having gone to the forest, to the foot of a tree, or to an empty hut, a bhikkhu reflects thus: 'Form is impermanent, feeling is impermanent, perception is impermanent, volitional activities are impermanent, consciousness is impermanent.' Thus he dwells contemplating impermanence in these five aggregates subject to clinging. This is called the perception of impermanence.

(2) “And what, Ānanda, is the perception of non-self? Here, having gone to the forest, to the foot of a tree, or to an empty hut, a bhikkhu reflects thus: ‘The eye is non-self, forms are non-self; the ear is non-self, sounds are non-self; the nose is non-self, odors are non-self; the tongue is non-self, tastes are non-self; the body is non-self, tactile objects are non-self; the mind is non-self, mental phenomena are non-self.’ Thus he dwells contemplating non-self in these six internal and external sense bases. This is called the perception of non-self.

(3) “And what, Ānanda, is the perception of unattractiveness? Here, a bhikkhu reviews this very body upward from the soles of the feet and downward from the tips of the hairs, enclosed in skin, as full of many kinds of impurities: ‘There are in this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, fluid of the joints, urine.’ Thus he dwells contemplating unattractiveness in this body. This is called the perception of unattractiveness.

(4) “And what, Ānanda, is the perception of danger? Here, having gone to the forest, to the foot of a tree, or to an empty hut, a bhikkhu reflects thus: ‘This body is the source of much pain and danger; for all sorts of afflictions arise in this body, that is, eye-disease, disease of the inner ear, nose-disease, tongue-disease, body-disease, head-disease, disease of the external ear, mouth-disease, tooth-disease, cough, asthma, catarrh, pyrexia, fever, stomach ache, fainting, dysentery, gripes, cholera, leprosy, boils, eczema, tuberculosis, epilepsy, ringworm, itch, scab, chickenpox, scabies, hemorrhage, diabetes, hemorrhoids, cancer, fistula; illnesses originating from bile, phlegm, wind, or their combination; illnesses produced by change of climate; illnesses produced by careless behavior; illnesses produced by assault; or illnesses produced as the result of kamma; and cold, heat, hunger, thirst, defecation, and urination.’ Thus he dwells contemplating danger in this body. This is called the perception of danger.

(5) “And what, Ānanda, is the perception of abandoning? Here, a bhikkhu does not tolerate an arisen sensual thought; he abandons it,

dispels it, terminates it, and obliterates it. He does not tolerate an arisen thought of ill will ... an arisen thought of harming ... bad unwholesome states whenever they arise; he abandons them, dispels them, terminates them, and obliterates them. This is called the perception of abandoning.

(6) “*And what, Ānanda, is the perception of dispassion? Here, having gone to the forest, to the root of a tree, or to an empty hut, a bhikkhu reflects thus: ‘This is peaceful, this is sublime, that is, the stilling of all activities, the relinquishment of all acquisitions, the destruction of craving, dispassion, nibbāna.’ This is called the perception of dispassion.*

(7) “*And what, Ānanda, is the perception of cessation? Here, having gone to the forest, to the root of a tree, or to an empty hut, a bhikkhu reflects thus: ‘This is peaceful, this is sublime, that is, the stilling of all activities, the relinquishment of all acquisitions, the destruction of craving, cessation, nibbāna.’ This is called the perception of cessation.*

(8) “*And what, Ānanda, is the perception of non-delight in the entire world? Here, a bhikkhu refrains from any engagement and clinging, mental standpoints, adherences, and underlying tendencies in regard to the world, abandoning them without clinging to them. This is called the perception of non-delight in the entire world.*

(9) “*And what, Ānanda, is the perception of impermanence in all conditioned phenomena? Here, a bhikkhu is repelled, humiliated, and disgusted by all conditioned phenomena. This is called the perception of impermanence in all conditioned phenomena.*

(10) “*And what, Ānanda, is mindfulness of breathing? Here, a bhikkhu, having gone to the forest, to the foot of a tree, “This is called mindfulness of breathing. ”*

- see ĀNĀPĀNASSATI SUTTA Mindfulness of Breathing
入出息念經, page 200 in Chanting Book 1.

(MAGGA) VIBHAṄGASUTTA⁴⁰*Analaysis of the Path 分別 (SN 45.8)*

[EVAM-ME SUTAM,J EKAM SAMAYAM BHAGAVĀ,
 SĀVATTHIYAM VIHARATI, JETAVANE
 ANĀTHAPINDIKASSA, ĀRĀME. TATRA KHO BHAGAVĀ
 BHIKKHŪ ĀMANTESI BHIKKHAVO'TI. BHADANTETI TE
 BHIKKHŪ BHAGAVATO PACCASSOSUM. BHAGAVĀ
 ETADAVOCA.

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, Venerable Sir," the monks responded to him. The Blessed One said, 舍卫城因緣.....
 "ARIYAM VO BHIKKHAVE ATTĀṄGIKAM MAGGAM
 DESISSĀMI VIBHAJISSĀMI. TAM SUNĀTHA SĀDHUKAM
 MANASI-KAROTHA BHĀSISSĀMĪTI. EVAM-BHANTETI
 KHO TE BHIKKHŪ BHAGAVATO PACCASSOSUM.

"I will teach and analyze for you the Noble Eightfold Path. Listen and pay close attention. I will speak." "As you say, Venerable Sir," the monks responded to him.

「諸比丘，我為汝等分別說示八支聖道，諦聽，當善思念之，我宣說。」彼諸比丘應諾世尊曰：「唯然，大德，」
 BHAGAVĀ ETADAVOCA. "KATAMO CA BHIKKHAVE
 ARIYO ATTĀṄGIKO MAGGO? SEYYATHIDAM, SAMMĀ-
 DITTHI SAMMĀ-SĀNKAPPO, SAMMĀ-VĀCĀ SAMMĀ-
 KAMMANTO SAMMĀ-ĀJIVO, SAMMĀ-VĀYĀMO SAMMĀ-
 SATI SAMMĀ-SAMĀDHİ.

The Blessed One said, 'Now what, monks, is the Noble Eightfold Path? Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.'

世尊說曰：諸比丘，云何為八支聖道耶？謂：正見，正思惟，正語，正業，正命，正精進，正念，正定。

⁴⁰ English translation by Thanissaro Bhikkhu, in 'A Chanting Guide of the Dhammyut Order of U.S.A.'; Chinese translation by 菩提僧團, posted at 巴利聖典網站
<https://sites.google.com/site/palishengdian/pali/da/sn/sn45/sn45-1>

KATAMĀ CA BHIKKHAVE SAMMĀ-DITṬHI?

And what, monks, is right view? 諸比丘, 云何为正见耶?

YAM KHO BHIKKHAVE DUKKHE āNAM DUKKHA-SAMUDAYE āNAM DUKKHA-NIRODHE āNAM DUKKHA-NIRODHA-GĀMINIYĀ PAṬIPADĀYA āNAM. AYAM VUCCATI BHIKKHAVE SAMMĀ-DITṬHI.

Knowledge concerning dukkha (stress/suffering), knowledge concerning the origination of dukkha, knowledge concerning the ceasing of dukkha, knowledge concerning the way of practice leading to the cessation of dukkha: this, monks, is called right view.

諸比丘, 苦之智,苦集之智,苦灭之智,顺苦灭道之智是. 諸比丘, 此名之为正见.

KATAMO CA BHIKKHAVE SAMMĀ-SAṄKAPPO?

And what, monks, is right resolve (thought/intention)?

諸比丘, 云何为正思惟耶?

YO KHO BHIKKHAVE NEKKHAMMA-SAṄKAPPO ABYĀPĀDA-SAṄKAPPO AVIHIMSĀ-SAṄKAPPO. AYAM VUCCATI BHIKKHAVE SAMMĀ-SAṄKAPPO.

Being resolved on renunciation, on freedom from ill will, on harmlessness. This, monks, is called right resolve. 諸比丘, 出离之思惟,无恚之思惟,无害之思惟是. 諸比丘, 此名之为正思惟.

KATAMĀ CA BHIKKHAVE SAMMĀ-VĀCĀ?

And what is right speech? 諸比丘, 云何为正语耶?

YĀ KHO BHIKKHAVE MUSĀVĀDĀ VERAMANĪ, PISUNĀYA VĀCĀYA VERAMANĪ, PHARUSĀYA VĀCĀYA VERAMANĪ, SAMPHAPPALĀPĀ VERAMANĪ. AYAM 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. 諸比丘, 离虚诳语,离离间语,离麤恶语,离杂秽语. 諸比丘, 此名之为正语.

KATAMO CA BHIKKHAVE SAMMĀ-KAMMANTO?

And what, monks, is right action? 諸比丘, 云何为正业耶?

YĀ KHO BHIKKHAVE PĀNĀTIPĀTĀ VERAMANĪ, ADINNĀDĀNĀ VERAMANĪ, ABRAHMA-CARIYĀ

VERAMĀṇī. AYAM VUCCATI BHIKKHAVE SAMMĀ-KAMMANTO.

Abstaining from taking life, abstaining from stealing, abstaining from sexual intercourse: this, monks, is called right action. 諸比丘, 离杀生, 离不与取, 离非梵行. 谛比丘, 此名之为正业.

KATAMO CA BHIKKHAVE SAMMĀ-ĀJĪVO?

And what, monks, is right livelihood? 諸比丘, 云何为正命耶?

IDHA BHIKKHAVE ARIYA-SĀVAKO MICCHĀ-ĀJĪVAM PAHĀYA, SAMMĀ-ĀJĪVENA JĪVIKAM KAPPETI. AYAM 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. 諸比丘, 于此圣弟子, 断邪命, 于正命为活命. 諸比丘, 此名之为正命.

KATAMO CA BHIKKHAVE SAMMĀ-VĀYĀMO?

And what, monks, is right effort? 諸比丘, 云何为正精进耶?

IDHA BHIKKHAVE BHIKKHU ANUPPANNĀNAM PĀPAKĀNAM AKUSALĀNAM DHAMMĀNAM ANUPPĀDĀYA, CHANDAM JANETI VĀYAMATI VIRIYAM ĀRABHATI CITTAM PAGGANHĀTI PADAHATI.

There is the case where a monk generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen. 諸比丘, 于此有比丘, 对未生之恶不善法, 为不令生而起志欲, 精进, 发勤, 以持策心.

UPPANNĀNAM PĀPAKĀNAM AKUSALĀNAM DHAMMĀNAM PAHĀNĀYA, CHANDAM JANETI VĀYAMATI VIRIYAM ĀRABHATI CITTAM PAGGANHĀTI PADAHATI.

He generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the abandonment of evil, unskillful qualities that have arisen. 为断已生之恶不善法, 而起志欲, 精进, 发勤, 策心以持. .

ANUPPANNĀNAM KUSALĀNAM DHAMMĀNAM UPPĀDĀYA, CHANDAM JANETI VĀYAMATI VIRIYAM

ĀRABHATI CITTAM PAGGANHĀTI PADAHATI.

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

为令未生之善法使令生起, 而起志欲, 精进, 发勤, 以持策心.

UPPANNĀNAM KUSALĀNAM DHAMMĀNAM, THITIYĀ ASAMMOSĀYA BHIYYO-BHĀVĀYA VEPULLĀYA BHĀVANĀYA PĀRIPŪRIYĀ, CHANDAM JANETI VĀYAMATI VIRIYAM ĀRABHATI CITTAM PAGGANHĀTI PADAHATI.

He generates desire, endeavors, activates persistence, upholds and exerts his intent for the maintenance, non-confusion, increase, plenitude, development, and culmination of skillful qualities that have arisen. 以往已生之善法, 令不忘失, 而倍修习, 广修习, 为使令圆满, 以起志欲, 精进, 发勤, 持策心.

AYAM VUCCATI BHIKKHAVE SAMMĀ-VĀYĀMO.

This, monks, is called right effort. 谛比丘, 此名之为正精进.

KATAMĀ CA BHIKKHAVE SAMMĀ-SATI?

And what, monks, is right mindfulness? 谛比丘, 云何为正念耶?

IDHA BHIKKHAVE BHIKKHU KĀYE KĀYĀNUPASSĪ VIHARATI, ĀTĀPĪ SAMPAJĀNO SATIMĀ VINEYYA LOKE ABHIJJHĀ-DOMANASSAM.

There is the case where a monk remains focused on the body in and of itself, ardent, alert, and mindful - putting away greed (covetousness) and distress with reference to the world (longing for the world). 谛比丘, 于此有比丘, 于身以随观身, 而热诚, 正知, 具念, 以调伏世间之贪忧而住.

VEDANĀSU VEDANĀNUPASSĪ VIHARATI, ĀTĀPĪ SAMPAJĀNO SATIMĀ VINEYYA LOKE ABHIJJHĀ-DOMANASSAM.

He remains focused on feelings in and of themselves — ardent, alert, and mindful - putting away greed and distress with reference to the world. 于受以随观受, 而热诚, 正知, 具念, 以调伏世间之贪忧而住;

CITTE CITTĀNUPASSĪ VIHARATI, ĀTĀPĪ SAMPAJĀNO SATIMĀ VINEYYA LOKE ABHIJJHĀ-DOMANASSAM.

He remains focused on the mind in and of itself - ardent, alert, and mindful - putting away greed and distress with reference to the world. 于心以随观心, 而热诚, 正知, 具念, 以调伏世间之贪忧而住.
DHAMMESU DHAMMĀNUPASSĪ VIHARATI, ĀTĀPĪ SAMPAJĀNO SATIMĀ VINEYYA LOKE ABHIJJHĀ-DOMANASSAM.

He remains focused on mental qualities in and of themselves — ardent, aware, and mindful — putting away greed and distress with reference to the world.

于法以随观心, 而热心, 正知, 其念, 以调伏世间之贪忧而住.
AYAM VUCCATI BHIKKHAVE SAMMĀ-SATI.

This, monks, is called right mindfulness. 谱比丘, 此名之为正念.
KATAMO CA BHIKKHAVE SAMMĀ-SAMĀDHIS?

And what, monks, is right concentration? 谱比丘, 云何为正定耶?
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 and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation.

诸比丘, 于此有比丘, 离诸欲, 离诸不善法, 有寻有伺, 由离生喜与乐, 具足初静虑而住.

VITAKKA-VICĀRĀNAM VŪPASAMĀ, AJJHATTAM SAMPASĀDANAM CETASO EKODI-BHĀVAM AVITAKKAM AVICĀRAM, SAMĀDHIJAM-PĪTI-SUKHAM DUTIYAM JHĀNAM UPASAMPAJJA VIHARATI.

With the stilling of directed thoughts and evaluations, he enters and remains in the second jhana: rapture and pleasure born of concentration, unification of awareness free from directed thought and evaluation — internal assurance. 寻伺寂静故内淨, 为心一趣, 由无寻无伺之三摩地生喜与乐, 具足第二静虑而住.

PĪTIYĀ CA VIRĀGĀ, UPEKKHAKO CA VIHARATI SATO CA SAMPAJĀNO, SUKHAÑCA KĀYENA PATISAMVEDETI,

YAN-TAM ARIYĀ ĀCIKKHANTI UPEKKHAKO SATIMĀ
SUKHA-VIHĀRĪTI, TATIYAM JHĀNAM UPASAMPAJJA
VIHARATI.

With the fading of rapture, he remains equanimous, mindful, and alert, and senses pleasure with the body. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasant abiding.'

离喜故,于舍而住,正念正知,以身集正受,如诸圣者之所宣说,有舍有念之乐住,即具足第三静虑而住。

SUKHASSA CA PAHĀNĀ DUKKHASSA CA PAHĀNĀ, PUBBE
VA SOMANASSA-DOMANASSĀNAM ATTHAṄGAMĀ,
ADUKKHAMASUKHAM UPEKKHĀ-SATI-PĀRISUDDHIM,
CATUTTHAM JHĀNAM UPASAMPAJJA VIHARATI.

With the abandoning of pleasure and pain — as with the earlier disappearance of elation and distress — he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. 断乐,断苦故,已灭忧与喜故,成不苦,不乐而舍念清淨,具足第四静虑而住。

AYAM VUCCATI BHIKKHAVE SAMMĀ-SAMĀDHĪTI.”

This, monks, is called right concentration.” 諸比丘,此名之为正定.
IDAMAVOCA BHAGAVĀ. ATTAMANĀ TE BHIKKHŪ
BHAGAVATO BHĀSITAM, ABHINANDUNTI.

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

Dhammapada 法句經 Verse 160 Attavagga 自己品

Attā hi attano nātho ko hi nātho paro siyā
Attanā'va sudantena nātham labhati dullabham

One truly is the protector of oneself; who else could the protector be? With oneself fully controlled, one gains a mastery that is hard to gain. 自为自依怙,他人何可依?自己善调御,证难得所依.

VIBHAṄGA SUTTA (PAṄCICCASAMUPPĀDA)⁴¹

Analysis of Dependent Origination 分別(緣起) (SN 12. 2)

At Savatthī. “Bhikkhus, I will teach you dependent origination and I will analyse it for you. Listen to that and attend closely, I will speak.” “Yes, venerable sir,” those bhikkhus replied. The Blessed One said this: “And what, bhikkhus, is dependent origination? With ignorance as condition, volitional formations come to be; with volitional formations as condition, consciousness; with consciousness as condition, name-and-form; with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

“And what, bhikkhus, is aging-and-death? The aging of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the faculties: this is called aging. The passing away of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass: this is called death. Thus this aging and this death are together called aging-and-death. “And what, bhikkhus, is birth? The birth of the various beings into the various orders of beings, their being born, descent into the womb, production, the manifestation of the aggregates, the obtaining of the sense bases. This is called birth. “And what, bhikkhus, is existence? There are these three kinds of existence: sense-sphere existence, form-sphere existence, formless-sphere existence. This is called existence.

⁴¹English translation by Bhikkhu Bodhi (<http://suttacentral.net/en/sn12.20>); Chinese translation by 菩提僧團, posted at <https://sites.google.com/site/palishengdian/pali/da/sn/sn12/sn12-1>

“And what, bhikkhus, is clinging? There are these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules and vows, clinging to a doctrine of self. This is called clinging. “And what, bhikkhus, is craving? There are these six classes of craving: craving for forms, craving for sounds, craving for odours, craving for tastes, craving for tactile objects, craving for mental phenomena. This is called craving.

“And what, bhikkhus, is feeling? There are these six classes of feeling: 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 feeling.

“And what, bhikkhus, is contact? There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. This is called contact.

“And what, bhikkhus, are the six sense bases? The eye base, the ear base, the nose base, the tongue base, the body base, the mind base. These are called the six sense bases.

“And what, bhikkhus, is name-and-form? Feeling, perception, volition, contact, attention: this is called name. The four great elements and the form derived from the four great elements: this is called form. Thus this name and this form are together called name-and-form. “And what, bhikkhus, is consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. This is called consciousness. “And what, bhikkhus, are the volitional formations? There are these three kinds of volitional formations: the bodily volitional formation, the verbal volitional formation, the mental volitional formation. These are called the volitional formations. “And what, bhikkhus, is ignorance? Not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the way leading to the cessation of suffering. This is called ignorance.

“Thus, bhikkhus, with ignorance as condition, volitional formations come to be; with volitional formations as condition, consciousness Such is the origin of this whole mass of suffering.

But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness....Such is the cessation of this whole mass of suffering."

〔尔时，世尊〕住舍卫城因缘。〔尔时，世尊宣说曰：〕「诸比丘，我为汝等分别说缘起，汝等谛听，当善思念。我则宣说。」彼等诸比丘答曰：大德！唯然。世尊以此宣说曰：「诸比丘，何为缘起？诸比丘，缘无明有行，缘行有识，缘识有名色，缘名色有六处，缘六处有触，缘触有受，缘受有爱，缘爱有取，缘取有有，缘有有生，缘生有老死，愁，悲，苦，忧，恼。如是全苦蕴之集。」

诸比丘，何为老死？于各种众生之类，各种众生之老衰，衰耄，朽败，白发，皱皮，寿命之颓败，诸根之耄熟，以此谓之老。于各种众生之部类，各种众生之歿，灭，破坏，死，破灭，诸蕴之破坏，遗骸之放弃，此谓之死。如是此老与死，诸比丘，以此谓之老死。

诸比丘，何为生？于各种众生之类，各种众生之出生，出产，降生，诞生，诸蕴之显现，诸处之获得，诸比丘，以此谓之生。

诸比丘，何为有？诸比丘，此等有三有：欲有，色有，无色有是。

诸比丘，以此谓之有。诸比丘，何为取？诸比丘，此等有四取：欲取，见取，戒禁取，我语取。诸比丘，以此谓之取。诸比丘，何为爱？诸比丘，此等有六爱身：色爱，声爱，香爱，味爱，触爱，法爱，诸比丘，以此谓之爱。诸比丘，何为受？诸比丘，此等有六受身：眼触所生之受，耳触所生之受，鼻触所生之受，舌触所生之受，身触所生之受，意触所生之受是，诸比丘，以此谓之受。诸比丘，何为触？诸比丘，有六触身：眼触，耳触，鼻触，舌触，身触，意触是，诸比丘，以此谓之触。诸比丘，何为六处？」〔诸比丘，此等有六处：〕眼处，耳处，鼻处，舌处，身处，意处，诸比丘，以此谓之六处。诸比丘，何为名色？」〔诸比丘，〕受，想，思，触，作意，以此谓之名；四大种及四大种所造之色，以此谓之色。如是此名与此色，谓之名色。诸比丘，何为识？」〔诸比丘，〕此等有六识身：眼识，耳识，鼻识，舌识，身识，意识是。诸比丘，以此谓之识。诸比丘，何为行？」〔诸比丘，〕此等有三行：身行，口行，心行是。诸比丘，以此谓之行。诸比丘，何为无明？」〔诸比丘，〕无知于苦，无知于苦集，无知于苦灭，

无知于趣苦灭之道, 諸比丘, 以此謂之无明。
 諸比丘, 如是緣無明而有行, 緣行而有識……如是全苦蘊之集。
 因無明之無 [余餘], 离貪滅, 故行滅。因行滅, 故識滅……如
 是全苦蘊之滅。」

PACCAYA SUTTA⁴²⁾

Conditions 緣 (SN 12.20)

SĀVATTHIYAM VIHARATI...PE...

“PAΤICCASAMUPPĀDAÑCA VO, BHIKKHAVE, DESESSĀMI PAΤICCASAMUPPANNE CA DHAMME. TAM SUNĀTHA, SĀDHUKAM MANASI KAROTHA, BHĀSISSĀMĪ”TI.

“EVAM, BHANTE”TI KHO TE BHIKKHŪ BHAGAVATO PACCASSOSUM. BHAGAVĀ ETADAVOCA –

“KATAMO CA, BHIKKHAVE, PAΤICCASAMUPPĀDO?

JĀTIPACCAYĀ, BHIKKHAVE, JARĀMARANĀM. UPPĀDĀ VĀ TATHĀGATĀNAM ANUPPĀDĀ VĀ TATHĀGATĀNAM, THITĀVA SĀ DHĀTU DHAMMATṬHITATĀ

DHAMMANIYĀMATĀ IDAPPACCAYATĀ. TAM

TATHĀGATO ABHISAMBUJJHATI ABHISAMETI.

ABHISAMBUJJHITVĀ ABHISAMETVĀ ĀCIKKHATI DESETI PAÑÑĀPETI PATṬHAPETI VIVARATI VIBHAJATI UTTĀNĀKAROTI. ‘PASSATHĀ’TI CĀHA – ‘JĀTIPACCAYĀ, BHIKKHAVE, JARĀMARANĀM’”.

“BHAVAPACCAYĀ, BHIKKHAVE, JĀTI…PE…

UPĀDĀNAPACCAYĀ, BHIKKHAVE, BHAVO…

TANHĀPACCAYĀ, BHIKKHAVE, UPĀDĀNAM…

VEDANĀPACCAYĀ, BHIKKHAVE, TANHĀ…

PHASSAPACCAYĀ, BHIKKHAVE, VEDANĀ…

SALĀYATANAPACCAYĀ, BHIKKHAVE, PHASSO…

⁴²English translation by Bhikkhu Bodhi (<http://suttacentral.net/en/sn12.20>); Chinese translation by 菩提僧團, posted at <https://sites.google.com/site/palishengdian/pali/da/sn/sn12-sn12-2>

NĀMARŪPAPACCAYĀ, BHIKKHAVE, SALĀYATANAM...
 VIÑÑĀNAPACCAYĀ, BHIKKHAVE, NĀMARŪPAM...
 SAṄKHĀRAPACCAYĀ, BHIKKHAVE, VIÑÑĀNAM...
 AVIJJĀPACCAYĀ, BHIKKHAVE, SAṄKHĀRĀ UPPĀDĀ VĀ
 TATHĀGATĀNAM ANUPPĀDĀ VĀ TATHĀGATĀNAM,
 THITĀVA SĀ DHĀTU DHAMMATṬHITATĀ
 DHAMMANIYĀMATĀ IDAPPACCAYATĀ. TAM
 TATHĀGATO ABHISAMBUJJHATI ABHISAMETI.
 ABHISAMBUJJHITVĀ ABHISAMETVĀ ĀCIKKHATI DESETI
 PAÑÑĀPETI PAṬṬHAPETI VIVARATI VIBHAJATI
 UTTĀNĪKAROTI. ‘PASSATHĀ’TI CĀHA ‘AVIJJĀPACCAYĀ,
 BHIKKHAVE, SAṄKHĀRĀ’. ITI KHO, BHIKKHAVE, YĀ
 TATRA TATHATĀ AVITATHATĀ ANAÑÑATHATĀ
 IDAPPACCAYATĀ – AYAM VUCCATI, BHIKKHAVE,
 PATICCASAMUPPĀDO.

At Savatthī. “Bhikkhus, I will teach you dependent origination and dependently arisen phenomena. Listen and attend closely, I will speak.” “Yes, venerable sir,” those bhikkhus replied. The Blessed One said this: “And what, bhikkhus, is dependent origination? ‘With birth as condition, aging-and-death comes to be’: whether there is an arising of Tathagatas or no arising of Tathagatas, that element still persists, the stablyness of the Dhamma, the fixed course of the Dhamma, specific conditionality. A Tathagata awakens to this and breaks through to it. Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it. And he says: ‘See! With birth as condition, bhikkhus, aging-and-death.’

“With existence as condition, birth” ... “With clinging as condition, existence” “With craving as condition, clinging” “With feeling as condition, craving. “With contact as condition, feeling” “With the six sense bases as condition, contact” “With name-and-form as condition, the six sense bases” “With consciousness as condition, name-and-form” ... “With volitional formations as condition, consciousness” ... “With ignorance as condition, volitional formations”: whether there is an arising of Tathagatas or no arising of Tathagatas, that element still persists, the stablyness of the

Dhamma, the fixed course of the Dhamma, specific conditionality. A Tathagata awakens to this and breaks through to it. Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it. And he says: ‘See! With ignorance as condition, bhikkhus, volitional formations.’ “Thus, bhikkhus, the actuality in this, the inerrancy, the nototherwiseness, specific conditionality: this is called dependent origination.”

“And what, bhikkhus, are the dependently arisen phenomena? Aging-and-death, bhikkhus, is impermanent, conditioned, dependently arisen, subject to destruction, vanishing, fading away, and cessation. Birth is impermanent . . . Existence is impermanent . . . Clinging is impermanent . . . Craving is impermanent . . . Feeling is impermanent . . . Contact is impermanent . . . The six sense bases are impermanent . . . Name-and-form is impermanent . . . Consciousness is impermanent . . . Volitional formations are impermanent . . . Ignorance is impermanent, conditioned, dependently arisen, subject to destruction, vanishing, fading away, and cessation. These, bhikkhus, are called the dependently arisen phenomena.”

“When, bhikkhus, a noble disciple has clearly seen with correct wisdom as it really is this dependent origination and these dependently arisen phenomena, it is impossible that he will run back into the past, thinking: ‘Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? Having been what, what did I become in the past?’ Or that he will run forward into the future, thinking: ‘Will I exist in the future? Will I not exist in the future? What will I be in the future? How will I be in the future? Having been what, what will I become in the future?’ Or that he will now be inwardly confused about the present thus: ‘Do I exist? Do I not exist? What am I? How am I? This being—where has it come from, and where will it go?’”

“For what reason is this impossible? Because, bhikkhus, the noble disciple has clearly seen with correct wisdom as it really is this dependent origination and these dependently arisen phenomena.”

〔尔时，世尊〕住舍卫城。世尊曰：「诸比丘，我为汝等说缘起及缘生之法，汝等谛听，当善思念，我则为说」。彼诸比丘奉答世尊曰：「大德！唯然。」世尊曰：「诸比丘，何为缘起耶？诸比丘，缘生而有老死。如来出世，或如来不出世，此事之决定，法定性，法已确立，即是相依性。如来证于此，知于此。证于此，知于此，而予以教示宣佈，详说，[开]显，分别以明示，然而即谓：「汝等，且看！」

诸比丘，缘生而有老死。诸比丘，缘有而有生。诸比丘，缘取而有有。诸比丘，缘爱而有取。诸比丘，缘受而有爱。诸比丘，缘触而有受。诸比丘，缘六处而有触。诸比丘，缘名色而有六处。诸比丘，缘识而有名色。诸比丘，缘行而有识。诸比丘，缘无明而有行。如来出世，或不出世，此事之决定，法定性，法已确立，即相依性。如来证知。此已证知而予以教示宣佈，详说，开显，分别以明示，然而即谓「汝等，且看！」

诸比丘，缘无明而有行。诸比丘，于此有如不虚妄性，不异如性，相依性者，诸比丘，此谓之缘起。

诸比丘，何为缘生之法耶？诸比丘，老死是无常，有为，缘生，灭尽之法，败坏之法，离贪之法，灭法。诸比丘，生是无常，有为，缘生，灭尽之法，败坏之法，离贪之法，灭法。

诸比丘，有是无常，有为，缘生，灭尽之法，败坏之法，离贪之法，灭法。诸比丘，取为…诸比丘，爱为…诸比丘，受为…诸比丘，触是…诸比丘，六处是…诸比丘，名色是…诸比丘，识是…诸比丘，行是。诸比丘，无明是无常，有为，缘生，灭尽之法，离贪之法，灭法。诸比丘，此等谓之缘生法。

诸比丘，圣弟子对此缘起及缘生之法，以正慧如实善见故，彼忆起宿世，即：「我于过去世有耶？我于过去世无耶？何故于过去世有耶？于过去如何有耶？于过去世如何有耶？如何而有耶？」

〔彼圣弟子〕驰思未来：即：「我于未来世有耶？于未来世无耶？何故于未来世有耶？如何于未来世有耶？我于未来世何有？如何而有之耶？」〔又圣弟子〕，于今之现世就已有惑。即：「有我耶？无我耶？何故有我耶？如何有我耶？此众生来自何处耶？」

彼将赴何处耶？」不知其理。所以者何？诸比丘，圣弟子如实对此缘起及此等缘生之法，以正慧善见故。」

DHAMMANIYAMA SUTTA (UPPĀDĀSUTTA)⁴³

The Discourse on the Orderliness of Dhamma

如來出世 (AN 3. 134 or 3. 136 or 3. 137)

"UPPĀDĀ VĀ BHIKKHAVE TATHĀGATĀNAM ANUPPĀDĀ
VĀ TATHĀGATĀNAM, THITĀVA SĀ DHĀTU
DHAMMATTHITATĀ DHAMMA-NIYĀMATĀ: SABBE
SAṄKHĀRĀ ANICCAĀTI.

Whether or not there is the arising of Tathagatas, this property stands — this steadfastness of the Dhamma, this orderliness of the Dhamma: All processes are inconstant (impermanent).

诸比丘，无论如来出世，或如来不出世，彼界，法住性，法决定性亦定而住，一切行是无常。

TAM TATHĀGATO ABHISAMBUJJHATI ABHISAMETI.

ABHISAMBUJJHITVĀ ABHISAMETVĀ ĀCIKKHATI DESETI,
PAṄṄAPETI PATTHAPPETI, VIVARATI VIBHAJATI UTTĀNĪ-
KAROTI: SABBE SAṄKHĀRĀ ANICCAĀTI.

The Tathagata directly awakens to that, breaks through to that.

Directly awakening and breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, and makes it plain: All processes are inconstant (impermanent).

如来以此现等觉，现观。现等觉已，现观已，即明了一切行是无常。并叙说，施设，建立，开启，分别，而彰显之。

UPPĀDĀ VĀ BHIKKHAVE TATHĀGATĀNAM ANUPPĀDĀ VĀ
TATHĀGATĀNAM, THITĀVA SĀDHĀTU DHAMMATTHITATĀ
DHAMMA-NIYĀMATĀ: SABBE SAṄKHĀRĀ DUKKHĀTI.

⁴³ English translation by Thanissaro Bhikkhu posted at (<http://www.accesstoinsight.org/tipitaka/an/an03/an03.134.than.html>); Chinese translation by 菩提僧團, posted at <https://sites.google.com/site/palishengdian/pali/da/an/an3-an3-14>

Whether or not there is the arising of Tathagatas, this property stands — this steadfastness of the Dhamma, this orderliness of the Dhamma: All processes are stressful (dukkha).

诸比丘,无论如来出世,或如来不出世,彼界,法住性,法决定性亦定而住,一切行是苦.

TAM TATHĀGATO ABHISAMBUJJHATI ABHISAMETI.

ABHISAMBUJJHITVĀ ABHISAMETVĀ ĀCIKKHATI DESETI,
PAÑÑAPETI PAṬṬHAPPETI, VIVARATIVIBHAJATI UTTĀNĪ-
KAROTI: SABBE SĀNKHĀRĀ DUKKHĀTI.

The Tathagata directly awakens to that, breaks through to that. Directly awakening and breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, and makes it plain: All processes are stressful

如来以此现等觉,现观,现等觉已,现观已,即明了一切之行是苦.并叙说,施设,建立,开启,分别,而彰显.

UPPĀDĀ VĀ BHIKKHAVE TATHĀGATĀNAM ANUPPĀDĀ VĀ
TATHĀGATĀNAM, THITĀVA SĀDHĀTU DHAMMATṬHITATA
DHAMMA-NIYĀMATĀ: SABBE DHAMMĀ ANATTĀTI.

Whether or not there is the arising of Tathagatas, this property stands — this steadfastness of the Dhamma, this orderliness of the Dhamma: All phenomena are not-self.

诸比丘,无论如来出世,或如来不出世,彼界,法住性,法决定性亦定而住,一切法是无我.

TAM TATHĀGATO ABHISAMBUJJHATI ABHISAMETI.

ABHISAMBUJJHITVĀ ABHISAMETVĀ ĀCIKKHATI DESETI,
PAÑÑAPETI PAṬṬHAPPETI, VIVARATIVIBHAJATI UTTĀNĪ-
KAROTI: SABBE DHAMMĀ ANATTĀTI."

The Tathagata directly awakens to that, breaks through to that. Directly awakening and breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, and makes it plain: All phenomena are not-self.

如来以此现等觉,现观. 现等觉已,现观已,即明了一切法是无我,并叙说,施设,建立,开启,分别,而彰显.

GOTAMI SUTTA (SAṄKHITTA)⁴⁴

Gotami Sutta - To Gotami 略說法要 (AN 8.53)

EKAM SAMAYAM BHAGAVĀ VESĀLIYAM VIHARATI
 MAHĀVANE KŪTĀGĀRASĀLĀYAM. ATHA KHO
 MAHĀPAJĀPATĪ GOTAMĪ YENA BHAGAVĀ
 TENUPASAṄKAMI; UPASAṄKAMITVĀ BHAGAVANTAM
 ABHIVĀDETVĀ EKAMANTAM ATTĀSI. EKAMANTAM
 THITĀ KHO SĀ MAHĀPAJĀPATĪ GOTAMĪ BHAGAVANTAM
 ETADAVOCA –

“SĀDHU ME, BHANTE, BHAGAVĀ SAMKHITTENA
 DHAMMAM DESETU, YAMAHAM BHAGAVATO
 DHAMMAM SUTVĀ EKĀ VŪPAKATTHĀ APPAMATTĀ
 ĀTĀPINĪ PAHITATTĀ VIHAREYYAN”TI

I have heard that at one time the Blessed One was staying at Vesali, in the Peaked Roof Hall in the Great Forest. Then Mahapajapati Gotami went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As she was standing there she said to him: "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, ardent, and resolute."

尔时，世尊住毘舍离城之大林重阁堂。时，摩诃波阇波提瞿昙弥来诣世尊之处。至已，礼敬世尊，立于一面。立于一面之摩诃波阇波提瞿昙弥白世尊言：大德世尊，□略说法，我从世尊闻法，独住寂静，不放逸，热诚，精勤。」

“YE KHO TVAM, GOTAMI, DHAMME JĀNEYYĀSI –
 ‘IME DHAMMĀ SARĀGĀYA SAMVATTANTI, NO
 VIRĀGĀYA; SAMYOGĀYA SAMVATTANTI, NO
 VISAMYOGĀYA; ĀCAYĀYA SAMVATTANTI, NO
 APACAYĀYA; MAHICCHATĀYA SAMVATTANTI, NO
 APPICCHATĀYA; ASANTUTTHIYĀ SAMVATTANTI, NO

⁴⁴ English translation by Thanissaro Bhikkhu, *Access to Insight (Legacy Edition)*, 2013,
<http://www.accesstoinsight.org/tipitaka/an/an08/an08.053.than.html>; Chinese translations by
 菩提僧團, posted at <https://sites.google.com/site/palishengdian/pali/da/an/an8-an8-6>.

SANTUTTHIYĀ; SAṄGANIKĀYA SAMVATTANTI, NO
 PAVIVEKĀYA; KOSAJJĀYA SAMVATTANTI, NO
 VĪRYĀRAMBHĀYA; DUBBHARATĀYA SAMVATTANTI,
 NO SUBHARATĀYĀ'TI, EKAMSENA, GOTAMI,
 DHĀREYYĀSI – ‘NESO DHAMMO, NESO VINAYO, NETAM
 SATTHUSĀSANAN’”TI.

“Gotami, the qualities of which you may know, 'These qualities lead to passion, not to dispassion; to being fettered, not to being unfettered; to accumulating, not to shedding; to self-aggrandizement, not to modesty; to discontent, not to contentment; to entanglement, not to seclusion; to laziness, not to aroused persistence; to being burdensome, not to being unburdensome': You may categorically hold, 'This is not the Dhamma, this is not the Vinaya, this is not the Teacher's instruction.

「瞿昙弥，汝若知此法资于贪欲而不资于离贪，资于结缚而不资于离系，资于积集而不资于损减，资于大欲而不资于少欲，资于不满足而不资于满足，资于聚会而不资于闲静，资于懈怠而不资于发勤，资于难养而不资于易养；瞿昙弥，则可知此非法，此非律，此非师教。」

-The following verse is recited daily before each day's meal:-
 “YE CA KHO TVAM, GOTAMI, DHAMME JĀNEYYYĀSI –
 ‘IME DHAMMĀ VIRĀGĀYA SAMVATTANTI, NO
 SARĀGĀYA

**Neoung, Tham lao dai pen pai phuea khwam mai tit jai
 (virakhaya) mai chai phuea khwam tit jai**

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

VISAMYOGĀYA SAMVATTANTI, NO SAMYOGĀYA

**Song, Tham lao dai pen pai phuea khwam phrak ok
 (visangyokhaya) mai chai phuea khwam prakop wai.**

To being unfettered, not to being fettered

APACAYĀYA SAMVATTANTI, NO ĀCAYĀYA

**Sam, Tham lao dai pen pai phuea khwam mai sasom
 (apajayaya) mai chai phuea kan sasom**

To shedding, not to accumulating

APPICCHATĀYA SAMVATTANTI NO MAHICCHATĀYA

**Si, Tham lao dai pen pai phuea khwam mak noi (appitchataya)
mai chai phuea khwam mak mak**

To modesty, not to self-aggrandizement

SANTUTTHIYĀ SAMVATTANTI, NO ASANTUTTHIYĀ

**Ha, Tham lao dai pen pai phuea khwam sandot khue yindi nai
sing thi ton dai pho jai nai sing thi ton mi (santutthiya) mai chai
phuea khwam mai sandot**

To contentment, not to discontent

PAVIVEKĀYA SAMVATTANTI, NO SAṄGANIKĀYA

**Hok, Tham lao dai pen pai phuea sa-ngat wiwek (pavivekaya)
mai chai phuea khwam khluk khli kap mukhana**

To seclusion, not to entanglement

VĪRIYĀRAMBHĀYA SAMVATTANTI, NO KOSAJJĀYA

**Jet, Tham lao dai pen pai phuea prarop khwam phian
(viriaramphaya) mai chai phuea khwam kliat khran**

To aroused persistence, not to laziness

SUBHARATĀYA SAMVATTANTI, NO DUBBHARATĀYĀ’TI

**Paet, Tham lao dai pen pai phuea khwam liang ngai
(supharataya) mai chai phuea khwam liang yak**

To being unburdensome, not to being burdensome'

EKAMSENA, GOTAMI, DHĀREYYĀSI – ‘ESO DHAMMO, ESO
VINAYO, ETAM SATTHUSĀSANAN’’TI

**Tham lao ni phueng ru wa pen Tham pen winai pen satthusat
khue kham sang son khong Phrasassada.**

*You may categorically hold, 'This is the Dhamma, this is the Vinaya,
this is the Teacher's instruction.' That is what the Blessed One said.
Gratified, Mahapajapati Gotami delighted at his words.*

瞿昙弥，汝若知此法资于离贪而不资于贪欲，资于离系而不资于
结缚，资于损减而不资于积集，资于少欲而不资于大欲，资于满足
而不资于不满足，资于闲静而不资于聚会，资于发勤而不资于懈
怠，资于易养而不资于难养；瞿昙弥，则可知此是法，此是律，此
是师教。」

DUTIYADASABALA SUTTA⁴⁵

Thasa Phala Sut Thi Song Ten Powers (2) 十力经(第二)

SĀVATTHIYAM VIHARATI. “DASABALASAMANNĀGATO, BHIKKHAVE, TATHĀGATO CATŪHI CA VESĀRAJJEHI SAMANNĀGATO ĀSABHAM THĀNAM PATIJĀNĀTI, PARISĀSU SĪHANĀDAM NADATI, BRAHMACAKKAM PAVATTETI:

Phra phu mi phraphak prathap yu na phra chetawan aram khong than anathabindika setthi khet phra nakhon sawatthi, khrang nan lae phra phu mi phraphak dai trat wa du kon bhikkhu thang lai tathakhot prakop duai thasa phalayan lae jatu wesa ratchayan jueng patiyan thana khong phu ong-at banlue sihanat nai borisat thang lai yang prommajak hai pen pai wa:

At Savatthī. “Bhikkhus, possessing the ten powers and the four grounds of self-confidence, the Tathagata claims the place of the chief bull of the herd, roars his lion’s roar in the assemblies, and sets rolling the Brahma-wheel thus: [尔时,世尊]住舍卫城. [尔时,世尊曰: [诸比丘,如来具足十力...如是此是全苦蕴之灭.]“诸比丘,如来具足十力,具足四无所畏,示知牛王之事,于众中作狮子吼,转梵轮,济度众生. [所谓]:

‘ITI RŪPAM ITI RŪPASSA SAMUDAYO ITI RŪPASSA ATTHĀNGAMO, ITI VEDANĀ ITI VEDANĀYA SAMUDAYO ITI VEDANĀYA ATTHĀNGAMO, ITI SAÑÑĀ ITI SAÑÑĀYA SAMUDAYO ITI SAÑÑĀYA ATTHĀNGAMO, ITI SAṄKHĀRĀ ITI SAṄKHĀRĀNAM SAMUDAYO ITI SAṄKHĀRĀNAM ATTHĀNGAMO, ITI VIṄṄĀNAM ITI VIṄṄĀNASSA SAMUDAYO ITI VIṄṄĀNASSA ATTHĀNGAMO. ITI IMASMIM SATI IDAM HOTI, IMASSUPPĀDĀ IDAM UPPAJJATI; IMASMIM ASATI IDAM NA HOTI IMASSA

⁴⁵SamyuttaNikāya 12. 3. Dasabalavagga 22. Dutiya-dasa-bala-sutta: English translation by Bhikkhu Bodhi, as posted at <http://suttacentral.net/pi/sn12.22>; Chinese translation from 觉悟之路首页, 汉译南传大藏经, SuttaPitaka经藏, Samyutta-nikāya相应部, as posted at http://dharma.sutta.org/books/Tipitaka/Sutta-Pitaka/1304_Samyutta-nikaya.htm

NIRODHĀ IDAM NIRUJJHATI.

Rup pen yang ni, het koet haeng Rup pen yang ni, khwam dap (rue khwam mai koet ik) haeng Rup pen yang ni,
 Wethana (khwam ru suek suk thuk choei) pen yang ni, het koet haeng Wethana pen yang ni, khwam dap (rue khwam mai koet ik) haeng Wethana pen yang ni,
 Sanya (khwam jam arom hok) pen yang ni, het koet haeng Sanya pen yang ni, khwam dap (rue khwam mai koet ik) haeng Sanya pen yang ni,
 Sangkhan thang lai (khwam khit prung taeng di chua) pen yang ni, het koet haeng Sangkhan pen yang ni, khwam dap (rue khwam mai koet ik) haeng Sangkhan pen yang ni,
 Winyan (sing thi ru arom hok) pen yang ni, het koet haeng Winyan pen yang ni, khwam dap (rue khwam mai koet ik) haeng Winyan pen yang ni,
 [Nai muea khan ha thuk chanit pen thuk thon dai yak, arai khue het koet khan ha thi khuan ru lae tong la, tha ru het koet khan ha ko khue ru het koet thuk, het koet thuk mi cha-loei yu nai patijasamupbat]

Phro khwam mi haeng patjai ni jueng mi phon nan, Phro khwam koet haeng patjai ni jueng mi khwam koet haeng phon nan,

Phro khwam mai-mi haeng patjai ni jueng mai-mi phon nan, Phro khwam dap haeng patjai ni jueng mi khwam dap haeng phon nan,

'Such is form, such its origin, such its passing away; such is feeling, such its origin, such its passing away; such is perception, such its origin, such its passing away; such are volitional formations, such their origin, such their passing away; such is consciousness, such its origin, such its passing away. Thus when this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases.'

色如是如是, 色之集如是如是, 色之灭如是如是;受如是如是, 受之集如是如是, 受之灭如是如是; 想如是如是, 想之集如是如是, 想之灭如是如是;行如是如是, 行之集如是如是, 行之灭如是如是;

识如是如是, 识之集如是如是, 识之灭如是如是. 此有时即彼有, 此生时即彼生. 此无时即彼无, 此灭时即彼灭.

YADIDĀM AVIJJĀPACCAYĀ SAṄKHĀRĀ; SAṄKHĀRAPAC-CAYĀ VIṄṄĀNĀM ... PE ... EVAMETASSA KEVALASSA DUKKHAKKHANDHASA SAMUDAYO HOTI.

Kho ni khue phro avitcha pen pajjai jueng mi sangkhan [avitcha khue khwam mai ru jaeng ariyasaj si, phro khwam mai ru jaeng nai rueang ariyasaj si jueng khit prung bun, prung bap, prung anencha]

phro sangkhan pen pajjai jueng mi vinyan,

phro vinyan pen pajjai jueng mi nam-rup,

phro nam-rup pen pajjai jueng mi sarayatana (ta, hu, ja-muk, lin, kai, jai),

phro sarayatana pen pajjai jueng mi phassa (kan rap ru),

phro phassa pen pajjai jueng mi wethana (khwam ru suek suk thuk choei),

phro wethana pen pajjai jueng mi tanha (khwam phloet phloen chop mak),

phro tanha pen pajjai jueng mi upathan (khwam phojai chop mak),

phro upathan pen pajjai jueng mi phop (phawa chiwit),

phro phop pen pajjai jueng mi chat (khwam koet),

phro chat (khwam koet) pen pajjai jueng mi khwam kae,

khwam tai, khwam sok, khwam ram-rai ram-phan, khwam thuk kai, khwam thuk jai, khwam khap khaen jai, het koet haeng

kong thuk thang muan ni yom mi duai pra kan yang ni,

[phro khwam dap haeng het koet thuk dai mot, jueng mi khwam dap haeng thuk chai mai] [Chai, tong jaroen ariyamak mi ongpaet jon koet witcha ru jaeng ariyasaj si jueng ja dap

awitcha khwam mai ru jaeng ariyasaj si, dap tanha, dap thuk dai].

That is, with ignorance as condition, volitional formations come to be; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering. 即缘无明有行, 缘行有识.....如是此是全苦蕴之集.

AVIJJĀYA TVEVA ASESAVIRĀGANIRODHĀ SAṄKHĀRA-NIRODHO; SAṄKHĀRANIRODHĀ VIṄṄĀṄANIRODHO ... PE ... EVAMETASSA KEVALASSA DUKKHAKKHANDHASSA NIRODHO HOTI'.

Phro khwam khlai, phro khwam dap khwam mai ru jaeng ariyasaj si rue phro khwam dap awitcha nan doi mai luea, jueng mi khwam dap sangkhan (khit prung bun, prung bap, prung hai jit ning nai aruppachan)

Phro khwam dap sangkhan, jueng mi khwam dap vinyan;

Phro khwam dap vinyan, jueng mi khwam dap nam-rup;

Phro khwam dap nam-rup, jueng mi khwam dap salayatana;

Phro khwam dap salayatana, jueng mi khwam dap phassa;

Phro khwam dap phassa, jueng mi khwam dap wethana;

Phro khwam dap wethana, jueng mi khwam dap tanha;

Phro khwam dap tanha, jueng mi khwam dap upathan;

Phro khwam dap upathan, jueng mi khwam dap phop;

Phro khwam dap phop, jueng mi khwam dap chat;

Phro khwam dap chat, jueng mi khwam dap haeng khwam kae, khwam tai, khwam sok, khwam ram-rai ram-phan, khwam thuk kai, khwam thuk jai, khwam khap khaen jai, khwam dap haeng kong thuk thang muan ni yom mi duai pra kan yang ni.

But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering. ”依无明之无余,依离贪灭乃行灭, 依行灭乃识灭. . 如是此为全苦蕴之灭.”

EVAM SVĀKKHĀTO, BHIKKHAVE, MAYĀ DHAMMO UTTĀNO VIVĀTO PAKĀSITO CHINNAPILOTIKO. EVAM SVĀKKHĀTE KHO, BHIKKHAVE, MAYĀ DHAMME UTTĀNE VIVĀTE PAKĀSITE CHINNAPILOTIKE ALAMEVA SADDHĀ-PABBAJITENA KULAPUTTENA VĪRIYAM ĀRABHITUM:

Du kon bhikkhu thang lai, Tham pen Tham an rao klaw di laew yang ni,

Pen Tham an tham hai pen dut khong khwam thi ngai laew,

Pen Tham an tham hai pen dut khong pit thi poet laew,

Pen Tham an rao Tathakhot prakat kong laew,

**Pen Tham an tat suan khi-riu ok mot sin laew,
Du kon bhikkhu thang lai, muea Tham ni pen Tham an rao klaw
di laew, yang ni, yom pen kan som khuan laew nan thiaw thi
kullabut phu buat duai sattha ja phueng prarop khwam phian
duai khwam tang jai wa:**

"Bhikkhus, the Dhamma has thus been well expounded by me, elucidated, disclosed, revealed, stripped of patchwork. When, bhikkhus, the Dhamma has thus been well expounded by me, elucidated, disclosed, revealed, stripped of patchwork, this is enough for a clansman who has gone forth out of faith to arouse his energy thus: 諸比丘,如是,由我善说于法,明确开显说示断纽. 諸比丘,如是,由我善说,明确开显说示断纽之法,使良家之子,依信而出家具足修行精进:

'KĀMAM TACO CA NHĀRU CA ATTHI CA AVASISSATU,
SARĪRE UPASSUSSATU MAMSALOHITAM. YAM TAM
PURISATHĀMENA PURISA VĪRIYENA PURISAPARAKKA-
MENA PATTABBAM, NA TAM APĀPUNITVĀ VĪRIYASSA
SANTHĀNAM BHAVISSATI' TI.

**Mae nang en lae kraduk ja luea yu, nuea lae lueat nai sarira
khong rao ja hueat haeng pai ko tam thi, itthaphon (sing thi loet)
dai thi ja phueng banlu dai duai rieo raeng khong bukkhon,
duai khwam phian khong bukkhon, duai khwam bakban khong
bukkhon, tha yang mai banlu itthaphon nan jak yut khwam
phian sia pen mai-mi dang ni.**

'Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up in my body, but I will not relax my energy so long as I have not attained what can be attained by manly strength, by manly energy, by manly exertion.'

又于身体皮肤与腱与骨, 残余, 血肉枯竭, 依人之勇猛, 人之精进, 人之精勤, 应达未达者, 则不舍离精进.

DUKKHAM, BHIKKHAVE, KUSITO VIHARATI VOKINNO
PĀPAKEHI AKUSALEHI DHAMMEHI, MAHANTAÑCA
SADATTHAM PARIHĀPETI. ĀRADDHAVĪRIYO CA KHO,
BHIKKHAVE, SUKHAM VIHARATI PAVIVITTO PĀPAKEHI

AKUSALEHI DHAMMEHI, MAHANTAÑCA SADATTHAM
PARIPŪRETI.

Du kon bhikkhu thang lai, bukkhon phu kliat khran rakon yu duai Tham an pen bap akuson yom yu pen thuk lae yom yang prayot an yai luang khong ton hai sueam duai, Du kon bhikkhu thang lai, suan bukkhon phu prarop khwam phian phu sa-ngat jak Tham an pen bap akuson yom yu pen suk lae yang prayot an yai luang khong ton hai boribun dai.

"Bhikkhus, the lazy person dwells in suffering, soiled by evil unwholesome states, and great is the personal good that he neglects. But the energetic person dwells happily, secluded from evil unwholesome states, and great is the personal good that he achieves. 诸比丘,所以者何?懈怠者住于苦,被恶不善法所覆,使大利衰微. 诸比丘,精勤者住于乐,远离恶不善法,使大利满足.
NA, BHIKKHAVE, HĪNENA AGGASSA PATTI HOTI.

AGGENA CA KHO, BHIKKHAVE, AGGASSA PATTI HOTI.
MANDAPEYYAMIDAM, BHIKKHAVE, BRAHMACARIYAM,
SATTHĀ SAMMUKHĪBHŪTO. TASMAÑTIHA, BHIKKHAVE,
VĪRIYAM ĀRABHATHA APPATTASSA PATTIYĀ,
ANADHIGATASSA ADHIGAMĀYA, ASACCHIKATASSA
SACCHIKIRIYĀYA.

Du kon bhikkhu thang lai, kan banlu Tham an loet duai kan kratham an leo yom mi mai dai loei, thae wa kan banlu Tham an loet duai kan kratham an loet yom mi dai lae. Du kon bhikkhu thang lai, phrommajan (kan dam noen chiwit an prasoet ying) ni phong sai na duem muean manda yot o-cha haeng kho-rot thang phra sassada ko yu na thi cha-pho na ni laew, phro het cha-ni lae bhikkhu thang lai thue thang lai jong prarop khwam phian thoet, phuea thueng Tham thi yang mai thueng, phuea banlu Tham thi yang mai dai banlu, phuea tham hai jaeng Tham thi yang mai dai tham hai jaeng.

It is not by the inferior that the supreme is attained; rather, it is by the supreme that the supreme is attained. Bhikkhus, this holy life is a beverage of cream; the Teacher is present. Therefore, bhikkhus, arouse your energy for the attainment of the as-yet-unattained, for the achievement of the as-yet unachieved, for the realization of the

as-yet-unrealized, with the thought:

諸比丘,依劣则无能达于第一者. 諸比丘,依第一则能达第一. 諸比丘,师现前即以此梵行为第一者. 諸比丘,为使未达者能达, 未得者能得, 未实证者能实证, 实当应精勤.

‘EVAM NO AYAM AMHĀKAM PABBAJĀAVAÑJHĀ
BHAVISSLATI SAPHALĀ SAUDRAYĀ. YESAÑCA MAYAM
PARIBHUÑJĀMA CĪVARAPIÑDAPĀTASENĀSANAGILĀ-
NAPPACCAYABHESAJJAPARIKKHĀRAM TESAM TE KĀRĀ
AMHESU MAHAPPHALĀ BHAVISSLANTI
MAHĀNISAMSĀ’TI– EVAÑHI VO, BHIKKHAVE,
SIKKHITABBAM.

**Thue thang lai phueng suek sa yang ni wa kan buat khong rao
thang lai ni jak mai tam sam, jak mai pen man plao, tae jak pen
kan buat thi mi phon, pen kan buat thi mi kamrai, phuak rao
boriphok jiwon binthabat senasana lae**

**khilanaphesatchaborikhan khong chon lao dai, sakkara lao nan
khong chon lao nan jak...mi phon mak mi anisong mak phro
rao thang lai dang ni. Du kon bhikkhu thang lai, thue thang lai
phueng suek sa yang ni**

*‘In such a way this going forth of ours will not be barren, but fruitful
and fertile; and when we use the robes, almsfood, lodgings, and
medicinal requisites offered to us by others, these services they
provide for us will be of great fruit and benefit to them.’ Thus,
bhikkhus, should you train yourselves. 如是, 此我等之出家不为空,
有果, 有果报. 依此我等受用衣服, 饮食, 卧具, 病药资具. 此等虽
为卑下之物, 然于我等为大果, 大利. 諸比丘, 汝等即当如是学.*

ATTATTHAM VĀ HI, BHIKKHAVE, SAMPASSAMĀNENA
ALAMEVA APPAMĀDENA SAMPĀDETUM; PARATTHAM
VĀ HI, BHIKKHAVE, SAMPASSAMĀNENA ALAMEVA
APPAMĀDENA SAMPĀDETUM; UBHAYATTHAM VĀ HI,
BHIKKHAVE, SAMPASSAMĀNENA ALAMEVA
APPAMĀDENA SAMPĀDETUN”TI.

**Du kon bhikkhu thang lai, muea bukkhon phu leng hen prayot
ton yu, ko som khuan thae thi ja yang prayot ton hai thueng
phrom duai khwam mai pramat, rue muea bukkhon phu leng**

**hen prayot phu uen yuk o somkhuan thae thi ja yang prayot phu
uen hai thueng phrom duai khwam mai pramat, rue wa muea
bukkhon phu mong hen prayot thang song fai yu ko som khuan
thae thi ja yang prayot thang song fai hai thueng phrom duai
khwam mai pramat dang ni.**

“Considering your own good, bhikkhus, it is enough to strive for the goal with diligence; considering the good of others, it is enough to strive for the goal with diligence; considering the good of both, it is enough to strive for the goal with diligence.”

诸比丘,唯依观于自利,行不放逸具足。诸比丘,唯依观于他利,行不放逸具足。诸比丘,唯依观于俱利,行不放逸具足。”

PARIṄṄEYYA SUTTA⁴⁶

To Be Fully Understood 所偏知

SĀVATTHINIDĀNAM. “PARIṄṄEYYE CA, BHIKKHAVE,
DHAMME DESESSĀMI PARIṄṄAÑCA PARIṄṄĀTĀVIṄCA
PUGGALAM. TAM SUNĀTHA. KATAME CA, BHIKKHAVE,
PARIṄṄEYYĀ DHAMMĀ? RŪPAM, BHIKKHAVE,
PARIṄṄEYYO DHAMMO. VEDANĀ … SAṄṄĀ …
SAṄKHĀRĀ … VIṄṄĀNAM PARIṄṄEYYO DHAMMO. IME
VUCCANTI, BHIKKHAVE, PARIṄṄEYYĀ DHAMMĀ.
KATAMĀ CA, BHIKKHAVE, PARIṄṄĀ? RĀGAKKHAYO,
DOSAKKHAYO, MOHAKKHAYO—AYAM VUCCATI,
BHIKKHAVE, PARIṄṄĀ. KATAMO CA, BHIKKHAVE,
PARIṄṄĀTĀVĪ PUGGALO? ARAHĀTISSA VACANĀYAM.
YO ĀYAM ĀYASMĀ EVAMNĀMO EVĀNGOTTO—AYAM
VUCCATI, BHIKKHAVE, PARIṄṄĀTĀVĪ PUGGALO”TI.

⁴⁶ English translation by Bhikkhu Bodhi, *A New Translation of the Samyutta Nikaya*; Chinese translation by 菩提僧團, posted at 巴利聖典網站
<https://sites.google.com/site/palishengdian/pali/da/sn/sn22/sn22-11>

At Sāvatthī. "Bhikkhus, I will teach you things that should be fully understood, full understanding, and the person who has fully understood. Listen to that. . . .

"And what, bhikkhus, are the things that should be fully understood? Form, bhikkhus, is something that should be fully understood.

Feeling . . . Perception . . . Volitional formations . . .

Consciousness is something that should be fully understood. These are called the things that should be fully understood.

"And what, bhikkhus, is full understanding? The destruction of lust, the destruction of hatred, the destruction of delusion: this is called full understanding.

"And who, bhikkhus, is the person that has fully understood? It should be said: the arahant, the venerable one of such a name and clan. This is called the person that has fully understood."

[尔时，世尊] 在舍卫城因缘。

「诸比丘，〔为汝等〕说所知法，偏智，偏智人，谛听。」

诸比丘，以何为所知法耶？诸比丘，色是所知法，受...想...行...识是所知法。诸比丘，如是名为所知法。

诸比丘，以何为偏智耶？诸比丘，乃贪欲之灭尽，瞋恚之灭尽，愚癡之灭尽也。诸比丘，如是名为偏智。

诸比丘，以何为偏知人耶？乃名阿罗汉。具寿之名某甲，姓某甲者。诸比丘如是名为偏知人。」

Dhammapada Verse 39 Cittavagga 法句经心品

Anavassutacittassa, ananvāhatacetaso;

Puññapāpapahīnassa, natthi jāgarato bhayaṁ.

39. There is no fear for an awakened one, whose mind is not sodden (by lust) nor afflicted (by hate), and who has gone beyond both merit and demerit.

39. 若得无漏心，亦无诸惑亂，超越善与恶，觉者无恐怖。

SAMĀDHİ SUTTA⁴⁷

Concentration 定(三昧) (SN 22.5)

EVAM ME SUTAM – EKAM SAMAYAM BHAGAVĀ
 SĀVATTHIYAM VIHARATI JETAVANE
 ANĀTHAPINDIKASSA ĀRĀME. TATRA KHO BHAGAVĀ
 BHIKKHŪ ĀMANTESI – “BHIKKHAVO”TI. “BHADANTE”TI
 TE BHIKKHŪ BHAGAVATO PACCASSOSUM. BHAGAVĀ
 ETADAVOCA – “SAMĀDHIM, BHIKKHAVE, BHĀVETHA;
 SAMĀHITO, BHIKKHAVE, BHIKKHU YATHĀBHŪTAM
 PAJĀNĀTI. KIÑCA YATHĀBHŪTAM PAJĀNĀTI? RŪPASSA
 SAMUDAYAÑCA ATTHAÑGAMAÑCA, VEDANĀYA
 SAMUDAYAÑCA ATTHAÑGAMAÑCA, SAÑÑĀYA
 SAMUDAYAÑCA ATTHAÑGAMAÑCA, SAÑKHĀRĀNAM
 SAMUDAYAÑCA ATTHAÑGAMAÑCA, VIÑÑĀNASSA
 SAMUDAYAÑCA ATTHAÑGAMAÑCA”.

“KO CA, BHIKKHAVE, RŪPASSA SAMUDAYO, KO
 VEDANĀYA SAMUDAYO, KO SAÑÑĀYA SAMUDAYO, KO
 SAÑKHĀRĀNAM SAMUDAYO, KO VIÑÑĀNASSA
 SAMUDAYO? IDHA, BHIKKHAVE, BHIKKHU
 ABHINANDATI ABHIVADATI AJJHOSĀYA TIṬṬHATI.
 “KIÑCA ABHINANDATI ABHIVADATI AJJHOSĀYA
 TIṬṬHATI? RŪPAM ABHINANDATI ABHIVADATI
 AJJHOSĀYA TIṬṬHATI. TASSA RŪPAM ABHINANDATO
 ABHIVADATO AJJHOSĀYA TIṬṬHATO UPPAJJATI NANDĪ.
 YĀ RŪPE NANDĪ TADUPĀDĀNAM.

TASSUPĀDĀNAPACCAYĀ BHAVO; BHAVAPACCAYĀ JĀTI;
 JĀTIPACCAYĀ JARĀMARAÑAM
 SOKAPARIDEVADUKKHADOMANASSUPĀYĀSĀ
 SAMBHAVANTI. EVAMETASSA KEVALASSA
 DUKKHAKKHANDHASA SAMUDAYO HOTI.
 “VEDANĀM ABHINANDATI...PE... SAÑÑAM

⁴⁷ English translation by BHikkhu Bodhi, <http://suttacentral.net/en/sn22.5>; Chinese translation by 菩提僧團, at <https://sites.google.com/site/palishengdian/pali/da/sn/sn22/sn22-1>

ABHINANDATI... SAṄKHĀRE ABHINANDATI...
 VIṄṄĀṄAM ABHINANDATI ABHIVADATI AJJHOSĀYA
 TIṄṄHATI. TASSA VIṄṄĀṄAM ABHINANDATO
 ABHIVADATO AJJHOSĀYA TIṄṄHATO UPPAJJATI NANDĪ.
 YĀ VIṄṄĀṄE NANDĪ TADUPĀDĀNAM.
 TASSUPĀDĀNAPACCAYĀ BHAVO; BHAVAPACCAYĀ JĀTI;
 JĀTIPACCAYĀ...PE... EVAMETASSA KEVALASSA
 DUKKHAKKHANDHASSA SAMUDAYO HOTI.
 “AYAM, BHIKKHAVE, RŪPASA SAMUDAYO; AYAM
 VEDANĀYA SAMUDAYO; AYAM SAṄṄĀYA SAMUDAYO;
 AYAM SAṄKHĀRĀNAM SAMUDAYO; AYAM VIṄṄĀṄASSA
 SAMUDAYO.
 “KO CA, BHIKKHAVE, RŪPASA ATTHAṄGAMO, KO
 VEDANĀYA... KO SAṄṄĀYA... KO SAṄKHĀRĀNAM... KO
 VIṄṄĀṄASSA ATTHAṄGAMO?
 IDHA, BHIKKHAVE, NĀBHINANDATI NĀBHIVADATI
 NĀJJHOSĀYA TIṄṄHATI.
 “KIṄCA NĀBHINANDATI NĀBHIVADATI NĀJJHOSĀYA
 TIṄṄHATI? RŪPAM NĀBHINANDATI NĀBHIVADATI
 NĀJJHOSĀYA TIṄṄHATI. TASSA RŪPAM
 ANABHINANDATO ANABHIVADATO ANAJJHOSĀYA
 TIṄṄHATO YĀ RŪPE NANDĪ SĀ NIRUJJHATI. TASSA
 NANDĪNIRODHĀ UPĀDĀNANIRODHO; UPĀDĀNANIRODHĀ
 BHAVANIRODHO...PE... EVAMETASSA KEVALASSA
 DUKKHAKKHANDHASSA NIRODHO HOTI.
 “VEDANĀM NĀBHINANDATI NĀBHIVADATI NĀJJHOSĀYA
 TIṄṄHATI. TASSA VEDANĀM ANABHINANDATO
 ANABHIVADATO ANAJJHOSĀ TIṄṄHATO YĀ VEDANĀYA
 NANDĪ SĀ NIRUJJHATI. TASSA NANDĪNIRODHĀ
 UPĀDĀNANIRODHO; UPĀDĀNANIRODHĀ
 BHAVANIRODHO...PE... EVAMETASSA KEVALASSA
 DUKKHAKKHANDHASSA NIRODHO HOTI.
 “SAṄṄĀṄAM NĀBHINANDATI...PE... SAṄKHĀRE
 NĀBHINANDATI NĀBHIVADATI NĀJJHOSĀYA TIṄṄHATI.
 TASSA SAṄKHĀRE ANABHINANDATO ANABHIVADATO
 ANAJJHOSĀYA TIṄṄHATO YĀ SAṄKHĀRESU NANDĪ SĀ

NIRUJJHATI. TASSA NANDĪNIRODHĀ UPĀDĀNANIRODHO;
UPĀDĀNANIRODHĀ BHAVANIRODHO...PE...

EVAMETASSA KEVALASSA DUKKHAKKHANDHASSA
NIRODHO HOTI.

“VIÑÑĀNAM NĀBHINANDATI NĀBHIVADATI
NĀJJHOSĀYA TIṬṬHATI. TASSA VIÑÑĀNAM
ANABHINANDATO ANABHIVADATO ANAJJHOSĀYA
TIṬṬHATO YĀ VIÑÑĀNE NANDĪ SĀ NIRUJJHATI. TASSA
NANDĪNIRODHĀ UPĀDĀNANIRODHO...PE...
EVAMETASSA KEVALASSA DUKKHAKKHANDHASSA
NIRODHO HOTI.

“AYAM, BHIKKHAVE, RŪPASSA ATTHAṄGAMO, AYAM
VEDANĀYA ATTHAṄGAMO, AYAM SAṄṄĀYA
ATTHAṄGAMO, AYAM SAṄKHĀRĀNAM ATTHAṄGAMO,
AYAM VIÑÑĀNASSA ATTHAṄGAMO”TI.

*Thus have I heard. At Savatthi.... There the Blessed One said this:
“Bhikkhus, develop concentration. A bhikkhu who is concentrated
understands things as they really are.*

*“And what does he understand as it really is? The origin and
passing away of form; the origin and passing away of feeling; the
origin and passing away of perception; the origin and passing away
of volitional formations; the origin and passing away of
consciousness.*

*“And what, bhikkhus, is the origin of form? What is the origin of
feeling? What is the origin of perception? What is the origin of
volitional formations? What is the origin of consciousness?*

*“Here, bhikkhus, one seeks delight, one welcomes, one remains
holding. And what is it that one seeks delight in, what does one
welcome, to what does one remain holding? One seeks delight in
form, welcomes it, and remains holding to it. As a consequence of
this, delight arises. Delight in form is clinging. With one’s clinging
as condition, existence comes to be; with existence as condition,
birth; with birth as condition, aging-and-death, sorrow, lamentation,
pain, displeasure, and despair come to be. Such is the origin of this
whole mass of suffering.*

“One seeks delight in feeling ... in perception ... in volitional

formations ... in consciousness, welcomes it, and remains holding to it. As a consequence of this, delight arises.... Such is the origin of this whole mass of suffering.

“This, bhikkhus, is the origin of form; this is the origin of feeling; this is the origin of perception; this is the origin of volitional formations; this is the origin of consciousness.

“And what, bhikkhus, is the passing away of form? What is the passing away of feeling? What is the passing away of perception? What is the passing away of volitional formations? What is the passing away of consciousness?

“Here, bhikkhus, one does not seek delight, one does not welcome, one does not remain holding. And what is it that one does not seek delight in? What doesn’t one welcome? To what doesn’t one remain holding? One does not seek delight in form, does not welcome it, does not remain holding to it. As a consequence of this, delight in form ceases. With the cessation of delight comes cessation of clinging; with cessation of clinging, cessation of existence.... Such is the cessation of this whole mass of suffering.

“One does not seek delight in feeling ... in perception ... in volitional formations ... in consciousness, does not welcome it, does not remain holding to it. As a consequence of this, delight in consciousness ceases.... Such is the cessation of this whole mass of suffering.

“This, bhikkhus, is the passing away of form; this is the passing away of feeling; this is the passing away of perception; this is the passing away of volitional formations; this is the passing away of consciousness.

如是我聞.爾時，世尊住舍衛城祇樹林給孤獨園.於此，世尊告諸比丘曰：「諸比丘！」「大德！」彼諸比丘應諾世尊.世尊乃如是說曰：「諸比丘！ 應修習三昧.諸比丘！ 入三昧之比丘應如實了知. 何為如實了知耶？ [謂] 色集與滅，受集與滅，想集與滅，行集與滅，識集與滅是.

諸比丘！ 以何為色集耶？ 以何為受集耶？ 以何為想集耶？ 以何為行集耶？ 以何為識集耶？

諸比丘！於此處歡喜，歡呼，耽著而住。何為歡喜，歡呼，耽著而住耶？歡喜，歡呼，耽著於色而住。依歡喜，歡呼，耽著，而彼生喜。喜取於色。緣取而彼有生，緣有而彼生生，緣生而老，死，愁，悲，苦，憂，惱生。如是於此處，悉皆有苦蘊之集。

歡喜於受……乃至……歡喜於想……乃至……歡喜於行……乃至……歡喜，歡呼，耽著於識而住。依歡喜，歡呼，耽著於識而住，而彼生喜，喜取於識。緣取而彼有生，緣有而生生。緣生……乃至……如是於此處悉皆苦蘊之集。諸比丘！此是色之集……至……受……乃至……想……乃至……行……乃至……是識之集。

諸比丘！何為色之滅耶！……乃至……受……乃至……想……乃至……行……乃至……是為識之滅。

諸比丘！於此處不歡喜，不歡呼，不耽著而住。何為不歡喜，不歡呼，不耽著而住耶？不歡喜，不歡呼，不耽著於色而住。依不歡喜，不歡呼，不耽著色而住，彼於色喜滅，喜滅故彼取滅。取滅故有滅，……乃至……如是於此處悉皆苦蘊之滅。

不歡喜，不歡呼，不耽著於受而住。依不歡喜，不歡呼，不耽著受而住，彼受喜滅，喜滅故彼取滅，取滅故有滅，有滅故……乃至……如是而於此處，悉皆苦蘊之滅。

不歡喜於想……乃至……不歡喜，不歡呼，不耽著行而住。依不歡喜，不歡呼，不耽著於行而住，則彼於行喜滅。喜滅故彼取滅。取滅故……乃至……如是而於此處，悉皆苦蘊之滅。不歡喜，不歡呼，不耽著於識而住。依不歡喜，不歡呼，不耽著於識而住，則彼於識喜滅，……乃至……喜滅故彼取滅，……乃至……如是於此處，悉皆苦蘊之滅。

諸比丘！此色之滅……乃至……受之滅，想之滅，行之滅，識之滅。」

SOTĀPANNA SUTTA⁴⁸

Stream-Enterer 预流

SĀVATTHINIDĀNAM. “PAÑCIME, BHIKKHAVE, UPĀDĀ-NAKKHANDHĀ. KATAME PAÑCA? SEYYATHIDAM—RŪPUPĀDĀNAKKHANDHO … PE … VIÑÑĀNUPĀDĀNAK-KHANDHO. YATO KHO, BHIKKHAVE, ARIYASĀVAKO IMESAM PAÑCANNAM UPĀDĀNAKKHANDHĀNAM SAMUDAYAÑCA ATTHAÑGAMAÑCA ASSĀDAÑCA ĀDĪNAVAÑCA NISSARANAÑCA YATHĀBHŪTAM PAJĀNĀTI. AYAM VUCCATI, BHIKKHAVE, ARIYASĀVAKO SOTĀPANNO AVINIPĀTADHAMMO NIYATO SAMBODHI-PARĀYANO”TI.

At Sāvatthī. "Bhikkhus, there are these five aggregates subject to clinging. What five? The form aggregate subject to clinging . . . the consciousness aggregate subject to clinging.

"When, bhikkhus, a noble disciple understands as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of these five aggregates subject to clinging, then he is called a noble disciple who is a streamenterer, no longer bound to the nether world, fixed in destiny, with enlightenment as his destination."

[尔时，世尊] 在舍卫城因缘。

「诸比丘，有五取蕴。以何为五耶？谓：色取蕴…乃至…识取蕴是。诸比丘，圣弟子如实知此五取蕴之集，灭，味，过患与出离故。诸比丘，此圣弟子名为预流，有不堕法，决定趣于三菩提。」

⁴⁸English translation by Bhikkhu Bodhi, *A New Translation of the Samyutta Nikaya*; Chinese translation by 菩提僧團, posted at 巴利聖典網站
<https://sites.google.com/site/palishengdian/pali/da/sn/sn22/sn22-11>

ARAHANTA SUTTA⁴⁹

Arahant 阿罗汉

SĀVATTHINIDĀNAM. “PAÑCIME, BHIKKHAVE, UPĀDĀNAKKHANDHĀ. KATAME PAÑCA? SEYYATHIDAM—RŪPUPĀDĀNAKKHANDHO ... PE ... VIÑÑĀNU PĀDĀNAKKHANDHO. YATO KHO, BHIKKHAVE, BHIKKHU IMESAM PAÑCANNAM UPĀDĀNAKKHANDHĀNAM SAMUDAYAÑCA ATTHAÑGAMAÑCA ASSĀDAÑCA ĀDĪNAVAÑCA NISSARANAÑCA YATHĀBHŪTAM VIDITVĀ ANUPĀDĀVIMUTTO HOTI. AYAM VUCCATI, BHIKKHAVE, BHIKKHU ARAHAM KHĪNĀSAVO VUSITAVĀ KATAKARANĪYO OHITABHĀRO ANUPPATTASADATTHO PARIKKHĪNABHAVASAMYOJANO SAMMADAÑÑĀVIMUTTO”TI.

．．．“When, bhikkhus, having understood as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of these five aggregates subject to clinging, a bhikkhu is liberated by nonclinging, then he is called a bhikkhu who is an arahant, one whose taints are destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached his own goal, utterly destroyed the fetters of existence, one completely liberated through final knowledge.”

〔尔时，世尊〕在舍卫城因缘。〔诸比丘，有五取蕴。以何为五耶？谓：色取蕴……乃至……识取蕴也。〕

诸比丘，比丘如实知此五取蕴之集，灭，味，过患与出离，不执取而解脱故。诸比丘，此比丘名为漏尽阿罗汉。梵行已立，所作已辨，舍弃重担，达得己利，以尽有结，正知解脱。」

⁴⁹ English translation by Bhikkhu Bodhi, *A New Translation of the Samyutta Nikaya*; Chinese

translation by 菩提僧團, posted at 巴利聖典網站

<https://sites.google.com/site/palishengdian/pali/da/sn/sn22/sn22-11>

ASSĀDA SUTTA⁵⁰

Gratification (1) 味（一）

At Sāvatthī. “Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, it occurred to me: ‘What is the gratification, what is the danger, what is the escape in the case of form? What is the gratification, what is the danger, what is the escape in the case of feeling ... perception ... volitional formations ... consciousness?’

“Then, bhikkhus, it occurred to me: ‘The pleasure and joy that arise in dependence on form: this is the gratification in form. That form is impermanent, suffering, and subject to change: this is the danger in form. The removal and abandonment of desire and lust for form: this is the escape from form.

“The pleasure and joy that arise in dependence on feeling ... in dependence on perception ... in dependence on volitional formations ... in dependence on consciousness: this is the gratification in consciousness. That consciousness is impermanent, suffering, and subject to change: this is the danger in consciousness. The removal and abandonment of desire and lust for consciousness: this is the escape from consciousness.’

“So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these five aggregates subject to clinging, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Mara, and Brahma, in this generation with its ascetics and brahmins, its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans.

“The knowledge and vision arose in me: ‘Unshakable is my

⁵⁰English translation by Bhikkhu Bodhi (<http://suttacentral.net/en/sn22.26>); Chinese translation by 菩提僧團, posted at 巴利聖典網站
<https://sites.google.com/site/palishengdian/pali/da/sn/sn22/sn22-3>

liberation of mind; this is my last birth; now there is no more renewed existence. ”

[尔时，世尊] 在舍卫城因缘。

诸比丘，我昔做菩萨未现正等正觉时，作如是思惟：「以何为色味？以何有过患？以何为出离耶？以何为受之……想之……行之……识之味，以何过患，以何为出离耶？」

诸比丘，于此我如是思惟：「缘于色而生喜乐，此为色之味。色是无常，苦而有变坏法，此为色之过患。调伏色之欲贪，以断欲爱，此为色之出离。缘于受……缘于想……」

缘于行而生喜乐，此为行之味。行是无常，苦而有变坏法，此为行之过患。调伏行之欲爱，以断欲爱，此为行之出离。

缘于识而生喜乐，此为识之味。识是无常，苦而有变坏法。此为识之过患。调伏识之欲爱，以断欲爱，此为识之出离。

诸比丘，我于此五取蕴，未知如是之味，过患为过患，出离为出离，未如实证知之时，诸比丘，我于天，魔，梵天之世界，沙门，人，天之众生界，未称现等觉之无上正等觉。

诸比丘，然则，我于此五取蕴，已知如是之味，过患为过患，出离为出离，如实证知故。诸比丘，我于天，魔，梵天之世界，沙门，婆罗门，人，天之众生界，称现等觉之无上正等觉。又于我生智，见，我心解脱不动，此乃我之最后生，不再受后有。」

Dhammapada Verse 385 Mara Vatthu 法句经婆羅門品

*Yassa pāram apāramvā, pārāpāram na vijjati;
Vitaddaram visamyuttam, tamaham brūmi brāhmaṇam.*

385: He for whom there is neither this shore (six sense bases/organs) nor the other shore (six sense objects), nor yet both (I-ness, my-ness), he who is free of cares and is unfettered — him do I call a holy man.

无彼岸。此岸，兩岸悉皆无，離苦無系縛，是謂婆羅門。

TATIYA ASSĀDA SUTTA⁵¹

Gratification (3) 味 (三)

At Sāvatthī. “Bhikkhus, if there were no gratification in form, beings would not become enamoured with it; but because there is gratification in form, beings become enamoured with it. If there were no danger in form, beings would not experience revulsion towards it; but because there is danger in form, beings experience revulsion towards it. If there were no escape from form, beings would not escape from it; but because there is an escape from form, beings escape from it.

“Bhikkhus, if there were no gratification in feeling ... in perception ... in volitional formations ... in consciousness, beings would not become enamoured with it ... but because there is an escape from consciousness, beings escape from it.

“So long, bhikkhus, as beings have not directly known as they really are the gratification as gratification, the danger as danger, and the escape as escape in the case of these five aggregates subject to clinging, they have not escaped from this world with its devas, Mara, and Brahma, from this generation with its ascetics and brahmins, its devas and humans; they have not become detached from it, released from it, nor do they dwell with a mind rid of barriers. But when beings have directly known all this as it really is, then they have escaped from this world with ... its devas and humans; they have become detached from it, released from it, and they dwell with a mind rid of barriers.”

〔尔时，世尊〕在舍卫城因缘。

「诸比丘,若无色之味,有情即不染于色。诸比丘,然则,有色味故,有情染于色。诸比丘,若无色之过患,有情即不厌患于色。诸比丘,然则,有色之过患故,有情厌患于色。诸比丘,若无色之出离,有情即不出离于色。诸比丘,然则,有色之出离故,有情由色出离。」

⁵¹English translation by Bhikkhu Bodhi (<http://suttacentral.net/en/sn22.28>); Chinese translation by 菩提僧團, posted at 巴利聖典網站
<https://sites.google.com/site/palishengdian/pali/da/sn/sn22/sn22-3>

諸比丘,若受……諸比丘,若想……乃至……

諸比丘,若无行之出离,有情即不出离于行。諸比丘,然则,有行之出离故,有情由行出离。諸比丘,若无有识之味,有情即不染于识。諸比丘,然则,有识之味故,有情染于识。

諸比丘,若无识之过患,有情即不厌患于识,諸比丘,然则,有识之过患故,有情厌患于识。諸比丘,若无识之出离,有情即不出离于识。諸比丘,然则,有识之出离故,有情由识出离。

諸比丘,有情于此五取蕴,以味为味,以过患为过患,以出离为出离,而未如实证知之时,諸比丘,有情不出离,离系,解脱天,魔,梵天之世界,沙门,婆罗门,人,天之众生界,以住于自在心

諸比丘,然则,有情于此五取蕴,以味为味,以过患为过患,以出离为出离,如实证知故,諸比丘,有情出离,离系,解脱天,魔,梵天之世界,沙门,婆罗门,人,天之众生界,以住于自在心。」

PAṬHAMĀBHINANDA SUTTA⁵²

Delight (1) 隨喜諸苦之一

“YO, BHIKKHAVE, CAKKHUM ABHINANDATI, DUKKHAM SO ABHINANDATI. YO DUKKHAM ABHINANDATI, APARIMUTTO SO DUKKHASMĀTI VADĀMI. YO SOTAM ... PE ... YO GHĀNAM ... PE ... YO JIVHAM ABHINANDATI, DUKKHAM SO ABHINANDATI. YO DUKKHAM ABHINANDATI, APARIMUTTO SO DUKKHASMĀTI VADĀMI. YO KĀYAM ... PE ... YO MANAM ABHINANDATI, DUKKHAM SO ABHINANDATI. YO DUKKHAM ABHINANDATI, APARIMUTTO SO DUKKHASMĀTI VADĀMI.

“YO CA KHO, BHIKKHAVE, CAKKHUM NĀBHINANDATI, DUKKHAM SO NĀBHINANDATI. YO DUKKHAM

⁵²English translation by Bhikkhu Bodhi, posted at <http://suttacentral.net/en/sn35.19>; Chinese translation by 菩提僧團, posted at 巴利聖典網站
<https://sites.google.com/site/palishengdian/pali/da/sn/sn35/sn35-2>.

NĀBHINANDATI, PARIMUTTO SO DUKKHASMĀTI
 VADĀMI. YO SOTAM ... PE ... YO GHĀNAM ... PE ... YO
 JIVHAM NĀBHINANDATI, DUKKHAM SO NĀBHINANDATI.
 YO DUKKHAM NĀBHINANDATI, PARIMUTTO SO
 DUKKHASMĀTI VADĀMI. YO KĀYAM ... PE ... YO
 MANAM NĀBHINANDATI, DUKKHAM SO NĀBHINANDATI.
 YO DUKKHAM NĀBHINANDATI, PARIMUTTO SO
 DUKKHASMĀ”TI VADĀMI.

“Bhikkhus, one who seeks delight in the eye seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering. One who seeks delight in the ear ... in the nose ... in the tongue ... in the body ... in the mind seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering. One who does not seek delight in the eye does not seek delight in suffering. One who does not seek delight in suffering, I say, is freed from suffering. One who does not seek delight in the ear in the nose... in the tongue ... in the body One who does no seek delight in the mind does not seek delight in suffering. One who does not seek delight in suffering, I say, is freed from suffering.”

诸比丘，欢悦于人之眼者，则为欢悦彼苦。欢悦于人之苦者，则不能离脱彼苦 ...人之耳...人之鼻...人之舌...人之身...欢悦于人之意者，则欢悦彼之苦。欢悦于人之苦者，则不得离脱彼之苦。
 诸比丘，不欢悦于人之眼者，则不欢悦彼之苦。不欢悦人之苦者，此已由彼之苦离脱...人之耳...人之鼻...人之舌...人之身...不欢悦人之意者，则不欢悦于彼之苦。不欢悦人之苦者，此已由彼之苦离脱.」

. **Dhammapada Verse 33 Meghiyatthera Vatthu 法句经心品**

*Pandanam capalam cittam, dūrakkham dunnivārayam;
 Ujuṁ karoti medhāvī, usukārova tejanam.*

Verse 33: Just as a fletcher straightens an arrow shaft, even so the discerning man straightens his mind — so fickle and unsteady, so difficult to guard.

33. 轻动变易心，难护.难制服.智者调直之，如匠搦箭直。

DUTIYĀBHINANDA SUTTA⁵³

Delight (2) 隨喜諸苦之二

YO, BHIKKHAVE, RŪPE ABHINANDATI, DUKKHAM SO ABHINANDATI. YO DUKKHAM ABHINANDATI, APARIMUTTO SO DUKKHASMĀTI VADĀMI. YO SADDE ... PE ... GANDHE ... RASE ... PHOTTHABBE ... DHAMME ABHINANDATI, DUKKHAM SO ABHINANDATI. YO DUKKHAM ABHINANDATI, APARIMUTTO SO DUKKHASMĀ”TI VADĀMI.

“YO CA KHO, BHIKKHAVE, RŪPE NĀBHINANDATI, DUKKHAM SO NĀBHINANDATI. YO DUKKHAM NĀBHINANDATI, PARIMUTTO SO DUKKHASMĀ”TI VADĀMI. YO SADDE ... PE ... GANDHE ... RASE ... PHOTTHABBE ... DHAMME NĀBHINANDATI, DUKKHAM SO NĀBHINANDATI. YO DUKKHAM NĀBHINANDATI, PARIMUTTO SO DUKKHASMĀ”TI VADĀMI.

“Bhikkhus, one who seeks delight in the (visible) forms seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering. One who seeks delight in the sounds ... in the odours ... in the tastes ... in the tangibles (bodily phenomena) ... in the mental phenomena (mind objects) seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering.

“One who does not seek delight in the (visible) forms does not seek delight in suffering. One who does not seek delight in suffering, I say, is freed from suffering. One who does not seek delight in the sounds in the odours... in the tastes ... in the tangibles (bodily phenomena) One who does no seek delight in the mental phenomena (mind objects) does not seek delight in suffering. One who does not seek delight in suffering, I say, is freed from suffering.”

⁵³English translation by Bhikkhu Bodhi, posted at <http://suttacentral.net/en/sn35.20>; Chinese translation by 菩提僧團, posted at 巴利聖典網站
<https://sites.google.com/site/palishengdian/pali/da/sn/sn35/sn35-2>.

「诸比丘，欢悦于人之色者，则欢悦于彼之苦。欢悦人之苦者，则未能离脱彼之苦。我谓：人之声…人之香…人之味…人之触…欢悦人之法者，则欢悦彼之苦。欢悦人之苦者，则不能离脱彼之苦。诸比丘，不欢悦人之色者，则不欢悦彼之苦，不欢悦于人之苦者，此已由彼之苦离脱，我谓不欢悦于人之声…人之香…人之味…人之触…不欢悦人之法者，则不欢悦于彼之苦。予谓不欢悦人之苦者，此已由彼之苦解脱。」

ABHINANDANA SUTTA⁵⁴

Delight 欢喜 (SN 22. 29)

SĀVATTHINIDĀNAM. “YO, BHIKKHAVE, RŪPAM
ABHINANDATI, DUKKHAM SO ABHINANDATI. YO
DUKKHAM ABHINANDATI, APARIMUTTO SO
DUKKHASMĀTI VADĀMI. YO VEDANAM
ABHINANDATI... YO SAṄṄAM ABHINANDATI... YO
SAṄKHĀRE ABHINANDATI... YO VIṄṄĀNAM
ABHINANDATI, DUKKHAM SO ABHINANDATI. YO
DUKKHAM ABHINANDATI, APARIMUTTO SO
DUKKHASMĀTI VADĀMI.
YO CA KHO, BHIKKHAVE, RŪPAM NĀBHINANDATI,
DUKKHAM SO NĀBHINANDATI. YO DUKKHAM
NĀBHINANDATI, PARIMUTTO SO DUKKHASMĀTI
VADĀMI. YO VEDANAM NĀBHINANDATI... YO SAṄṄAM
NĀBHINANDATI... YO SAṄKHĀRE NĀBHINANDATI... YO
VIṄṄĀNAM NĀBHINANDATI, DUKKHAM SO
NĀBHINANDATI. YO DUKKHAM NĀBHINANDATI,
PARIMUTTO SO DUKKHASMĀTI VADĀMĪ”TI.
ATṬHAMAM.

⁵⁴English translation by Bhikkhu Bodhi, posted at <http://suttacentral.net/en/sn22.29>; Chinese translation by 菩提僧團, posted at 巴利聖典網站
<https://sites.google.com/site/palishengdian/pali/da/sn/sn22/sn22-3>

At Savatthi. “Bhikkhus, one who seeks delight in form seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering. One who seeks delight in feeling ... in perception ... in volitional formations ... in consciousness seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering.

“One who does not seek delight in form ... in consciousness does not seek delight in suffering. One who does not seek delight in suffering, I say, is freed from suffering. ”

[尔时，世尊] 在舍卫城因缘。

「诸比丘，若欢喜色者，即欢喜苦：欢喜苦者，即未由苦解脱。

若欢喜受者……若欢喜想者……若欢喜行者……

若欢喜识者，即欢喜苦；欢喜苦者，即未由苦解脱。

诸比丘，不欢喜色者，即不欢喜苦：不欢喜苦者，即已由苦解脱。

不欢喜受者……不欢喜想者……不欢喜行者……

不欢喜识者，即不欢喜苦；不欢喜苦者，即已由苦解脱。

ABHIÑÑĀ SUTTA⁵⁵

Thorough Knowing 通慧四法 (AN 4.254)

“CATTĀROME, BHIKKHAVE, DHAMMĀ. KATAME CATTĀRO? ATTHI, BHIKKHAVE, DHAMMĀ ABHIÑÑĀ PARIÑÑEYYĀ; ATTHI, BHIKKHAVE, DHAMMĀ ABHIÑÑĀ PAHĀTABBĀ; ATTHI, BHIKKHAVE, DHAMMĀ ABHIÑÑĀ BHĀVETABBĀ; ATTHI, BHIKKHAVE, DHAMMĀ ABHIÑÑĀ SACCHIKĀTABBĀ.

“KATAME CA, BHIKKHAVE, DHAMMĀ ABHIÑÑĀ PARIÑÑEYYĀ? PAÑCUPĀDĀNAKKHANDHĀ [PAÑCUPĀDĀNAKKHANDHĀTISSA VACANĪYAM (KA.)] – IME VUCCANTI, BHIKKHAVE, DHAMMĀ ABHIÑÑĀ

⁵⁵ English translation by Bhikkhu Bodhi, in ‘The Numerical Discourses of the Buddha – A Translation of Āṅguttara Nikāya’, (2012), Wisdom Publications; Chinese translation by 菩提僧團, at 巴利聖典網站 <https://sites.google.com/site/palishengdian/pali/da/an/an4/an4-26>.

PARIṄṄEYYĀ.

“KATAME CA, BHIKKHAVE, DHAMMĀ ABHIṄṄĀ
PAHĀTABBĀ? AVIJĀ CA BHAVATAṄHĀ CA – IME
VUCCANTI, BHIKKHAVE, DHAMMĀ ABHIṄṄĀ
PAHĀTABBĀ.

“KATAME CA, BHIKKHAVE, DHAMMĀ ABHIṄṄĀ
BHĀVETABBĀ? SAMATHO CA VIPASSANĀ CA – IME
VUCCANTI, BHIKKHAVE, DHAMMĀ ABHIṄṄĀ
BHĀVETABBĀ.

“KATAME CA, BHIKKHAVE, DHAMMĀ ABHIṄṄĀ
SACCHIKĀTABBĀ? VIJJĀ CA VIMUTTI CA – IME
VUCCANTI, BHIKKHAVE, DHAMMĀ ABHIṄṄĀ
SACCHIKĀTABBĀ. IME KHO, BHIKKHAVE, CATTĀRO
DHAMMĀ”TI. PATHAMAM.

Bhikkhus, there are these four things. What four?

1. *there are things to be fully understood by direct knowledge.*
2. *there are things to be abandoned by direct knowledge.*
3. *there are things to be developed by direct knowledge.*
4. *there are things to be realized by direct knowledge.*
1. *And what are the things to be fully understood by direct knowledge? The five aggregates subject to clinging. These are the things to be fully understood by direct knowledge.*
2. *And what are the things to be abandoned by direct knowledge? Ignorance and the craving for existence ('to be' /bhavataṄhā). These are the things to be abandoned by direct knowledge.*
3. *And what are the things to be developed by direct knowledge? Serenity (samatha) and insight (vipassanā). These are the things to be developed by direct knowledge.*
4. *And what are the things to be realized by direct knowledge? True knowledge and liberation (release/vimutti) should be realized by direct knowledge.*

These, bhikkhus, are the four things.

諸比丘，此等者是四法。四者为何？

諸比丘，有通慧应偏知法。諸比丘，有通慧应断法。諸比丘，有通慧应修法。諸比丘，有通慧应作证法。

诸比丘，又，云何是通慧应偏知法耶？是五取蕴。诸比丘，此名通慧应偏知法。

诸比丘，又，云何是通慧应断法耶？是无明与有爱。诸比丘，此等是通慧应断法。

诸比丘，又，云何是通慧应修法耶？诸比丘，是止与观。诸比丘，此等是通慧应修法。

诸比丘，又，云何是通慧应作证法耶？是明与解脱。诸比丘，此等是通慧应作证法。诸比丘，此等者是四法。」

ĀNANDA SUTTA⁵⁶

阿難 (SN 22. 21)

SĀVATTHIYAM ... ĀRĀME. ATHA KHO ĀYASMĀ ĀNANDO
 YENA BHAGAVĀ TENUPASAṄKAMI; UPASAṄKAMITVĀ
 BHAGAVANTAM ABHIVĀDETVĀ EKAMANTAM NISIDI.
 EKAMANTAM NISINNO KHO ĀYASMĀ ĀNANDO
 BHAGAVANTAM
 ETADAVOCA – “NIRODHO NIRODHO’TI, BHANTE,
 VUCCATI. KATAMESĀNAM KHO, BHANTE,
 DHAMMĀNAM NIRODHO ‘NIRODHO’TI VUCCATĪ”TI?
 “RŪPAM KHO, ĀNANDA, ANICCAM SAṄKHATAM
 PAጀICCASAMUPPANNAM KHAYADHAMMAM
 VAYADHAMMAM VIRĀGADHAMMAM
 NIRODHADHAMMAM. TASSA NIRODHO [NIRODHĀ (SĪ.
 Pī.)] ‘NIRODHO’TI VUCCATI.
 VEDANĀ ANICCĀ SAጀKHATĀ PAጀICCASAMUPPANNĀ
 KHAYADHAMMĀ VAYADHAMMĀ VIRĀGADHAMMĀ
 NIRODHADHAMMĀ. TASSĀ NIRODHO ‘NIRODHO’TI
 VUCCATI. SAጀÑĀ... SAጀKHĀRĀ ANICCĀ SAጀKHATĀ

⁵⁶ English translation by Bhikkhu Bodhi, posted at <http://suttacentral.net/en/sn22.21>; Chinese translation by 菩提僧團, posted at 巴利聖典網站 <https://sites.google.com/site/palishengdian/pali/da/sn/sn22-sn22-2>

PAṬICCASAMUPPANNĀ KHAYADHAMMĀ VAYADHAMMĀ
VIRĀGADHAMMĀ NIRODHADHAMMĀ. TESAM NIRODHO
'NIRODHO'TI VUCCATI.

VIṄṄĀṄAM ANICCAM SANKHATAM
PAṬICCASAMUPPANNAM KHAYADHAMMAM
VAYADHAMMAM VIRĀGADHAMMAM
NIRODHADHAMMAM. TASSA NIRODHO 'NIRODHO'TI
VUCCATI. IMESAM KHO, ĀNANDA, DHAMMĀNAM
NIRODHO 'NIRODHO'TI VUCCATĪ"TI.

At Savatthi. Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, it is said, 'cessation, cessation.' Through the cessation of what things is cessation spoken of?"

"Form, Ānanda, is impermanent, conditioned, dependently arisen, subject to destruction, to vanishing, to fading away, to cessation. Through its cessation, cessation is spoken of.

"Feeling is impermanent ... Perception is impermanent ... Volitional formations are impermanent Consciousness is impermanent, conditioned, dependently arisen, subject to destruction, to vanishing, to fading away, to cessation. Through its cessation, cessation is spoken of. "It is through the cessation of these things, Ānanda, that cessation is spoken of."

〔尔时，世尊〕在舍卫城因缘。时，具寿阿难来诣世尊之止处。诣已，敬礼世尊，坐于一面。坐于一面之具寿阿难，白世尊曰：

「大德！曾说于灭，灭。大德！如何法之灭故而说灭耶？」

「阿难！色是无常，有为，缘起所生，为尽法，坏法，离法，灭法者。彼之灭故说是灭。」

受是无常，有为，缘起所生，为尽法，坏法，离法，灭法者。彼之灭故说是灭。想是无常...行是无常，有为，缘起所生，为尽法，坏法，灭法者。识是无常，有为，缘起所生，为尽法，坏法，灭法者。彼之灭故说是灭。阿难！如是之法灭故说是灭。」

NIRODHADHAMMA SUTTA⁵⁷

Subject to Cessation 滅法 (SN 23.22)

SĀVATTHINIDĀNAM. EKAMANTAM NISINNO KHO
 ĀYASMĀ RĀDHO BHAGAVANTAM ETADAVOCA –
 “NIRODHADHAMMO, NIRODHADHAMMO’TI, BHANTE,
 VUCCATI. KATAMO NU KHO, BHANTE,
 NIRODHADHAMMO”TI? “RŪPAM KHO, RĀDHA,
 NIRODHADHAMMO, VEDANĀ NIRODHADHAMMO, SAÑÑĀ
 NIRODHADHAMMO, SAÑKHĀRĀ NIRODHADHAMMO,
 VIÑÑĀNAM NIRODHADHAMMO.

At Savatthi. Sitting to one side, the Venerable Radha said to the Blessed One: "Venerable sir, it is said, 'subject to cessation, subject to cessation.' What now, venerable sir, is subject to cessation?"

"Form, Radha, is subject to cessation. Feeling is subject to cessation. Perception is subject to cessation. Volitional formations is subject to cessation. Consciousness is subject to cessation.

〔尔时，世尊〕舍卫城因缘。一面坐已。其寿罗陀白世尊言：

「大德！灭法，说灭法者。大德！如何为灭法耶？」

「罗陀！色是灭法，受……想……行是灭法，识是灭法。

EVAM PASSAM, BHIKKHAVE, SUTAVĀ ARIYASĀVAKO
 RŪPASMIMPI NIBBINDATI, VEDANĀYAPI NIBBINDATI,
 SAÑÑĀYAPI NIBBINDATI, SAÑKHĀRESUPI NIBBINDATI,
 VIÑÑĀNASMIMPI NIBBINDATI. NIBBINDAM VIRAJJATI;
 VIRĀGĀ VIMUCCATI. VIMUTTASMIM VIMUTTAMITI
 ÑĀNAM HOTI. ‘KHĪNĀ JĀTI, VUSITAM BRAHMACARIYAM,
 KATAM KARANĀYAM, NĀPARAM ITTHATTĀYĀ’TI
 PAJĀNĀTĪ’TI.

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he

⁵⁷ English translation by Bhikkhu Bodhi, in 'The Connected Discourses of the Buddha – A New Translation of the Saṃyutta Nikāya, (2000), Wisdom Publications; Chinese translation by 菩提僧團, posted at <https://sites.google.com/site/palishengdian/pali/da/sn/sn23/sn23-2>

becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It is liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'" 诸比丘！有闻之圣弟子，如是观之，则厌患于色、厌患于受、厌患于想、厌患于行、厌患于识。厌患而离欲，离欲而解脱，而于解脱，『解脱』之智慧生，证知：『此生已尽、梵行已立、所作已办、不受后有！』世尊如是说。

ATĀTĀNĀGATA SUTTA.(1, 2, 3.)⁵⁸ *Past, Present and Future (1,2,3.)* 过去未来现在(1,2, 3.)

At Savatthi. "Bhikkhus, form is impermanent, suffering, nonself, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards form of the past; he does not seek delight in form of the future; and he is practising for revulsion towards form of the present, for its fading away and cessation.

"Feeling is impermanent, suffering, nonself, ...

Perception is impermanent, suffering, nonself, ...

Volitional formations are impermanent, suffering, nonself, ...

Consciousness is impermanent, suffering, nonself, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards consciousness of the past; he does not seek delight in consciousness of the future; and he is practising for revulsion towards consciousness of the present, for its fading away and cessation."

[尔时，世尊] 住舍卫城因缘。

⁵⁸English translations by Bhikhu Bodhi, <http://suttacentral.net/en/sn22.9>, <http://suttacentral.net/en/sn22.10>, <http://suttacentral.net/en/sn22.11>); Chinese translations by 菩提僧團, posted at <https://sites.google.com/site/palishengdian/pali/da/sn/sn22/sn22-1>

「诸比丘,过去未来之色皆是无常/皆苦/皆是无我,何况现在之〔色〕耶? 诸比丘,有闻之圣弟子如是观,不顾过去之色,不悦未来之色,对现在之色趣向厌离,离欲,灭尽.

受是无常/皆苦/皆是无我……乃至……

想是无常/皆苦/皆是无我……乃至……

过去未来之行皆无常/皆苦/皆是无我,何况现在之〔行〕耶? 诸比丘,有闻之圣弟子如是观,不顾过去之行,不悦未来之行,对现在之行趣向厌离,离欲,灭尽.

过去未来之识皆无常/皆苦/皆是无我,何况现在之〔识〕耶? 诸比丘,有闻之圣弟子如是观,不顾过去之识,不悦未来之识,对现在之识趣向厌离,离欲,灭尽.」

NANDIKKHAYA SUTTA⁵⁹

Destruction of Delight (1) 喜尽（一）(SN 22. 51)

SĀVATTHINIDĀNAM. “ANICCAÑÑEVA, BHIKKHAVE, BHIKKHU RŪPĀM ANICCANTI PASSATI. SĀSSA HOTI SAMMĀDITṬHI. SAMMĀ PASSAM NIBBINDATI. NANDIKKHAYĀ RĀGAKKHAYO, RĀGAKKHAYĀ NANDIKKHAYO. NANDIRĀGAKKHAYĀ CITTAM VIMUTTAM SUVIMUTTANTI VUCCATI.

At Savatthi. “Bhikkhus, a bhikkhu sees as impermanent form which is actually impermanent: that is his right view. Seeing rightly, he experiences revulsion (disenchantment). With the destruction of delight comes the destruction of lust; with the destruction of lust comes the destruction of delight. With the destruction of delight and lust the mind is liberated and is said to be well liberated.

〔尔时,世尊〕在舍卫城因缘。「诸比丘,若比丘观无常之色为

⁵⁹ English translation by Bhikkhu Bodhi (<http://suttacentral.net/en/sn22.51>); Chinese translation by 菩提僧團, posted at 巴利聖典網站
<https://sites.google.com/site/palishengdian/pali/da/sn/sn22/sn22-5>

无常者, 则得正见. 若正观者, 则厌患, 喜尽故贪尽, 贪尽故喜尽. 喜贪尽故, 名为心解脱, 善解脱.

ANICCAÑÑEVA, BHIKKHAVE, BHIKKHU VEDANAM
ANICCANTI PASSATI. SĀSSA HOTI SAMMĀDITTHI.
SAMMĀ PASSAM NIBBINDATI. NANDIKKHAYĀ
RĀGAKKHAYO, RĀGAKKHAYĀ NANDIKKHAYO.
NANDIRĀGAKKHAYĀ CITTAM VIMUTTAM
SUVIMUTTANTI VUCCATI.

“A bhikkhu sees as impermanent feeling which is actually impermanent: that is his right view. Seeing rightly, he experiences revulsion. With the destruction of delight comes the destruction of lust; with the destruction of lust comes the destruction of delight. With the destruction of delight and lust the mind is liberated and is said to be well liberated.”

诸比丘, 若比丘观无常之受为无常者, 则得正见. 若正观者, 则厌患. 喜尽故贪尽, 贪尽故喜尽. 喜贪尽故, 名为心解脱, 善解脱.

ANICCEYEVA, BHIKKHAVE, BHIKKHU SAÑÑAM
ANICCANTI PASSATI SĀSSA HOTI SAMMĀDITTHI.
SAMMĀ PASSAM NIBBINDATI. NANDIKKHAYĀ
RĀGAKKHAYO, RĀGAKKHAYĀ NANDIKKHAYO.
NANDIRĀGAKKHAYĀ CITTAM VIMUTTAM
SUVIMUTTANTI VUCCATI.

“A bhikkhu sees as impermanent perception which is actually impermanent: that is his right view. Seeing rightly, he experiences revulsion. With the destruction of delight comes the destruction of lust; with the destruction of lust comes the destruction of delight. With the destruction of delight and lust the mind is liberated and is said to be well liberated.”

诸比丘, 若比丘观无常之想为无常者则得正见. 若正观者, 则厌患. 喜尽故贪尽, 贪尽故喜尽. 喜贪尽故, 名为心解脱, 善解脱

ANICCEYEVA BHIKKHAVE, BHIKKHU SAÑKHĀRE
ANICCĀTI PASSATI. SĀSSA HOTI SAMMĀDITTHI. SAMMĀ
PASSAM NIBBINDATI. NANDIKKHAYĀ RĀGAKKHAYO,
RĀGAKKHAYĀ NANDIKKHAYO. NANDIRĀGAKKHAYĀ
CITTAM VIMUTTAM SUVIMUTTANTI VUCCATI.

“A bhikkhu sees as impermanent volitional formations which are actually impermanent: that is his right view. Seeing rightly, he experiences revulsion. With the destruction of delight comes the destruction of lust; with the destruction of lust comes the destruction of delight. With the destruction of delight and lust the mind is liberated and is said to be well liberated”

诸比丘,若比丘观无常之行为无常者,则得正见。若正观者则厌恶。喜尽故贪尽,贪尽故喜尽。喜贪尽故,名为心解脱,善解脱。

ANICCAÑÑEVA, BHIKKHAVE, BHIKKHU VIÑÑĀNAM
ANICCANTI PASSATI. SĀSSA HOTI SAMMĀDITTHI.
SAMMĀ PASSAM NIBBINDATI. NANDIKKHAYĀ
RĀGAKKHAYO, RĀGAKKHAYĀ NANDIKKHAYO.
NANDIRĀGAKKHAYĀ CITTAM VIMUTTAM
SUVIMUTTANTI VUCCATĪ”TI. NAVAMAM.

“A bhikkhu sees as impermanent consciousness which is actually impermanent: that is his right view. Seeing rightly, he experiences revulsion. With the destruction of delight comes the destruction of lust; with the destruction of lust comes the destruction of delight. With the destruction of delight and lust the mind is liberated and is said to be well liberated.”

诸比丘,若比丘观无常之识为无常者,则得正见。若正观者则厌恶。喜尽故贪尽,贪尽故喜尽。喜贪尽故,名为心解脱,善解脱。」

ADANTA-AGUTTA SUTTA⁶⁰ (PAṬHAMA SAMGAYHA)

Untamed, Unguarded 不调御-不护经(所摄取) (SN 35. 94)

SĀVATTHINIDĀNAM. “CHAYIME, BHIKKHAVE,
PHASSĀYATANĀ ADANTĀ AGUTTĀ ARAKKHITĀ
ASAMVUTĀ DUKKHĀDHIVĀHĀ HONTI. KATAME CHA?
CAKKHU, BHIKKHAVE, PHASSĀYATANAM ADANTAM
AGUTTAM ARAKKHITAM ASAMVUTAM
DUKKHĀDHIVĀHAM HOTI...PE... JIVHĀ, BHIKKHAVE,
PHASSĀYATANAM ADANTAM AGUTTAM ARAKKHITAM
ASAMVUTAM DUKKHĀDHIVĀHAM HOTI...PE... MANO,
BHIKKHAVE, PHASSĀYATANAM ADANTAM AGUTTAM
ARAKKHITAM ASAMVUTAM DUKKHĀDHIVĀHAM HOTI.
IME KHO, BHIKKHAVE, CHA PHASSĀYATANĀ ADANTĀ
AGUTTĀ ARAKKHITĀ ASAMVUTĀ DUKKHĀDHIVĀHĀ
HONTI”.

“CHAYIME, BHIKKHAVE, PHASSĀYATANĀ SUDANTĀ
SUGUTTĀ SURAKKHITĀ SUSAMVUTĀ SUKHĀDHIVĀHĀ
HONTI. KATAME CHA? CAKKHU, BHIKKHAVE,
PHASSĀYATANAM SUDANTAM SUGUTTAM
SURAKKHITAM SUSAMVUTAM SUKHĀDHIVĀHAM
HOTI...PE... JIVHĀ, BHIKKHAVE, PHASSĀYATANAM
SUDANTAM SUGUTTAM SURAKKHITAM SUSAMVUTAM
SUHKHĀDHIVĀHAM HOTI...PE... MANO, BHIKKHAVE,
PHASSĀYATANAM SUDANTAM SUGUTTAM
SURAKKHITAM SUSAMVUTAM SUKHĀDHIVĀHAM HOTI.
IME KHO, BHIKKHAVE, CHA PHASSĀYATANĀ SUDANTĀ
SUGUTTĀ SURAKKHITĀ SUSAMVUTĀ SUKHĀDHIVĀHĀ
HONTI”.

**Du kon bhikkhu thang lai, phassayatana hok prakan ni thi
bukkhon mai fuek fon, mai khrum khrong, mai raksa, mai**

⁶⁰ English translation by Bhikkhu Bodhi, posted at <http://suttacentral.net/en/sn35.94>; Chinese translation by 菩提僧團, posted at 巴利聖典網站
<https://sites.google.com/site/palishengdian/pali/da/sn/sn35/sn35-10>

samruam rawang laew, yom nam thuk nak ma hai.

Phassayatana hok prakan pen chanai?

**Ta thi bukkhon mai fuek fon, mai khrum khrong, mai raksa,
mai samruam rawang laew, yom nam thuk nak ma hai.**

**Hu thi bukkhon mai fuek fon, mai khrum khrong, mai raksa,
mai samruam rawang laew, yom nam thuk nak ma hai.**

**Jamuk thi bukkhon mai fuek fon, mai khrum khrong, mai
raksa, mai samruam rawang laew, yom nam thuk nak ma hai.
Lin thi bukkhon mai fuek fon, mai khrum khrong, mai raksa,
mai samruam rawang laew, yom nam thuk nak ma hai.**

**Kai thi bukkhon mai fuek fon, mai khrum khrong, mai raksa,
mai samruam rawang laew, yom nam thuk nak ma hai.**

**Jai thi bukkhon mai fuek fon, mai khrum khrong, mai raksa,
mai samruam rawang laew, yom nam thuk nak ma hai.**

**Du kon bhikkhu thang lai, phassayatana hok prakan ni lae thi
bukkhon mai fuek fon, mai khrum khrong, mai raksa, mai
samruam rawang laew, yom nam thuk nak ma hai.**

**Du kon bhikkhu thang lai, phassayatana hok prakan ni thi
bukkhon fuek fon di, khrum khrong di, raksa di, samruam
rawang di laew, yom nam suk mak ma hai.**

Phassayatana hok prakan pen chanai?

**Ta thi bukkhon fuek fon di, khrum khrong di, raksa di,
samruam rawang di laew, yom nam suk mak ma hai.**

**Hu thi bukkhon fuek fon di, khrum khrong di, raksa di,
samruam rawang di laew, yom nam suk mak ma hai.**

**Jamuk thi bukkhon fuek fon di, khrum khrong di, raksa di,
samruam rawang di laew, yom nam suk mak ma hai.**

**Lin thi bukkhon fuek fon di, khrum khrong di, raksa di,
samruam rawang di laew, yom nam suk mak ma hai.**

**Kai thi bukkhon fuek fon di, khrum khrong di, raksa di,
samruam rawang di laew, yom nam suk mak ma hai.**

**Jai thi bukkhon fuek fon di, khrum khrong di, raksa di,
samruam rawang di laew, yom nam suk mak ma hai.**

**Du kon bhikkhu thang lai, phassayatana hok prakan ni lae thi
bukkhon fuek fon di, khrum khrong di, raksa di, samruam
rawang di laew, yom nam suk mak ma hai.**

At Savatthi. “Bhikkhus, these six bases for contact—if untamed, unguarded, unprotected, unrestrained—are bringers of suffering. What six? “The eye, bhikkhus, as a base for contact—if untamed, unguarded, unprotected, unrestrained—is a bringer of suffering. The ear as a base for contact ... The mind as a base for contact ... is a bringer of suffering. These six bases for contact—if untamed, unguarded, unprotected, unrestrained—are bringers of suffering. “Bhikkhus, these six bases for contact—if well tamed, well guarded, well protected, well restrained—are bringers of happiness. What six? “The eye, bhikkhus, as a base for contact—if well tamed, well guarded, well protected, well restrained—is a bringer of happiness. The ear as a base for contact ... The mind as a base for contact ... is a bringer of happiness. These six bases for contact—if well tamed, well guarded, well protected, well restrained—are bringers of happiness.”

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

“Just six, O bhikkhus, are the bases for contact where one unrestrained meets with suffering. Those who know how to restrain them, dwell uncorrupted, with faith their partner.

‘Having seen forms that delight the mind, and having seen those that give no delight, dispel the path of lust towards the delightful. And do not soil the mind by thinking, ‘The other is displeasing to me.’

“Having heard sounds both pleasant and raucous, do not be enthralled with pleasant sound. Dispel the course of hate towards the raucous, and do not soil the mind by thinking, ‘This one is displeasing to me.’

‘Having smelt a fragrant, delightful scent, and having smelt a putrid stench, dispel aversion towards the stench, and do not yield to desire for the lovely.’

‘Having enjoyed a sweet delicious taste, and having sometimes tasted what is bitter, do not greedily enjoy the sweet taste, do not feel aversion towards the bitter.’

‘When touched by pleasant contact do not be enthralled, do not tremble when touched by pain. Look evenly on both the pleasant and painful, not drawn or repelled by anything.’

'When common people of proliferated perception perceive and proliferate they become engaged.'

Having dispelled every mind-state bound to the home life, one travels on the road of renunciation.

'When the mind is thus well developed in six

If touched, one's mind never flutters anywhere

Having vanquished both lust and hate, O bhikkhus

Go to the far shore beyond birth and death!'

「諸比丘，于此等六触处，不制，不护，不防，不摄时，则为招致苦恼者。以何者为六耶？諸比丘，于眼之触处，不制，不护，不防，不摄时，则为招致苦恼。于耳之触处...鼻之触处...舌之触处...身之触处：諸比丘，于意之触处，不制，不护，不防，不摄时，则为招致苦恼。諸比丘，于此等之六触处，不制，不护，不防，不摄时，则为招致苦恼。諸比丘，于此等之六触处，善制，善护，善防，善摄时，则为招致安乐。以何者为六耶？諸比丘，于眼之触处，善制，善护，善防，善摄时，则为招致安乐。于耳之触处...鼻之触处...舌之触处...身之触处...諸比丘，于意之触处，善制，善护，善防，善摄时，则为招致安乐。諸比丘，于此等之六触处，善制，善护，善防，善摄时，则为招致安乐。」世尊宣说于此...师更作此语曰：「諸比丘，于触处有六种，无摄护于此者，则逢苦；得其摄护者，则以信为友，无漏而住。」

见可意之色，又见不可意之色，对可意之色应防染心之路；对不可意，以此非我所受，不得污于意。于第二，闻可爱，不可爱之声，则不惑于可爱之声，更应慎于不怀瞋于不爱之声，此非我所受，不污于意。可意之香，更又嗅不淨，不快之香，则对不快者以防怒，对快者勿引欲念。味甘美之味，其次，又味一时不味之味，于甘美之味莫恋着，对不味亦勿停迹于愤恚。触于快触，亦不醉于快乐，触于苦者，亦不摇动。二种之触，对乐与苦，心处中性，无任何喜与怒。迷想之人，有迷执，有想，往赴卑陋之轮迴。依意所成五欲之家者，依舍却而出离。

如是，意若有修练六处者，则虽触此亦心不摇。諸比丘，克此等之贪瞋，始为到达生死彼岸之人。」

PAṬHAMĀ NATUMHĀKA SUTTA⁶¹(AYATANA)

Not Yours (1)(Ayatana)非汝等有之一 (SN 35. 101)

“Bhikkhus, whatever is not yours, abandon it. When you have abandoned it, that will lead to your welfare and happiness. And what is it, bhikkhus, that is not yours?

The eye is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. Forms are not yours: abandon it. When you have abandoned them, that will lead to your welfare and happiness. Eye-consciousness is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. Eye-contact is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.

Whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.

The ear is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. Sounds are not yours: abandon it. When you have abandoned them, that will lead to your welfare and happiness. Ear-consciousness is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. Ear-contact is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.

Whatever feeling arises with ear-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.

The nose is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. Odours are not yours: abandon it. When you have abandoned them, that will lead to your welfare and happiness. Nose-consciousness is not yours: abandon

⁶¹English translation by Bhikkhu Bodhi (<http://suttacentral.net/en/sn35.101>); Chinese translation by 菩提僧團, posted at <https://sites.google.com/site/palishengdian/pali/da/sn/sn35/sn35-10>

it. When you have abandoned it, that will lead to your welfare and happiness. Nose-contact is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.

Whatever feeling arises with nose-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness

The tongue is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. Tastes are not yours: abandon them. When you have abandoned them, that will lead to your welfare and happiness. Tongue-consciousness is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. Tongue-contact is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. Whatever feeling arises with tongue-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.

The body is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. Tangibles are not yours: abandon them. When you have abandoned them, that will lead to your welfare and happiness. Body-consciousness is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. Body-contact is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. Whatever feeling arises with body-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.

The mind is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. Mind-objects (mind dhamma) are not yours: abandon them. When you have abandoned them, that will lead to your welfare and happiness. Mind-consciousness is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. Mind-contact is not yours: abandon it. When you have abandoned it, that will lead to

your welfare and happiness. Whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is not yours: abandon it.

诸比丘,凡非汝等之所有者,此应摒弃,摒弃于此乃为汝等之利益安乐。如何是非汝等之所有者?

诸比丘,眼非汝等之所有者,应摒弃此,弃此乃为汝等之利益安乐。色非汝等之所有者,应摒弃此等,摒弃此乃为汝等之利益安乐。

眼识非汝等之所有,当弃此,弃此乃为汝等之利益安乐。眼触非汝等之所有,当弃此,弃此乃为汝等之利益安乐。

凡缘此眼触所生之受,或乐,或苦,或非苦非乐,此亦非汝等之所有者,当弃此,弃此乃为汝等之利益安乐。

耳非汝等之所有……鼻非汝等之所有……舌非汝等之所有……身非汝等之所有……意非汝等之所有……当弃此,弃此乃为汝等之利益安乐。法非汝等之所有,当弃此,弃此乃为汝等之利益安乐。

意识非汝等之所有,当弃此,弃此乃为汝等之利益安乐。意触非汝等之所有,当弃此,弃此乃为汝等之利益安乐。凡缘意触所生之受,或乐,或苦,或非苦非乐,此亦非汝等之所有,当弃此,弃此乃为汝等之利益安乐。

NATUMHĀKA SUTTA⁶²(KHANDHA) *Not Yours (Khandhas) 非汝应法 (SN 22. 33)*

At Savatthi. “Bhikkhus, whatever is not yours, abandon it. When you have abandoned it, that will lead to your welfare and happiness. And what is it, bhikkhus, that is not yours? Form is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. Feeling is not yours ... Perception is not

⁶²English translation by Bhikkhu Bodhi (<http://suttacentral.net/en/sn22.33>); Chinese translation by 菩提僧團, posted at <https://sites.google.com/site/palishengdian/pali/da/sn/sn22/sn22-4>

yours ... Volitional formations are not yours ... Consciousness is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.

“Suppose, bhikkhus, people were to carry off the grass, sticks, branches, and foliage in this Jeta’s Grove, or to burn them, or to do with them as they wish. Would you think: ‘People are carrying us off, or burning us, or doing with us as they wish?’”

“No, venerable sir. For what reason? Because, venerable sir, that is neither our self nor what belongs to our self.”

“So too, bhikkhus, form is not yours ... consciousness is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.”

[尔时，世尊] 在舍卫城因缘。

「诸比丘，非汝所应法，当断，汝等若断此，此则得利益安乐。」

诸比丘，以何为非汝等所应之法耶？

诸比丘，色为非汝等所应之法，于此当断，汝等若断此，则得利益安乐。受是非汝等所应之法，于此当断，汝等若断此，则得利益安乐。想.....乃至.....行是非汝等所应之法，于此当断，汝等若断此，则得利益安乐。识是非汝等所应之法，于此当断，汝等若断此，则得利益安乐。

诸比丘，譬如祇树林之草木枝叶，有人或夺，或烧，或随意处置。汝等作思惟：「人或我等得以或夺，或烧，或随意处置」否？「大德无有是处。所以者何？大德，此非我等之我，亦非我所故。」

诸比丘，如是之色，非汝等所应之法，于此当断，汝等若断此，则得利益安乐。受是.....想是.....行是.....识是非汝等所应之法，于此当断，汝等若断此，则得利益安乐。」

CHANDARĀGA SUTTA⁶³

Desire and Lust 欲貪(SN 22.25)

SĀVATTHINIDĀNAM. “YO, BHIKKHAVE, RŪPASMIM CHANDARĀGO TAM PAJAHATHA. EVAM TAM RŪPAM PAHĪNAM BHAVISSATI UCCHINNAMŪLAM TĀLĀVATTHUKATAM ANABHĀVAMKATAM ĀYATIM ANUPPĀDADHAMMAM. YO VEDANĀYA CHANDARĀGO TAM PAJAHATHA. EVAM SĀ VEDANĀ PAHĪNĀ BHAVISSATI UCCHINNAMŪLĀ TĀLĀVATTHUKATĀ ANABHĀVAMKATĀ ĀYATIM ANUPPĀDADHAMMĀ. YO SAÑÑĀYA CHANDARĀGO TAM PAJAHATHA. EVAM SĀ SAÑÑĀ PAHĪNĀ BHAVISSATI UCCHINNAMŪLĀ TĀLĀVATTHUKATĀ ANABHĀVAMKATĀ ĀYATIM ANUPPĀDADHAMMĀ. YO SAÑKHĀRESU CHANDARĀGO TAM PAJAHATHA. EVAM TE SAÑKHĀRĀ PAHĪNĀ BHAVISSANTI UCCHINNAMŪLĀ TĀLĀVATTHUKATĀ ANABHĀVAMKATĀ ĀYATIM ANUPPĀDADHAMMĀ. YO VIÑÑĀÑASMIM CHANDARĀGO TAM PAJAHATHA. EVAM TAM VIÑÑĀNAM PAHĪNAM BHAVISSATI UCCHINNAMŪLAM TĀLĀVATTHUKATAM ANABHĀVAMKATAM ĀYATIM ANUPPĀDADHAMMAN”TI.

At Savatthi. “Bhikkhus, abandon desire and lust for form. Thus that form will be abandoned, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising.

“Abandon desire and lust for feeling ... for perception ... for volitional formations ... for consciousness. Thus that consciousness will be abandoned, cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising.”

〔尔时，世尊〕在舍卫城因缘。

诸比丘，须断色之欲贪！如是断色者，即如断其根本，截去多罗树

⁶³ English translation by Bhikkhu Bodhi as posted at Sutta Central,
<http://suttacentral.net/en/sn22.25>; Chinese translation by 菩提僧團, posted at
<https://sites.google.com/site/palishengdian/pali/da/sn/sn22/sn22-3>.

头, 以归于无, 令不生于未来.

须断受之欲贪, 如是断受者, 即如断其根本, 截去多罗树头, 以归于无, 令不生于未来. 须断想之欲贪……须断行之欲贪! 如是断行者, 即如断其根本, 截去多罗树头, 以归于无, 令不生于未来. 须断识之欲贪! 如是断识者, 即如断其根本, 截去多罗树头, 以归于无, 令不生于未来.

MĀRA SUTTA⁶⁴

魔罗(SN 23. 1, 160)

AT SĀVATTHĪ. THEN THE VENERABLE RĀDHA APPROACHED THE BLESSED ONE, PAID HOMAGE TO HIM, SAT DOWN TO ONE SIDE, AND SAID TO HIM: "VENERABLE SIR, IT IS SAID, 'MĀRA, MĀRA.' IN WHAT WAY, VENERABLE SIR, MIGHT MĀRA BE?"

"When there is form, Rādha, there might be Māra, or the killer, or the one who is killed. Therefore, Rādha, see form as Māra, see it as the killer, see it as the one who is killed. See it as a disease, as a tumour, as a dart, as misery, as real misery. Those who see it thus see rightly.

"When there is feeling When there is perception When there are volitional formations When there is consciousness, Rādha, there might be Māra, or the killer, or the one who is killed. Therefore, Rādha, see consciousness as Māra, see it as the killer, see it as the one who is killed. See it as a disease, as a tumour, as a dart, as misery, as real misery. Those who see it thus see rightly."

"What, venerable sir, is the purpose of seeing rightly?"

"The purpose of seeing rightly, Rādha, is revulsion."

And what, venerable sir, is the purpose of revulsion?"

⁶⁴English translation by Bhikkhu Bodhi, *A New Translation of the Samyutta Nikaya*; Chinese translation by 菩提僧團, at <https://sites.google.com/site/palishengdian/pali/da/sn/sn23/sn23-1>

"The purpose of revulsion is dispassion."

"And what, venerable sir, is the purpose of dispassion?"'

"The purpose of dispassion is liberation."

"And what, venerable sir, is the purpose of liberation?"'

"The purpose of liberation is Nibbāna."

"And what, venerable sir, is the purpose of Nibbāna?"'

"You have gone beyond the range of questioning, Rādha. You weren't able to grasp the limit to questioning. For, Rādha, the holy life is lived with Nibbāna as its ground, Nibbāna as its destination, Nibbāna as its final goal."

〔尔时世尊〕舍卫城因缘。时，具寿罗陀来诣世尊住处。诣已，敬礼世尊，坐于一面。坐一面已，具寿罗陀白世尊言：「魔，说魔者，大德！以何为魔耶？」

「罗陀！若有色者，即有魔，杀者，死者。罗陀！故于此处，观以色为魔，观为杀者，观为死者，观为病，观为痛，观为刺，观为痛，观为痛种。如是观者为正观。受……想……行……」

若有识者，即有魔，杀者，死者。罗陀！故于此处，观以识为魔，观为杀者，观为死者，观为病，观为痛，观为刺，观为痛，观为痛种。如是观者为正观。」

「大德！为何是正观耶？」「罗陀！为厌思而正观。」

「大德！为何是厌患耶？」「罗陀！为离欲而厌患。」

「大德！为何是离欲耶？」「罗陀！为解脱而离欲。」

「大德！为何是解脱耶？」「罗陀！为涅槃而解脱。」

「大德！为何是涅槃耶？」「罗陀！此问甚过。于问不能取边际。罗陀！为立梵行者，即入涅槃，趣涅槃，尽涅槃。」

SATTA SUTTA⁶⁵

A Being 眇生 (SN 23. 2, 161)

At Sāvatthī. Sitting to one side, the Venerable Rādha said to the Blessed One: "Venerable sir, it is said, 'a being, a being. ' In what way, venerable sir, is one called a being?"

"One is stuck, Rādha, tightly stuck, in desire, lust, delight, and craving for form; therefore one is called a being. One is stuck, tightly stuck, in desire, lust, delight, and craving for feeling . . . for perception . . . for volitional formations . . . for consciousness; therefore one is called a being.

"Suppose, Rādha, some little boys or girls are playing with sand castles. So long as they are not devoid of lust, desire, affection, thirst, passion, and craving for those sand castles, they cherish them, play with them, treasure them, and treat them possessively. But when those little boys or girls lose their lust, desire, affection, thirst, passion, and craving for those sand castles, then they scatter them with their hands and feet, demolish them, shatter them, and put them out of play.

"So too, Rādha, scatter form, demolish it, shatter it, put it out of play; practise for the destruction of craving.

Scatter feeling . . . Scatter perception . . . Scatter volitional formations . . . Scatter consciousness, demolish it, shatter it, put it out of play; practise for the destruction of craving. For the destruction of craving, Rādha, is Nibbāna. "

[尔时，世尊] 舍卫城因缘。一面坐已。具寿罗陀白世尊言：「众生，说众生者，如何之说为众生耶？」

「罗陀！于色有欲，贪，喜，爱，染着于此，缠绵于此，故说为众生。受……想……行……于识有欲，贪，喜，爱，染着于此，缠绵于此，故说为众生。」

⁶⁵ English translation by Bhikkhu Bodhi, *A New Translation of the Samyutta Nikaya*; Chinese translation by 菩提僧團, posted at 巴利聖典網站
<https://sites.google.com/site/palishengdian/pali/da/sn/sn23/sn23-1>

罗陀！譬如，诸小男小女，以尘土之舍宅如嬉戏。于彼尘土之舍宅，不离贪，不离欲，不离爱乐，不离渴，不离热烦，不离渴爱时，执着，珍重，耽着，爱着彼尘土之舍宅。

罗陀！然而小男小女，若于彼尘土之舍宅，离贪，离欲，离爱乐，离渴，离热，离渴爱时，即以手足散毁，摧破，放弃彼尘土之舍宅。

罗陀！如是汝等，为灭尽渴爱，以行毁散，摧破，放弃彼色。受...想...行...为灭尽渴爱，以行毁散，摧破，放弃彼识。罗陀！渴爱之灭尽乃得涅槃。」

BHAVANETTI SUTTA⁶⁶

The Conduit to Existence 渴望再生(有纲) (SN 23.3, 162)

At Sāvatthī. Sitting to one side, the Venerable Rādha said to the Blessed One: "Venerable sir, it is said, 'the conduit to existence, the conduit to existence. 'What, venerable sir, is the conduit to existence, and what is the cessation of the conduit to existence?"

"Rādha, the desire, lust, delight, craving, engagement and clinging, mental standpoints, adherences, and underlying tendencies regarding form: this is called the conduit to existence. Their cessation is the cessation of the conduit to existence.

"The desire lust, delight, craving, engagement and clinging, mental standpoints, adherences, and underlying tendencies regarding feeling perception .. . volitional formations consciousness: this is called the conduit to existence. Their cessation is the cessation of the conduit to existence."

〔尔时，世尊〕舍卫城因缘。一面坐已。具寿罗陀白世尊言：「大德，有纲，说有纲者，大德！何为有纲？何为有纲灭耶？」「罗陀，于色起欲，贪，喜，爱，执取之取，心之取着，现贪，随眠者，说此为

⁶⁶English translation by Bhikkhu Bodhi, *A New Translation of the Samyutta Nikaya*; Chinese translation by 菩提僧團, posted at 巴利聖典網站
<https://sites.google.com/site/palishengdian/pali/da/sn/sn23/sn23-1>

有纲, 因此之灭, 即有纲灭. 受...想...行...于识欲...乃至...取着, 现贪, 随眠者, 说此为有纲, 因此之灭, 即有纲灭

PAṬHAMADUKKHUPPĀDA SUTTA⁶⁷

Arising of Suffering (1)生起诸苦之一

“YO, BHIKKHAVE, CAKKHUSSA UPPĀDO ṬHITI
ABHINIBBATTI PĀTUBHĀVO, DUKKHASSESO UPPĀDO,
ROGĀNAM ṬHITI, JARĀMARANASSA PĀTUBHĀVO. YO
SOTASSA...PE... YO GHĀNASSA... YO JIVHĀYA... YO
KĀYASSA... YO MANASSA UPPĀDO ṬHITI ABHINIBBATTI
PĀTUBHĀVO, DUKKHASSESO UPPĀDO, ROGĀNAM ṬHITI,
JARĀMARANASSA PĀTUBHĀVO.

“YO CA KHO, BHIKKHAVE, CAKKHUSSA NIRODHO
VŪPASAMO ATTHAṄGAMO, DUKKHASSESO NIRODHO,
ROGĀNAM VŪPASAMO, JARĀMARANASSA
ATTHAṄGAMO. YO SOTASSA... YO GHĀNASSA... YO
JIVHĀYA... YO KĀYASSA... YO MANASSA NIRODHO
VŪPASAMO ATTHAṄGAMO, DUKKHASSESO NIRODHO,
ROGĀNAM VŪPASAMO, JARĀMARANASSA
ATTHAṄGAMO”TI. NAVAMAM.

“Bhikkhus, the arising, continuation, production, and manifestation of the eye is the arising of suffering, the continuation of disease, the manifestation of aging-and-death. The arising of the ear ... the nose ... the tongue ... the body ... the mind is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

“The cessation, subsiding, and passing away of the eye ... the mind is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death.”

⁶⁷ English translation by Bhikkhu Bodhi (<http://suttacentral.net/en/sn35.21>); Chinese translation by 菩提僧團, posted at 巴利聖典網站 <https://sites.google.com/site/palishengdian/pali/da/sn/sn35/sn35-2>

「諸比丘，眼之生起，住立，出生，显现者，此即苦之生起，諸病之住立，老死之显现。耳之生起……鼻之生起……舌之生起……身之生起……意之生起，住立，出生，显现者，此即苦之生起，諸病之住立，老死之显现。

諸比丘，眼之灭尽，息止，消失者，此即苦之灭尽，諸病之止息，老死之消失。耳之……鼻之……舌之……身之……意之灭尽，息止，消失者，此即苦之灭尽，諸病之息止，老死之消失。」

DUTIYADUKKHUPPĀDA SUTTA⁶⁸ *Arising of Suffering (2) 生起諸苦之二*

“Bhikkhus, the arising, continuation, production, and manifestation of the form (visible) is the arising of suffering, the continuation of disease, the manifestation of aging-and-death. The arising of the sound ... the smell ... the taste ... the tangibles (tactile objects) ... the mind-object is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

“The cessation, subsiding, and passing away of the form ... the mind-object is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death.”

「諸比丘，色之生起，住立，出生，显现者，此即苦之生起，諸病之住立，老死之显现。声之生起……香之生起……味之生起……触之生起……法之生起，住立，出生，显现者，此即苦之生起，諸病之住立，老死之显现。

諸比丘，色之灭尽，息止，消失者，此即苦之灭尽，諸病之息止，老死之消失。声之……香之……味之……触之……法之灭尽，息止，消失者，此即苦之灭尽，諸病之息止，老死之消失。」

⁶⁸English translation by Bhikkhu Bodhi (<http://suttacentral.net/en/sn35.22>); Chinese translation by 菩提僧團, posted at 巴利聖典網站
<https://sites.google.com/site/palishengdian/pali/da/sn/sn35/sn35-2>

PAṬHAMA AKKHANTI SUTTA⁶⁹

Impatience (1) 不忍五失之一 (AN 5.215)

Bhikkhus, there are these five dangers in impatience. What five? One is displeasing and disagreeable to many people; one has an abundance of enmity; one has an abundance of faults; one dies confused; with the breakup of the body after death, one is reborn in the plane of misery, in a bad destination, in the lower world, in hell. Bhikkhus, these are the five dangers in impatience.

Bhikkhus, there are these five benefits in patience. What five? One is pleasing and agreeable to many people; one does not have an abundance of enmity; one does not have an abundance of faults; one dies unconfused; with the breakup of the body after death, one is reborn in a good destination, in a heavenly world. Bhikkhus, these are the five benefits in patience.

「諸比丘，此等五者，是不忍之失。以何为五耶？即：为多人非可爱，非可意；又，多敌；多过失；迷乱而命终；身坏死后，生于无福处，恶趣，险难，地狱。諸比丘，此等五者，是不忍之失。

諸比丘，此等五者，是忍之德。以何为五耶？即：为多人可爱，可意；不多敌；不多过失；不迷乱而命终；身坏死后生于善趣，天界。諸比丘，此等五者，是忍之德。」

Dhammapada Verse 203 Eka Upasaka Vatthu 法句經樂品

Jighacchāparamā rogā, sañkhāraparamā dukhā;

Etamñatvā yathābhūtam, nibbānam paramam sukham.

203. Hunger is the worst disease, conditioned things the worst suffering. Knowing this as it really is, the wise realize Nibbāna, the highest bliss.

203. 饥为最大病，行为最大苦；如实知此已，涅槃樂最上

⁶⁹ English translation by Bhikkhu Bodhi, in 'The Numerical Discourses of the Buddha – A Translation of Āṅguttara Nikāya', (2012), Wisdom Publications; Chinese translation by 菩提僧團, posted at <https://sites.google.com/site/palishengdian/pali/da/an/an5/an5-22>

SĀRIPUTTA SUTTA⁷⁰

舍利弗 (AN 10:7)

ATHA KHO ĀYASMĀ ĀNANDO YENĀYASMĀ SĀRIPUTTO
TENUPASAṄKAMI; UPASAṄKAMITVĀ ĀYASMATĀ
SĀRIPUTTENA SADDHIM SAMMODI. SAMMODANĪYAM
KATHAM SĀRAṄYAM VĪTISĀRETVĀ EKAMANTAM
NISIDI. EKAMANTAM NISINNO KHO ĀYASMĀ ĀNANDO
ĀYASMANTAM SĀRIPUTTAM ETADAVOCA –
“SIYĀ NU KHO, ĀVUSO SĀRIPUTTA, BHIKKHUNO
TATHĀRŪPO SAMĀDHIPATILĀBHO YATHĀ NEVA
PATHAVIYAM PATHAVISAṄNĪ ASSA, NA ĀPASMIM
ĀPOSAṄNĪ ASSA, NA TEJASMIM TEJOSAṄNĪ ASSA, NA
VĀYASMIM VĀYOSAṄNĪ ASSA, NA
ĀKĀSĀNAṄCĀYATANE ĀKĀSĀNAṄCĀYATANASAṄNĪ
ASSA, NA VIṄṄĀNAṄCĀYATANE
VIṄṄĀNAṄCĀYATANASAṄNĪ ASSA, NA
ĀKIṄCAṄNĀYATANE ĀKIṄCAṄNĀYATANASAṄNĪ ASSA,
NA NEVASAṄNĀNĀSAṄNĀYATANE
NEVASAṄNĀNĀSAṄNĀYATANASAṄNĪ ASSA, NA
IDHALOKE IDHALOKASAṄNĪ ASSA, NA PARALOKE
PARALOKASAṄNĪ ASSA; SAṄNĪ CA PANA ASSĀ”TI?
“SIYĀ, ĀVUSO ĀNANDA, BHIKKHUNO TATHĀRŪPO
SAMĀDHIPATILĀBHO YATHĀ NEVA PATHAVIYAM
PATHAVISAṄNĪ ASSA...PE... NA PARALOKE
PARALOKASAṄNĪ ASSA; SAṄNĪ CA PANA ASSĀ”TI.
“YATHĀ KATHAM PANA, ĀVUSO SĀRIPUTTA, SIYĀ
BHIKKHUNO TATHĀRŪPO SAMĀDHIPATILĀBHO YATHĀ
NEVA PATHAVIYAM PATHAVISAṄNĪ ASSA...PE... SAṄNĪ
CA PANA ASSĀ”TI? “EKAMIDĀHAM, ĀVUSO ĀNANDA,
SAMAYAM IDHEVA SĀVATTHIYAM VIHARĀMI
ANDHAVANASMIM. TATTHĀHAM [ATHĀHAM (KA.)]

⁷⁰English translation by Bhikkhu Bodhi, posted at <http://suttacentral.net/en/an10.7>; Chinese translation by 菩提僧團, posted at 巴利聖典網站
<https://sites.google.com/site/palishengdian/pali/da/an/an10/an10-1>

TATHĀRŪPAM SAMĀDHIM SAMĀPAJJIM [PATILABHĀMI (KA.)] YATHĀ NEVA PATHAVIYAM PATHAVISAÑÑI AHOSIM, NA ĀPASMIM ĀPOSAÑÑI AHOSIM, NA TEJASMIM TEJOSAÑÑI AHOSIM, NA VĀYASMIN VĀYOSAÑÑI AHOSIM, NA ĀKĀSĀNAÑCĀYATANE
 ĀKĀSĀNAÑCĀYATANASAÑÑI AHOSIM, NA VIÑÑĀNAÑCĀYATANE VIÑÑĀNAÑCĀYATANASAÑÑI AHOSIM, NA ĀKIÑCAÑÑĀYATANE
 ĀKIÑCAÑÑĀYATANASAÑÑI AHOSIM, NA NEVASAÑÑĀNĀSAÑÑĀYATANE
 NEVASAÑÑĀNĀSAÑÑĀYATANASAÑÑI AHOSIM, NA IDHALOKE IDHALOKASAÑÑI AHOSIM, NA PARALOKE PARALOKASAÑÑI AHOSIM; SAÑÑI CA PANA AHOSIN”TI.
 “KIMSAÑÑI PANĀYASMĀ SĀRIPUTTO [KIM SAÑÑI PANĀVUSO SĀRIPUTTA (KA.)] TASMINM SAMAYE AHOSI”TI? “BHAVANIRODHO NIBBĀNAM BHAVANIRODHO NIBBĀNAN”TI KHO ME, ĀVUSO, AÑÑĀVA SAÑÑĀ UPPAJJATI AÑÑĀVA SAÑÑĀ NIRUJJHATI. SEYYATHĀPI, ĀVUSO, SAKALIKAGGISSA JHĀYAMĀNASSA AÑÑĀVA ACCI UPPAJJATI AÑÑĀVA ACCI NIRUJJHATI; EVAMEVAM KHO, ĀVUSO, ‘BHAVANIRODHO NIBBĀNAM BHAVANIRODHO NIBBĀNAN’TI AÑÑĀVA SAÑÑĀ UPPAJJATI AÑÑĀVA SAÑÑĀ NIRUJJHATI. ‘BHAVANIRODHO NIBBĀNAN’TI [NIBBĀNAM (SĪ. KA.)] SAÑÑI CA PANĀHAM, ĀVUSO, TASMINM SAMAYE AHOSIN”TI. SATTAMAM.

Then the Venerable Ānanda approached the Venerable Sāriputta and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Sāriputta: “Friend Sāriputta, could a bhikkhu obtain such a state of concentration that (1) he would not be percipient of earth in relation to earth; (2) of water in relation to water; (3) of fire in relation to fire; (4) of air in relation to air; (5) of the base of the infinity of space in relation to the base of the infinity of space; (6) of the base of the infinity of consciousness in relation to the base

of the infinity of consciousness; (7) of the base of nothingness in relation to the base of nothingness; (8) of the base of neither-perception-nor-non-perception in relation to the base of neither-perception-nor-non-perception; (9) of this world in relation to this world; (10) of the other world in relation to the other world, but he would still be percipient?"

"He could, friend Ānanda..... "

"But how, friend Sāriputta, could he obtain such a state of concentration?"

"On one occasion, friend Ānanda, I was dwelling right here in Sāvatthī in the Blind Men's Grove. There I attained such a state of concentration that I was not percipient of earth in relation to earth; of water in relation to water; of fire in relation to fire; of air in relation to air; of the base of the infinity of space in relation to the base of the infinity of space; of the base of the infinity of consciousness in relation to the base of the infinity of consciousness; of the base of nothingness in relation to the base of nothingness; of the base of neither-perception-nor-non-perception in relation to the base of neither-perception-nor-non-perception; of this world in relation to this world; of the other world in relation to the other world, but I was still percipient."

"But of what was the Venerable Sāriputta percipient on that occasion?"

"One perception arose and another perception ceased in me: 'The cessation of existence is nibbāna; the cessation of existence is nibbāna.' Just as, when a fire of twigs is burning, one flame arises and another flame ceases, so one perception arose and another perception ceased in me: 'The cessation of existence is nibbāna; the cessation of existence is nibbāna.' On that occasion, friend, I was percipient: 'The cessation of existence is nibbāna.'"

尔时，具寿阿难，到具寿舍利弗之处。至已，与具寿舍利弗相俱交谈庆慰，欢喜铭感之语已，坐于一面。坐于一面之具寿阿难对具寿舍利弗言：友舍利弗！比丘者获得如是三昧耶？谓：「于地无地想，于水无水想，于火无火想，于风无风想，于空无边处无空无

边处想, 于识无边处无识无边处想, 于无所有处无无所有处想, 于非想非非想处无非想非非想处想, 于此世无此世想, 于他世无他世想, 而有想.」

友阿难! 比丘者获得如是三昧, 谓: 于地无地想, 「于水无水想, 于火无火想, 于风无风想, 于空无边处无空无边处想, 于识无边处无识无边处想, 于无所有处无无所有处想, 于非想非非想处无非想非非想处想, 于此世无此世想」, 于他世无他世想, 而有想.」

友舍利弗! 云何为比丘者获得如是三昧耶? 谓: 于地无地想, 于水无水想, 于火无火想, 于风无风想, 于空无边处无空无边处想, 于识无边处无识无边处想, 于无所有处无无所有处想, 于非想非非想处无非想非非想处想, 于此世无此世想, 于他世无他世想, 而有想.

友阿难! 尔时, 我住舍卫国之安陀林, 入如是三昧, 谓: 「于地无地想, 于水无水想, 于火无火想, 于风无风想, 于空无边处无空无边处想, 于识无边处无识无边处想, 于无所有处无无所有处想, 于非想非非想处无非想非非想处想, 于此世无此世想, 于他世无他世想, 而有想.」

具寿舍利弗, 当时, 以何为想耶?

友! 于我「有灭乃涅槃, 有灭乃涅槃」之想生起, 或想息灭. 友! 譬如一团火燃烧之时, 或焰生, 或焰灭. 友! 如是, 于我「有灭乃涅槃, 有灭乃涅槃」之想生起, 或想息灭. 友! 其时, 我乃以「有灭乃涅槃, 有灭乃涅槃」为想.

SATTATTHĀNA SUTTA⁷¹

Seven Cases 七處 (SN 22. 57)

SĀVATTHINIDĀNAM. “SATTATTHĀNAKUSALO, BHIKKHAVE, BHIKKHU TIVIDHŪPAPARIKKHĪ IMASMIM DHAMMAVINAYE KEVALĪ VUSITAVĀ UTTAMAPURISOTI VUCCATI. KATHAÑCA, BHIKKHAVE, BHIKKHU SATTATTHĀNAKUSALO HOTI? IDHA, BHIKKHAVE, BHIKKHU RŪPAM PAJĀNĀTI, RŪPASAMUDAYAM PAJĀNĀTI, RŪPANIRODHAM PAJĀNĀTI, RŪPANIRODHAGĀMINIM PAṬIPADAM PAJĀNĀTI; RŪPASSA ASSĀDAM PAJĀNĀTI, RŪPASSA ĀDĪNAVAM PAJĀNĀTI, RŪPASSA NISSARANAM PAJĀNĀTI; VEDANAM PAJĀNĀTI ... SAÑÑAM... SAÑKHĀRE... VIÑÑĀNAM PAJĀNĀTI, VIÑÑĀNASAMUDAYAM PAJĀNĀTI, VIÑÑĀNANIRODHAM PAJĀNĀTI, VIÑÑĀNANIRODHAGĀMINIM PAṬIPADAM PAJĀNĀTI; VIÑÑĀNASSA ASSĀDAM PAJĀNĀTI, VIÑÑĀNASSA ĀDĪNAVAM PAJĀNĀTI, VIÑÑĀNASSA NISSARANAM PAJĀNĀTI.

“KATAMAÑCA, BHIKKHAVE, RŪPAM? CATTĀRO CA MAHĀBHŪTĀ, CATUNNAÑCA MAHĀBHŪTĀNAM UPĀDĀYA RŪPAM. IDAM VUCCATI, BHIKKHAVE, RŪPAM. ĀHĀRASAMUDAYĀ RŪPASAMUDAYO; ĀHĀRANIRODHĀ RŪPANIRODHO. AYAMEVA ARIYO ATTHAÑGIKO MAGGO RŪPANIRODHAGĀMINĪ PAṬIPADĀ, SEYYATHIDAM – SAMMĀDITTHI...PE... SAMMĀSAMĀDHI. “YAM RŪPAM PAṬICCA UPPAJJATI SUKHAM SOMANASSAM – AYAM RŪPASSA ASSĀDO. YAM RŪPAM ANICCAM DUKKHAM VIPARIÑĀMADHAMMAM – AYAM RŪPASSA ĀDĪNAVO. YO RŪPASMIM CHANDARĀGAVINAYO CHANDARĀGAPPAHĀNAM –

⁷¹English translation by Bhikkhu Bodhi (<http://suttacentral.net/en/sn22.57>); Chinese translation by 菩提僧團, posted at 巴利聖典網站 <https://sites.google.com/site/palishengdian/pali/da/sn/sn22/sn22-6>

IDAM RŪPASSA NISSARANAM.

“YE HI KECI, BHIKKHAVE, SAMANĀ VĀ BRĀHMANĀ VĀ EVAM RŪPAM ABHIÑÑĀYA, EVAM RŪPASAMUDAYAM ABHIÑÑĀYA, EVAM RŪPANIRODHAM ABHIÑÑĀYA, EVAM RŪPANIRODHAGĀMINIM PAṬIPADAM ABHIÑÑĀYA; EVAM RŪPASSA ASSĀDAM ABHIÑÑĀYA, EVAM RŪPASSA ĀDĪNAVAM ABHIÑÑĀYA, EVAM RŪPASSA NISSARANAM ABHIÑÑĀYA RŪPASSA NIBBIDĀYA VIRĀGĀYA NIRODHĀYA PAṬIPANNĀ, TE SUPPAṬIPANNĀ. YE SUPPAṬIPANNĀ, TE IMASMIM DHAMMAVINAYE GĀDHANTI.

“YE CA KHO KECI, BHIKKHAVE, SAMANĀ VĀ BRĀHMANĀ VĀ EVAM RŪPAM ABHIÑÑĀYA, EVAM RŪPASAMUDAYAM ABHIÑÑĀYA, EVAM RŪPANIRODHAM ABHIÑÑĀYA, EVAM RŪPANIRODHAGĀMINIM PAṬIPADAM ABHIÑÑĀYA; EVAM RŪPASSA ASSĀDAM ABHIÑÑĀYA, EVAM RŪPASSA ĀDĪNAVAM ABHIÑÑĀYA, EVAM RŪPASSA NISSARANAM ABHIÑÑĀYA RŪPASSA NIBBIDĀ VIRĀGĀ NIRODHĀ ANUPĀDĀ VIMUTTĀ, TE SUVIMUTTĀ. YE SUVIMUTTĀ, TE KEVALINO. YE KEVALINO VATĀM TESAM NATTHI PAÑÑĀPĀNĀYA.

“KATAMĀ CA, BHIKKHAVE, VEDANĀ? CHAYIME, BHIKKHAVE, VEDANĀKĀYĀ – CAKKHUSAMPHASSAJĀ VEDANĀ...PE... MANOSAMPHASSAJĀ VEDANĀ. AYAM VUCCATI, BHIKKHAVE, VEDANĀ. PHASSASAMUDAYĀ VEDANĀSAMUDAYO; PHASSANIRODHĀ VEDANĀNIRODHO. AYAMEVA ARIYO AṬṬHAṄGIKO MAGGO VEDANĀNIRODHAGĀMINĪ PAṬIPADĀ, SEYYATHIDAM – SAMMĀDITṬHI...PE... SAMMĀSAMĀDHI.

“YAM VEDANAM PATICCĀ UPPAJJATI SUKHAM SOMANASSAM – AYAM VEDANĀYA ASSĀDO. YĀ VEDANĀ ANICCĀ DUKKHĀ VIPARIṄĀMADHAMMĀ – AYAM VEDANĀYA ĀDĪNAVO. YO VEDANĀYA CHANDARĀGAVINAYO CHANDARĀGAPPAHĀNAM – IDAM VEDANĀYA NISSARANAM.

“YE HI, KECI, BHIKKHAVE, SAMANĀ VĀ BRĀHMANĀ VĀ

EVAM VEDANAM ABHIÑÑĀYA, EVAM
VEDANĀSAMUDAYAM ABHIÑÑĀYA, EVAM
VEDANĀNIRODHAM ABHIÑÑĀYA, EVAM
VEDANĀNIRODHAGĀMINIM PAṬIPADAM ABHIÑÑĀYA;
EVAM VEDANĀYA ASSĀDAM ABHIÑÑĀYA, EVAM
VEDANĀYA ĀDĪNAVAM ABHIÑÑĀYA, EVAM VEDANĀYA
NISSARANAM ABHIÑÑĀYA VEDANĀYA NIBBIDĀYA
VIRĀGĀYA NIRODHĀYA PAṬIPANNĀ, TE SUPPAṬIPANNĀ.
YE SUPPAṬIPANNĀ, TE IMASMIM DHAMMAVINAYE
GĀDHANTI.

“YE CA KHO KECI, BHIKKHAVE, SAMANĀ VĀ BRĀHMANĀ
VĀ EVAM VEDANAM ABHIÑÑĀYA...PE... VATĀM TESAM
NATTHI PAÑÑĀPANĀYA.

“KATAMĀ CA, BHIKKHAVE, SAÑÑĀ? CHAYIME,
BHIKKHAVE, SAÑÑĀKĀYĀ – RŪPASAÑÑĀ, SADDASAÑÑĀ,
GANDHASAÑÑĀ, RASASAÑÑĀ, PHOTTHABBASAÑÑĀ,
DHAMMASAÑÑĀ. AYAM VUCCATI, BHIKKHAVE, SAÑÑĀ.
PHASSASAMUDAYĀ SAÑÑĀSAMUDAYO;
PHASSANIRODHĀ SAÑÑĀNIRODHO. AYAMEVA ARIYO
ĀTTHĀNGIKO MAGGO SAÑÑĀNIRODHAGĀMINI
PAṬIPADĀ, SEYYATHIDAM – SAMMĀDITTHI...PE...
SAMMĀSAMĀDHI...PE... VATĀM TESAM NATTHI
PAÑÑĀPANĀYA.

“KATAME CA, BHIKKHAVE, SAÑKHĀRĀ? CHAYIME,
BHIKKHAVE, CETANĀKĀYĀ – RŪPASAÑCETANĀ,
SADDASAÑCETANĀ, GANDHASAÑCETANĀ,
RASASAÑCETANĀ, PHOTTHABBASAÑCETANĀ,
DHAMMASAÑCETANĀ. IME VUCCANTI BHIKKHAVE,
SAÑKHĀRĀ. PHASSASAMUDAYĀ
SAÑKHĀRASAMUDAYO; PHASSANIRODHĀ
SAÑKHĀRANIRODHO. AYAMEVA ARIYO ĀTTHĀNGIKO
MAGGO SAÑKHĀRANIRODHAGĀMINI PAṬIPADĀ,
SEYYATHIDAM – SAMMĀDITTHI...PE... SAMMĀSAMĀDHI.
“YAM SAÑKHĀRE PAṬICCA UPPAJJATI SUKHAM
SOMANASSAM – AYAM SAÑKHĀRĀNAM ASSĀDO. YE
SAÑKHĀRĀ ANICCĀ DUKKHĀ VIPARINĀMADHAMMĀ –

AYAM SAṄKHĀRĀNAM ĀDĪNAVO. YO SAṄKHĀRESU CHANDARĀGAVINAYO CHANDARĀGAPPAHĀNAM – IDAM SAṄKHĀRĀNAM NISSARANAM.

“YE HI KECI, BHIKKHAVE, SAMĀNĀ VĀ BRĀHMANĀ VĀ EVAM SAṄKHĀRE ABHIṄṄĀYA, EVAM SAṄKHĀRASAMUDAYAM ABHIṄṄĀYA, EVAM SAṄKHĀRANIRODHAM ABHIṄṄĀYA, EVAM SAṄKHĀRANIRODHAGĀMINIM PAጀIPADAM ABHIṄṄĀYA...PE... SAṄKHĀRĀNAM NIBBIDĀYA VIRĀGĀYA NIRODHĀYA PAጀIPANNĀ TE SUPPAጀIPANNĀ. YE SUPPAጀIPANNĀ, TE IMASMIM DHAMMAVINAYE GĀDHANTI...PE... VATṬĀM TESĀM NATTHI PAጀÑĀPANĀYA.

“KATAMAጀCA, BHIKKHAVE, VIጀÑĀNAM? CHAYIME, BHIKKHAVE, VIጀÑĀNAKĀYĀ – CAKKHUVIጀÑĀNAM, SOTAVIጀÑĀNAM, GHĀNAVIጀÑĀNAM, JIVHĀVIጀÑĀNAM, KĀYAVIጀÑĀNAM, MANOVIጀÑĀNAM. IDAM VUCCATI, BHIKKHAVE, VIጀÑĀNAM. NĀMARŪPASAMUDAYĀ VIጀÑĀNASAMUDAYO; NĀMARŪPANIRODHĀ VIጀÑĀNAANIRODHĀ. AYAMEVA ARIYO ATṬHĀNGIKO MAGGO VIጀÑĀNAANIRODHAGĀMINIጀ PAጀIPADĀ, SEYYATHIDAM – SAMMĀDITṬHI...PE... SAMMĀSAMĀDHI.

“YAM VIጀÑĀNAM PAጀICCA UPPAJJATI SUKHAM SOMANASSAM – AYAM VIጀÑĀNASSA ASSĀDO. YAM VIጀÑĀNAM ANICCAM DUKKHAM VIPARIጀĀMADHAMMAM – AYAM VIጀÑĀNASSA ĀDĪNAVO. YO VIጀÑĀNASMIጀ CHANDARĀGAVINAYO CHANDARĀGAPPAHĀNAM – IDAM VIጀÑĀNASSA NISSARANAM.

“YE HI KECI, BHIKKHAVE, SAMĀNĀ VĀ BRĀHMANĀ VĀ EVAM VIጀÑĀNAM ABHIṄṄĀYA, EVAM VIጀÑĀNASAMUDAYAM ABHIṄṄĀYA, EVAM VIጀÑĀNAANIRODHAM ABHIṄṄĀYA, EVAM VIጀÑĀNAANIRODHAGĀMINIM PAጀIPADAM ABHIṄṄĀYA; EVAM VIጀÑĀNASSA ASSĀDAM ABHIṄṄĀYA, EVAM VIጀÑĀNASSA ĀDĪNAVAM ABHIṄṄĀYA, EVAM

VIÑÑĀNASSA NISSARANĀM ABHIÑÑĀYA VIÑÑĀNASSA
NIBBIDĀYA VIRĀGĀYA NIRODHĀYA PAṬIPANNĀ, TE
SUPPAṬIPANNĀ. YE SUPPAṬIPANNĀ, TE IMASMIM
DHAMMAVINAYE GĀDHANTI.

“YE CA KHO KECI, BHIKKHAVE, SAMANĀ VĀ BRĀHMANĀ
VĀ EVAM VIÑÑĀNAM ABHIÑÑĀYA, EVAM
VIÑÑĀNASAMUDAYAM ABHIÑÑĀYA, EVAM
VIÑÑĀNANIRODHAM ABHIÑÑĀYA, EVAM
VIÑÑĀNANIRODHAGĀMINIM PAṬIPADAM ABHIÑÑĀYA;
EVAM VIÑÑĀNASSA ASSĀDAM ABHIÑÑĀYA, EVAM
VIÑÑĀNASSA ĀDĪNAVAM ABHIÑÑĀYA, EVAM
VIÑÑĀNASSA NISSARANĀM ABHIÑÑĀYA VIÑÑĀNASSA
NIBBIDĀ VIRĀGĀ NIRODHĀ ANUPĀDĀ VIMUTTĀ, TE
SUVIMUTTĀ. YE SUVIMUTTĀ, TE KEVALINO. YE
KEVALINO VATΤAM TESAM NATTHI PAÑÑĀPANĀYA.
EVAM KHO, BHIKKHAVE, BHIKKHU
SATTATṬHĀNAKUSALO HOTI.

“KATHAÑCA, BHIKKHAVE, BHIKKHU
TIVIDHŪPAPARIKKHĪ HOTI? IDHA, BHIKKHAVE, BHIKKHU
DHĀTUSO UPAPARIKKHATI, ĀYATANASO
UPAPARIKKHATI, PAṬICCASAMUPPĀDASO
UPAPARIKKHATI. EVAM KHO, BHIKKHAVE, BHIKKHU
TIVIDHŪPAPARIKKHĪ HOTI. SATTATṬHĀNAKUSALO,
BHIKKHAVE, BHIKKHU TIVIDHŪPAPARIKKHĪ, IMASMIM
DHAMMAVINAYE KEVALĪ VUSITAVĀ ‘UTTAMAPURISO’TI
VUCCATĪ”TI. PAÑCAMAM.

At Savatthi. “Bhikkhus, a bhikkhu who is skilled in seven cases and a triple investigator is called, in this Dhamma and Discipline, a consummate one, one who has fully lived the holy life, the highest kind of person.

“And how, bhikkhus, is a bhikkhu skilled in seven cases? Here, bhikkhus, a bhikkhu understands form, its origin, its cessation, and the way leading to its cessation; he understands the gratification, the danger, and the escape in the case of form.

“He understands feeling ... perception ... volitional formations ... consciousness, its origin, its cessation, and the way leading to its

cessation; he understands the gratification, the danger, and the escape in the case of consciousness.

“And what, bhikkhus, is form? The four great elements and the form derived from the four great elements: this is called form. With the arising of nutriment there is the arising of form. With the cessation of nutriment there is the cessation of form. This Noble Eightfold Path is the way leading to the cessation of form; that is, right view ... right concentration.”

“The pleasure and joy that arise in dependence on form: this is the gratification in form. That form is impermanent, suffering, and subject to change: this is the danger in form. The removal and abandonment of desire and lust for form: this is the escape from form.”

“Whatever ascetics and brahmins, having thus directly known form, its origin, its cessation, and the way leading to its cessation, having thus directly known the gratification, the danger, and the escape in the case of form, are practising for the purpose of revulsion towards form, for its fading away and cessation, they are practising well.

Those who are practising well have gained a foothold in this Dhamma and Discipline.”

“And whatever ascetics and brahmins, having thus directly known form, its origin, its cessation, and the way leading to its cessation, having thus directly known the gratification, the danger, and the escape in the case of form, through revulsion towards form, through its fading away and cessation, are liberated by nonclinging, they are well liberated. Those who are well liberated are consummate ones. As to those consummate ones, there is no round for describing them.”

“And what, bhikkhus, is feeling? There are these six classes of feeling: 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 feeling. With the arising of contact there is the arising of feeling. With the cessation of contact there is the cessation of feeling. This Noble Eightfold Path is the way leading to the cessation of feeling; that is, right view ... right concentration.”

“The pleasure and joy that arise in dependence on feeling: this is the gratification in feeling. That feeling is impermanent, suffering, and subject to change: this is the danger in feeling. The removal and abandonment of desire and lust for feeling: this is the escape from feeling.”

“Whatever ascetics and brahmins, having thus directly known feeling, its origin, its cessation, and the way leading to its cessation, having thus directly known the gratification, the danger, and the escape in the case of feeling, are practising for the purpose of revulsion towards feeling, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.”

“And whatever ascetics and brahmins, having thus directly known feeling ... and the escape in the case of feeling ... As to those consummate ones, there is no round for describing them.”

“And what, bhikkhus, is perception? There are these six classes of perception: perception of forms ... perception of mental phenomena. This is called perception. With the arising of contact there is the arising of perception. With the cessation of contact there is the cessation of perception. This Noble Eightfold Path is the way leading to the cessation of perception; that is, right view ... right concentration.”

“The pleasure and joy that arise in dependence on perception: this is the gratification in perception. That perception is impermanent, suffering, and subject to change: this is the danger in perception. The removal and abandonment of desire and lust for perception: this is the escape from perception.”

“Whatever ascetics and brahmins ... As to those consummate ones, there is no round for describing them.”

“And what, bhikkhus, are volitional formations? There are these six classes of volition: volition regarding forms ... volition regarding mental phenomena. This is called volitional formations. With the arising of contact there is the arising of volitional formations. With the cessation of contact there is the cessation of volitional formations. This Noble Eightfold Path is the way leading to the cessation of volitional formations; that is, right view ... right

concentration.”

“The pleasure and joy that arise in dependence on volitional formations: this is the gratification in volitional formations. That volitional formations are impermanent, suffering, and subject to change: this is the danger in volitional formations. The removal and abandonment of desire and lust for volitional formations: this is the escape from volitional formations.”

“Whatever ascetics and brahmins As to those consummate ones, there is no round for describing them.”

“And what, bhikkhus, is consciousness? There are these six classes of consciousness: eye-consciousness ... mind-consciousness. This is called consciousness. With the arising of name-and-form there is the arising of consciousness. With the cessation of name-and-form there is the cessation of consciousness. This Noble Eightfold Path is the way leading to the cessation of consciousness; that is, right view ... right concentration.”

“The pleasure and joy that arise in dependence on consciousness: this is the gratification in consciousness. That consciousness is impermanent, suffering, and subject to change: this is the danger in consciousness. The removal and abandonment of desire and lust for consciousness: this is the escape from consciousness.

“Whatever ascetics and brahmins, having thus directly known consciousness, its origin, its cessation, and the way leading to its cessation, having thus directly known the gratification, the danger, and the escape in the case of consciousness, are practising for the purpose of revulsion towards consciousness, for its fading away and cessation, they are practising well. Those who are practising well have gained a foothold in this Dhamma and Discipline.”

“And whatever ascetics and brahmins, having thus directly known consciousness, its origin, its cessation, and the way leading to its cessation, having thus directly known the gratification, the danger, and the escape in the case of consciousness, through revulsion towards consciousness, through its fading away and cessation, are liberated by nonclinging, they are well liberated. Those who are well liberated are consummate ones. As to those consummate ones, there is no round for describing them.” “It is in such a way,

bhikkhus, that a bhikkhu is skilled in seven cases.”

“And how, bhikkhus, is a bhikkhu a triple investigator? Here, bhikkhus, a bhikkhu investigates by way of the elements, by way of the sense bases, and by way of dependent origination. It is in such a way that a bhikkhu is a triple investigator.

“Bhikkhus, a bhikkhu who is skilled in these seven cases and a triple investigator is called, in this Dhamma and Discipline, a consummate one, one who has fully lived the holy life, the highest kind of person.”

〔尔时，世尊〕在舍卫城因缘。「诸比丘，比丘于七处善巧而有三种观察。于此法与律纯一而已立者，名为最上人。诸比丘，何为比丘于七处善巧耶？诸比丘，此处有比丘，知色，知色之集，知色之灭，知顺色灭之道，知色之味，知色之过患，知色之出离。知受...想...行...知识，知识之集，知识之灭，知顺识灭之道，知识之味，知识之过患，知识之出离。」

诸比丘，以何为色耶？诸比丘，四大种及四大种所造之色，名之为色。由食之集而有色之集，由食之灭而色之灭。此顺色灭之道者，是八支圣道。谓：正见...乃至...正定是。缘色而生乐与喜，为色之味。有色之无常，苦而变坏之法，为色之过患。于色调伏欲贪，断欲贪是为色之出离。诸比丘，诸沙门，婆罗门，证知如是色，证知如是色之集，证知如是色之灭，证知如是顺色灭之道，证知如是色之味，证知如是色之过患，证知如是色之出离，而向色之厌患，离欲，灭尽者，则为善向。善向者，则为入此法与律。诸比丘，诸沙门，婆罗门，证知如是色，证知如是色之集，证知如是色之灭，证知如是顺色灭之道，证知如是色之味，证知如是色之过患，证知如是色之出离，而对色之厌患，离欲，灭尽，依不取而解脱者，则为善解脱。善解脱者，则为纯一。纯一者，则无以转之可施设。诸比丘，以何为受耶？诸比丘，六受身是。〔谓：〕眼触所生之受...乃至...意触所生之受是。诸比丘，此名为受。依触之集，而有受之集。依触之灭，而有受之灭。此受灭之道者，是八支圣道。谓：正见...乃至...正定是。缘受而生乐与喜，为受之味。有受之无常，苦而变坏之法，为受之过患。于受调伏欲贪，断欲贪为受之出离。诸比丘，诸沙门，婆罗门，证知如是受，证知如是受之集，证知如是受之灭，

证知如是顺受灭之道, 证知如是受之味, 证知如受之过患, 证知如是受之出离, 而向受之厌患, 离欲, 灭尽者, 则为善向。善向则入此法与律。诸比丘, 诸沙门, 婆罗门, 证知如是受...乃至...无以转之可施设。诸比丘, 以何为想耶? 诸比丘, 六想身是。〔谓〕: 色想, 声想, 香想, 味想, 所触想, 法想是。诸比丘, 此名为想...乃至...无以转之可施设。

诸比丘, 以何为行耶? 诸比丘, 六思身是。〔谓〕: 色思...乃至...法思是。诸比丘, 此名为行。依触之集而有行之集。依触之灭而有行之灭。此顺行灭之道者, 是八支圣道。谓: 正见...乃至...正定是。缘于行所生乐与喜, 为行之味。有行之无常, 苦而变坏之法, 为行之过患。于行调伏欲贪, 断欲贪为行之出离。诸比丘, 诸沙门, 婆罗门, 证知如是之行, 证知如是行之集, 证知如是行之灭, 证知如是顺行灭之道...乃至...向于行之厌患, 离欲, 灭尽者, 则为善向。善向则入此法与律...乃至...无以转之可施设。

诸比丘, 以何为识耶? 诸比丘, 六识身是。〔谓: 〕眼识, 耳识, 鼻识, 舌识, 身识, 意识是。诸比丘, 此名为识。依名色之集而有识之集, 依名色之灭而有识之灭法。此顺识灭之道, 是八支圣道。谓: 正见.....乃至.....正定是。缘识而生乐与喜, 为识之味。有识之无常, 苦而变坏之法, 为识之过患。于识调伏欲贪, 断欲贪, 为识之出离。诸比丘, 诸沙门, 婆罗门, 证知如是识, 证知如是识之集, 证知如是识之灭, 证知如是顺识灭之道, 证知如是识之味, 证知如是识之过患, 证知如是识之出离, 而向识之厌患, 离欲, 灭尽者, 则为善向。善向则入此法与律。诸比丘, 诸沙门, 婆罗门, 证知如是识, 证知如是识之集, 证知如是识之灭, 证知如是顺识灭之道, 证知如是识之味, 证知如识之过患, 证知如是识之出离, 对识厌患, 离欲, 灭尽, 依不取而解脱者, 则为善解脱。善解脱者, 则为纯一, 纯一则无以转之可施设。诸比丘, 如是比丘为于七处是善巧。

诸比丘, 以何为比丘有三种之观察耶? 诸比丘, 此处有比丘! 观察界, 观察处, 观察缘起。诸比丘, 如是为比丘有三种之观察。比丘, 比丘于七处善巧而有三种之观察。于此法与律纯一而已立者, 名为最上人。」

IV. ABHIDHAMMA

DHAMMASAṄGHINĪ⁷² *Enumeration of Phenomena*

KUSALĀ DHAMMĀ AKUSALĀ DHAMMĀ ABYĀKATĀ
 DHAMMĀ KATAME DHAMMĀ KUSALĀ

Dhammas are wholesome, unwholesome, indeterminate (kammically neutral). Which dhammas are wholesome?

YASMIM SAMAYE KĀMĀVACARAM KUSALAM CITTAM
 UPPANNAM HOTI SOMANASSA SAHAGATAM
 ĀNĀNASAMPAYUTTAM

When wholesome consciousness pertaining to the sense-sphere accompanied by pleasure, and associated with knowledge arises with any object such as

RŪPĀRAMMANĀM VĀ SADDĀRAMMANĀM VĀ,
 GANDHĀRAMMANĀM VĀ RASĀRAMMANĀM VĀ,
 PHOTTHABBĀRAMMANĀM VĀ DHAMMĀRAMMANĀM
 VĀ. YAM YAM VĀ PANARABBHA, TASMINM SAMAYE
 PHASSO HOTI

Visible object, sound, odor, taste, body-impression, and mental object. Then, at this time, there is contact

AVIKKHEPO HOTI, YE VĀ PANA TASMINM SAMAYE

Calmness in that time

AṄÑEPI ATTHI PAṄICCASAMUPPANNĀ, ARŪPINO
 DHAMMĀ IME DHAMMĀ KUSALĀ.

And whatever other conditioned originated immaterial dhammas there might exist at that time and these Dhammas are wholesome.

云何是善法耶？舍俱行智相应而以色为所缘；若以声为所缘，

⁷² Chinese translation from 元亨寺《汉译南传大藏经》《法集论·第一·心生起品·善心》欲缠八大心·第五心, quoted at <http://wiki.sutta.org/index.php?title=舍俱智相应无行有因欲界善心&variant=zh-hant>

以香, 味, 触, 法为所缘, 若又依彼等令欲纏善心生起之时, 其时有触, 不散乱, 其时更有所有之他缘已生无色之诸法-----是等为善法.

VIBHAṄGA

The Book of Treatises

PAṄCAKKHANDHĀ, RŪPAKKHANDHO,
VEDANĀKKHANDHO, SAṄṄAKKHANDHO,
SAṄKHĀRAKKHANDHO, VIṄṄĀṄAKKHANDHO.

The five aggregates are: the aggregate of matter, the aggregate of feeling, the aggregate of perception, the aggregate of mental formations, aggregate of consciousness.

五蕴——即色蕴, 受蕴, 想蕴, 行蕴, 识蕴.

TATTHA KATAMO RŪPAKKHANDHO

Therein what is the aggregate of matter? 云何是色蕴耶?

YAṄKIṄCI RŪPAM

Whatever matter is

ATĪTĀNĀGATAPACCUPPANNAM, AJJHATTAM VĀ
BAHIDDHĀ VĀ, OLĀRIKAM VĀ SUKHUMAM VĀ, HĪNAM
VĀ PANITAM VĀ, YAM DŪRE VĀ SANTIKE VĀ

Past, future or present, internal or external, gross or subtle, inferior or superior, distant or proximate,

TADEKAJJHAM ABHISAṄṄUHITVĀ, ABHISAṄKPITVĀ,
AYAM VUCCATI RŪPAKKHANDHO.

(Taking) these together collectively and briefly, this is called the aggregate of matter. 所有色, 过去, 现在, 未来, 内, 外, 粗, 细, 劣, 胜, 还是远, 近, 集合起来總总说为色蕴

DHĀTUKATHĀ

Discussion with Reference to Elements

SAṄGAHO ASAṄGAHO.

Combination and non-combination

SAṄGAHITENA ASAṄGAHITAM

Combined with (something that is) not combined

ASAṄGAHITENA SAṄGAHITAM

Not combined with (something that is) combined

SAṄGAHITENA SAṄGAHITAM

Combined with (something that is) combined

ASAṄGAHITENA ASAṄGAHITAM

Not combined with (something that is) not combined

SAMPAYOGO VIPPAYOGO.

The association and dissociation

SAMPAYUTTENA VIPPAYUTTAM

Dissociated from associated

VIPPAYUTTENA SAMPAYUTTAM

Associated with dissociated

ASAṄGAHITAM.

And not combined with the dissociated.

PUGGALAPAṄṄATTI⁷³

Description of Individuals 人施设论母

CHA PAṄṄATTIYO:

The six concepts: . 六施设:

KHANDHAPAṄṄATTI ĀYATANAPAṄṄATTI

DHĀTUPAṄṄATTI SACCPAṄṄATTI INDRIYAPAṄṄATTI

PUGGALAPAṄṄATTI.

Viz., the concept of corporal aggregate, the convention of sense-

⁷³ Chinese translation by Bhikkhu Dhammadutta (护法比丘) in ‘人施设论’ (online edition), published by 原始佛教学院.

bases, the concept of elements, the concept of truths, the concept of faculties, the concept of individuals.

蕴施设, 处施设, 界施设, 谛施设, 根施设, 人施设.

KITTĀVATĀ PUGGALĀNAM PUGGALAPAÑÑATTI

In what ways are there the concepts of individuals?

什么样的范围是诸人的人施设呢?

SAMAYAVIMUTTO, ASAMAYAVIMUTTO

One who is emancipated temporarily (in season), one who is emancipated permanently (not in season) 时解脱者, 无时解脱者

KUPPADHAMMO, AKUPPADHAMMO

One of perturbable nature, one of imperturbable nature

动法者, 不动法者

PARIHĀNADHAMMO, APARIHĀNADHAMMO,

One liable to decline, one not liable to decline 退法者, 不退法者

CETANĀBHABBO, ANURAKKHANĀBHABBO

One competent in will, one competent in watchfulness (protecting themselves) 思不能者, 护不能者

PUTHUJJANO, GOTRABHŪ

And being a common person (worldling), becomes one of the family of Ariyas (change of lineage) 凡夫, 种性者

BHAYŪPARATO, ABHAYŪPARATO

One restrained through fear, one unrestrained through fear

畏止者(怖畏止息者), 无畏止者

BABBĀGAMANO ABABBĀGAMANO,

One capable of arriving, one incapable of arriving

能行者, 不能行者

NIYATO, ANIYATO,

One with determined destiny, one with undetermined destiny

决定者, 不决定者

PAṬIPANNAKO, PHALETTHITO,

The Path-attainer, one established in Fruition 行者, 住果者

ARAHĀT, ARAHATTĀYA PAṬIPANNO.

One who is an Arahant, one who is striving for realization of Arahantship. 阿罗汉者, 为了证阿罗汉果而行道者.

KATHĀVATTHU

Points of Controversy

PUGGALO UPALABBHATI:

SACCHIKATTHAPARAMATTHENĀTI. ĀMANTĀ

(Thera): *Can there be found any personality in the real, absolute sense?* (Heretic): Yes.

YO SACCHIKATTHO PARAMATTHO, TATO SO PUGGALO

UPALABBHATI SACCHIKATTHAPARAMATTHENĀTI

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

NA HEVAM VATTABBE. ĀJĀNĀHI NIGGAHAM HAÑCI

(Heretic): No, that cannot be said.

PUGGALO UPALABBHATI,

SACCHIKATTHAPARAMATTHENA TENA VATA RE

VATTABBE

If the personality can be found in the real and absolute sense, then you should also say that the personality could be found in the real, absolute sense

YO SACCHIKATTHO PARAMATTHO, TATO SO PUGGALO

UPALABBHATI SACCHIKATTHAPARAMATTHENĀTI.

MICCHĀ.

In the same way as a real absolute fact is found, thus, you are wrong in affirming the first while denying the second.

YAMAKA

The Book of Pairs

YE KECI KUSALĀ DHAMMĀ

Some phenomena (dhamma) are wholesome

SABBE TE KUSALAMŪLĀ

They are wholesome roots

YE VĀ PANA KUSALAMŪLĀ SABBE TE DHAMMĀ KUSALĀ

But all wholesome roots are wholesome phenomena

YE KECI KUSALĀ DHAMMĀ, SABBE TE KUSALAMŪLENA EKAMŪLĀ.

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

YE VĀ PANA KUSALAMŪLENA EKAMŪLĀ, SABBE TE DHAMMĀ KUSALĀ.

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

PATTHĀNA

The Book of Conditional Origination 二十四缘

HETUPACCAYO

Root condition (一) 因缘

ĀRAMMANĀPACCAYO

Object condition (二) 所缘

ADHIPATIPACCAYO

Predominance condition

(三) 增上缘

ANANTARAPACCAYO

Proximity condition (四) 无间缘

SAMANANTARAPACCAYO

Contiguity condition (五) 相续缘

SAHAJĀTAPACCAYO

Co-nascence condition

(六) 俱生缘

AÑÑAMAÑÑAPACCAYO

Mutuality condition (七) 相互缘

NISSAYAPACCAYO

Support condition (八) 依止缘

UPANISSAYAPACCAYO	JHĀNAPACCAYO
<i>Decisive-support condition</i> (九)	<i>Jhāna condition</i> (十七)禅那缘
亲依止缘	MAGGAPACCAYO
PUREJĀTAPACCAYO	<i>Path condition</i> (十八)道缘
<i>Prenascence condition</i>	SAMPAYUTTAPACCAYO
(十)前生缘	<i>Association condition</i>
PACCHĀJĀTAPACCAYO	(十九)相应缘
<i>Postnascence condition</i>	VIPPAYUTTAPACCAYO
(十一)后生缘	<i>Dissociation condition</i> (二十)
ĀSEVANAPACCAYO	不相应缘
<i>Frequency condition</i>	ATTHIPACCAYO
(十二)重复缘	<i>Presence condition</i>
KAMMAPACCAYO	(二十一)有缘
<i>Kamma condition</i> (十三)业缘	NATTHIPACCAYO
VIPĀKAPACCAYO	<i>Absence condition</i>
<i>Kamma-result condition</i>	(二十二)无有缘
(十四)果报缘	VIGATAPACCAYO
ĀHĀRAPACCAYO	<i>Disapperance condition</i>
<i>Nutriment condition,</i>	(二十三)离去缘
(十五)食缘	AVIGATAPACCAYO.
INDRIYAPACCAYO	<i>Non-disappearance condition.</i>
<i>Faculty condition</i> (十六)根缘	(二十四)不离去缘.

MĀTIKĀPAMSUKŪLA

Passage on the Matrix of the Dhammasaṅgani 法集论母诵

KUSALĀ DHAMMĀ AKUSALĀ DHAMMĀ ABYĀKATAĀ
DHAMMĀ

*Wholesome phenomena, unwholesome phenomena, phenomena
which are indeterminate* 善法, 不善法, 无记法

SUKHĀYA VEDANĀYA SAMPAYUTTĀ DHAMMĀ
Phenomena associated with pleasant feeling 乐受相应法

DUKKHĀYA VEDANĀYA SAMPAYUTTĀ DHAMMĀ

Associated with unpleasant feeling 苦受相应法

ADUKKHAMASUKHĀYA VEDANĀYA SAMPAYUTTĀ DHAMMĀ

Associated with neither pleasant nor unpleasant feeling

不苦不乐受相应法

VIPĀKĀ DHAMMĀ

Phenomena which are (kamma) resultants 异熟法

VIPĀKADHAMMADHAMMĀ

Subject to resultant phenomena, 异熟法法

NEVAVIPĀKANAVIPĀKA DHAMMADHAMMĀ

Neither resultant phenomena nor subject to resultant phenomena

既非异熟又非异熟法法

UPĀDINNUPĀDĀNIYĀ DHAMMĀ

Phenomena kammically acquired and subject to clinging

执取顺取法

ANUPĀDINNUPĀDĀNIYĀ DHAMMĀ

Not kammically acquired but subject to clinging 非执取顺取法,

ANUPĀDINNĀNUPĀDĀNIYĀ DHAMMĀ

Neither kammically acquired nor subject to clinging

非执取非顺取法

SĀNKILITṬHASAṄKILESIKĀ DHAMMĀ

Phenomena which are defiled and subject to defilement

受污染的杂染法

ASAṄKILITṬHASAṄKILESIKĀ DHAMMĀ

Undefiled but subject defilement 不受污染的杂染法

ASAṄKILITṬHĀSĀṄKKILESIKĀ DHAMMĀ

Neither defiled nor subject to defilement 不受污染的无杂染法

SAVITAKKASAVICĀRĀ DHAMMĀ

Phenomena with initial application and sustained application

有寻有伺法

AVITAKKAVICĀRAMATTĀ DHAMMĀ

Without initial application but with sustained application

无寻唯伺法

AVITAKKĀVICĀRĀ DHAMMĀ

With neither initial nor sustained application 无寻无伺法

PĪTISAHAGATĀ DHAMMĀ

Phenomena accompanied by rapture 喜俱行法

SUKHASAHAGATĀ DHAMMĀ

Accompanied by happiness 乐俱行法

UPEKKHĀSAHAGATĀ DHAMMĀ

Accompanied by equanimity 舍俱行法

DASSANENA PAHĀTABBĀ DHAMMĀ

Phenomena to be abandoned by insight 以见所断法

BHĀVANĀYA PAHĀTABBĀ DHAMMĀ

To be abandoned by (mental) development 以修所断法

NEVADASSANENA NA BHĀVANĀYA PAHĀTABBĀ
DHAMMĀ

To be abandoned neither by insight nor by (mental) development 既非以见又非以修所断法

DASSANENA PAHĀTABBAHETUKĀ DHAMMĀ

Phenomena having roots to be abandoned by insight 以修所断因法

BHĀVANĀYA PAHĀTABBAHETUKĀ DHAMMĀ

Having roots to be abandoned by (mental) development

以见所断因法

NEVADASSANENA NA BHĀVANĀYA

PAHĀTABBAHETUKĀ DHAMMĀ

Having roots to be abandoned neither by insight nor by (mental) development 既非以见又非以修所断因法

ĀCAYAGĀMINO DHAMMĀ

Phenomena leading to accumulation (of kamma) 趣积集法

APACAYAGĀMINO DHAMMĀ

Leading to decrease (of kamma) 趣减损法

NEVĀCAYAGĀMINO NĀPACAYAGĀMINO DHAMMĀ

Leading neither to accumulation nor to decrease (of kamma)

既非趣积集又非趣减损法

SEKKHĀ DHAMMĀ

Phenomena of one in the (Noble) training 有学法

ASEKKHĀ DHAMMĀ

Phenomena of one who has completed the noble training 无学法

NEVASEKKHĀ NĀSEKKHĀ DHAMMĀ

Of one neither in the (Noble) training nor one who has completed the (Noble) training 既非有学又非无学法

PARITTĀ DHAMMĀ

Phenomena which are limited 微细法

MAHAGGATĀ DHAMMĀ

Phenomena which are exalted 广大法

APPAMĀÑĀ DHAMMĀ

Phenomena which are immeasurable 无量法

PARITTĀRAMMANĀ DHAMMĀ

Phenomena having limited objects 微细所缘法

MAHAGGATĀRAMMANĀ DHAMMĀ

Phenomena having exalted objects 广大所缘法

APPAMĀÑĀRAMMANĀ DHAMMĀ

Phenomena having immeasurable objects 无量所缘法

HĪNĀ DHAMMĀ

Phenomena which are inferior 低劣法

MAJJHIMĀ DHAMMĀ

Phenomena which are medium 中等法,

PANĪTĀ DHAMMĀ

Phenomena which are superior 殊胜法

MICCHATTANIYATĀ DHAMMĀ

Phenomena with certain wrong (result) 邪性定法

SAMMATTANIYATĀ DHAMMĀ

Phenomena with certain right (result) 正性定法

ANIYATĀ DHAMMĀ

Phenomena with uncertainty (as to result) 不定性法

MAGGĀRAMMANĀ DHAMMĀ

Phenomena with the Path as object 道所缘法

MAGGAHETUKĀ DHAMMĀ

Phenomena with the Path as root 道因法

MAGGĀDHIPATINO DHAMMĀ

Phenomena with the path as predominant factor 道增上法
UPPANNĀ DHAMMĀ

Phenomena which have arisen 已生起法
ANUPPANNĀ DHAMMĀ

Phenomena which have not arisen 不生起法
UPPĀDINO DHAMMĀ

Phenomena which are bound to arise 当生起法
ATĪTĀ DHAMMĀ

Phenomena which are past 过去法
ANĀGATĀ DHAMMĀ

Phenomena which are future 未来法
PACCUPPANNĀ DHAMMĀ

Phenomena which are present 现在法
ATĪTĀRAMMANĀ DHAMMĀ

Phenomena with a past object 过去所缘法,
ANĀGATĀRAMMANĀ DHAMMĀ

Phenomena with a future object 未来所缘法
PACCUPPANNĀRAMMANĀ DHAMMĀ

Phenomena with a present object 现在所缘法
AJJHATTĀ DHAMMĀ

Phenomena which are internal 内法
BAHIDDHĀ DHAMMĀ

Phenomena which are external 外法
AJJHATTABAHIDDHĀ DHAMMĀ

Phenomena which are internal and external 内外法
AJJHATTĀRAMMANĀ DHAMMĀ

Phenomena with internal objects 内所缘法
BAHIDDHĀRAMMANĀ DHAMMĀ

Phenomena with external objects 外所缘法
AJJHATTABAHIDDHĀRAMMANĀ DHAMMĀ

Phenomena with internal and external objects 内外所缘法
SANIDASSANASAPPATIGHĀ DHAMMĀ

Phenomena which are manifest and reactive 可见有对法

ANIDASSANASAPPATIGHĀ DHAMMĀ

Phenomena which are non-manifest and reactive 不可见有对法
ANIDASSANĀPPATIGHĀ DHAMMĀ.

Phenomena which are non-manifest and non-reactive.
 不可见无对法.

VIPASSANĀBHŪMI PĀTHA

Passages on the Stages of Insight 观之地诵

1: PAÑCAKKHANDĀ *The Five Aggregates*, 五蕴——

RŪPAKKHANDO *the aggregate of corporeality*, 色蕴

VEDANĀKKHANDO *the aggregate of feeling*, 受蕴

SAÑÑĀKKHANDO *the aggregate of perception* 想蕴

SAÑKHĀRAKKHANDO *the aggregate of mental formations* 行蕴

VIÑÑĀNAKKHANDO *the aggregate of consciousness*. 识蕴.

2. DVĀDASĀYATANĀNI *The Twelve Sense-spheres* 十二处——

CAKKHVĀYATANAM *the sense-field/sense-sphere of eye* 眼处

RŪPĀYATANAM *the sense-sphere of visible objects/form* 色处

SOTĀYATANAM *the sense-sphere of ear* 耳处

SADDĀYATANAM *the sense-sphere of sound* 声处

GHĀNĀYATANAM *the sense-sphere of nose* 鼻处

GANDHĀYATANAM *the sense-sphere of smell* 香处

JIVHĀYATANAM *the sense-field/sense-sphere of tongue* 舌处

RASĀYATANAM *the sense-field/sense-sphere of taste* 味处

KĀYĀYATANAM *the sense-field/sense-sphere of body* 身处

PHOTTHABBĀYATANAM *the sense-field/sense-sphere of tangible objects/touch* 触处

MANĀYATANAM *the sense-field/sense-sphere of mind* 意处

DHAMMĀYATANAM. *the sense-field/sense-sphere of mind-objects.* 法处.

3. ATTHĀRASA DHĀTUYO *The Eighteen Elements* 十八界——

CAKKHUDHĀTU *element of eye* 眼界

RŪPADHĀTU *element of visible form, color* 色界

CAKKHUVIÑÑĀNADHĀTU *element of eye-consciousness*
眼识界

SOTADHĀTU *element of ear* 耳界

SADDADHĀTU *element of sound* 声界

SOTAVIÑÑĀNADHĀTU *element of ear-consciousness* 耳识界

GHĀNADHĀTU *element of nose* 鼻界

GANDHADHĀTU *element of odor* 香界

GHĀNAVIÑÑĀNADHĀTU *element of nose-consciousness*

鼻识界

JIVHĀDHĀTU *element of tongue* 舌界

RASADHĀTU *element of flavour* 味界

JIVHĀVIÑÑĀNADHĀTU *element of tongue-consciousness*

舌识界

KĀYADHĀTU *element of body* 身界

PHOTTABBADHĀTU *element of tangibles* 触界

KĀYAVIÑÑĀNADHĀTU *element of body-consciousness* 身识界

MANODHĀTU *element of mind* 意界

DHAMMADHĀTU *element of mind object* 法界

MANOVIÑÑĀNADHĀTU *element of mind-consciousness* 意识界.

4. BĀVĪSATINDRIYĀNI *The twenty-two faculties* 二十二根——

CAKKHUNDRIYAM *the faculty of eye* 眼根

SOTINDRIYAM *the faculty of ear* 耳根

GHĀNINDRIYAM *the faculty of nose* 鼻根

JIVHINDRIYAM *the faculty of tongue* 舌根

KĀYINDRIYAM *the faculty of body* 身根

MANINDRIYAM *the faculty of mind* 意根

ITTHINDRIYAM *the faculty of femininity* 女根

PURISINDRIYAM *the faculty of masculinity* 男根

JĪVITINDRIYAM *the faculty of life/vitality* 命根

SUKHINDRIYAM *the faculty of bodily pleasure* 乐根
 DUKKHINDRIYAM *the faculty of bodily pain* 苦根
 SOMANASSINDRIYAM *the faculty of joy* 悅根
 DOMANASSINDRIYAM *the faculty of grief*, 忧根
 UPEKKHINDRIYAM *the faculty of indifference* 舍根
 SADDHINDRIYAM *the faculty of faith* 信根
 VIRIYINDRIYAM *the faculty of energy*, 精进根
 SATINDRIYAM *the faculty of mindfulness* 念根
 SAMĀDHINDRIYAM *the faculty of concentration* 定根
 PAÑÑINDRIYAM *the faculty of wisdom*, 慧根
 ANAÑÑATAÑÑASSĀMĪTINDRIYAM *the faculty of “I shall come to know the unknown”* 未知当知根
 AÑÑINDRIYAM *the faculty of perfect knowledge* 已知根
 AÑÑĀTĀVINDRIYAM *the faculty of perfect knower.* 具知根
 5. CATTĀRI ARIYASACCĀNI *The Four Noble Truths*, 四圣谛
 DUKKHAM ARIYASACCAṂ *the Truth of Suffering*, 苦圣谛
 DUKKHASAMUDAYO ARIYASACCAṂ *the Truth of the Cause/Origin of Suffering*, 苦集圣谛
 DUKKHANIRODHO ARIYASACCAṂ *the Truth of the Cessation of Suffering*, 苦灭圣谛
 DUKKHANIRODHAGĀMINĪ PATIPADĀ ARIYASACCAṂ *the Truth of the Path Leading to the Cessation of Suffering.*
 导至苦灭之道圣谛.

PATICCASAMUPPĀDA

Dependent Origination 缘起法

AVIJJĀPACCAYĀ SAṄKHĀRĀ
Dependent on ignorance arises karma-formations 无明缘行
 SAṄKHĀRAPACCAYĀ VIṄṄĀNAM
Dependent on karma formation arises consciousness 行缘识
 VIṄṄĀNAPACCAYĀ NĀMARŪPAM

Dependent on consciousness arises mind and matter 识缘名色

NĀMARŪPAPACCAYĀ SALĀYATANAM

Dependent on mind and matter arise the six sense bases

名色缘六处

SALĀYATANAPACCAYĀ PHASSO

Dependent on the six sense bases arises contact 六处缘触

PHASSAPACCAYĀ VEDANĀ

Dependent on contact arises feeling 触缘受

VEDANĀPACCAYĀ TANHĀ

Dependent on feeling arises craving 受缘爱

TANHĀPACCAYĀ UPĀDĀNAM

Dependent on craving arises clinging 爱缘取

UPĀDĀNAPACCAYĀ BHAVO

Dependent on clinging arises becoming 取缘有

BHAVAPACCAYĀ JĀTI

Dependent on becoming arises birth 有缘生

JĀTIPACCAYĀ JARĀMARAÑAM

Dependent on birth arise decay and death 生缘老

SOKAPARIDEVA DUKKHADOMANASSUPĀYĀSĀ
SAMBAHAVANTI

There also arise sorrow, lamentation, pain, grief, and despair

死, 愁, 悲, 苦, 忧, 恼生起

EVAMETASSA KEVALASSA DUKKHAKKHANDHASSA
SAMUDAYO HOTI.

Thus arises this whole mass of suffering. 如此，这整个苦蕴生起.

AVIJJĀYATVEVA ASESAVIRĀGANIRODHĀ

SAṄKHĀRANIRODHÓ

Through the total fading away and cessation of ignorance, karma-formations cease 然而，由于无明的无余之离，灭，则行灭

SAṄKHĀRANIRODHĀ VIṄṄĀṄANIRODHÓ

Through the cessation of karma formations, consciousness ceases
行灭则识灭

VIṄṄĀṄANIRODHĀ NĀMARŪPANIRODHÓ

Through the cessation of consciousness, mind and matter cease

识灭则名色灭

NĀMARŪPANIRODHĀ SALĀYATANANIRODHO

Through the cessation of mind and matter, the six sense bases cease

名色灭则六处灭

SALĀYATANANIRODHĀ PHASSANIRODHO

Through the cessation of the six sense bases, contact cease

六处灭则触灭

PHASSANIRODHĀ VEDANĀNIRODHO

Through the cessation of contact, feeling cease 触灭则受灭

VEDANĀNIRODHĀ TANHĀNIRODHO

Through the cessation of feeling, craving ceases 受灭则爱灭

TANHĀNIRODHĀ UPĀDĀNANIRODHO

Through the cessation of craving, clinging ceases 爱灭则取灭

UPĀDĀNANIRODHĀ BHAVANIRODHO

Through the cessation of clinging, becoming ceases 取灭则有灭

BHAVANIRODHĀ JĀTINIRODHO

Through the cessation of becoming, birth ceases, 有灭则生灭

JĀTINIRODHĀ JARĀMARAÑAM

Through the cessation of birth, decay and death cease 生灭则老, 死

SOKAPARIDEVA DUKKHADOMANASSUPĀYĀSĀ

NIRUJJHANTI

Also sorrow, lamentation, pain, grief and despair cease,

愁, 悲, 苦, 忧, 恼灭

EVAMETASSA KEVALASSA DUKKHAKKHANDHASSA

NIRODHO HOTI

Thus comes about the cessation of this whole mass of suffering.

如此, 这整个苦蕴灭尽.

PAMSUGŪLAGĀTHĀ

Reflecting on Saṅkhārā 尘堆偈

ANICCĀ VATA SAṄKHĀRĀ

Impermanent are all things conditioned 諸行实无常

UPPĀDAVAYADHAMMINO

They are of the nature to rise and fall away 是生灭之法

UPPAJJITVĀ NIRUJJHANTI

Having arisen, they will cease 生已即坏灭

TESAM VŪPASAMO SUKHO

Their calming is bliss. 其寂止为乐。

ACIRAM VATAYAM KĀYO PATHAVIM ADHISESSATI

Before long this body will lie upon the earth, cast away

此身实不久, 将睡于地下

CHUDDO APETAVIṄṄĀNO

Devoid of all consciousness 被弃无意识

NIRATTHAMVA KALIṄGARAM.

Useless like a piece of wood. 无用如朽木。

Dhammapada Verse 227, Kodhavagga 法句经忿怒品

*Porāṇametam atula, netam ajjatanāmiva;
Nindanti tu ṣhimāśīnam, nindanti bahubhāṇinam;
Mitabhāṇimpi nindanti, natthi loke anindito.*

227. O Atula! Indeed, this is an ancient practice, not one only of today: they blame those who remain silent, they blame those who speak much, they blame those who speak in moderation. There is none in the world who is not blamed. 阿多罗应知：此非今日事，古语已有之。默然为人诽，多语为人诽，寡言为人诽；不为诽谤者，斯世实无有。

V. FORMAL OFFERINGS 供养文⁷⁴

SAṄGHADĀNA (GENERAL) *Offering of Food and Requisites (General)* 一般供养僧团之文

NAMO TASSA BHAGAVATO ARAHATO
 SAMMĀSAMBUDDHASSA. (3x) 礼敬世尊、阿罗汉、正等正觉者。(三遍)

To four or more bhikkhunis (四位比丘尼以上), donors recite the following verse 信众(施主)念:

IMĀNI MAYAM AYYE, BHATTĀNI, SAPARIVĀRĀNI,
 BHIKKHUNĪ-SAṄGHASSA, ONOJAYĀMA. SĀDHU NO
 AYYE, BHIKKHUNĪ-SAṄGHO, IMĀNI, BHATTĀNI,
 SAPARIVĀRĀNI, PAṬIGGANHĀTU, AMHĀKAM, DĪGHA-
 RATTAM, HITĀYA, SUKHĀYA.

We present these foods of ours, together with their accompanying articles, to the Bhikkhuni Sangha. May our Bhikkhuni Sangha accept these foods, together with their accompanying articles, for our long-term welfare and happiness.

精进的尊者大德, 我们乞求供养这些食物, 以及各种的附属品给予比丘尼僧众们, 恳求诸比丘尼僧众接受这些食物, 以及各种的附属品, 以便给与我们常恒的利益与安乐吧!

⁷⁴ All these verses and their English translations are taken from ‘A Chanting Guide of the Dhammayut Order, U.S.A.’. All the Chinese translations by Dhammadrava Bhikkhu, in ‘Nanchuan Kesong’ and ‘Chanting for the Departed’.

To three bhikkhunis or less (若少过四位比丘尼), donors recite the following verse 信众(施主)念:

IMĀNI MAYAM AYYE, BHATTĀNI, SAPARIVĀRĀNI,
SĪLAVANTASSA, ONOJAYĀMA. SĀDHU NO AYYE,
SĪLAVANTO, IMĀNI, BHATTĀNI, SAPARIVĀRĀNI,
PATIGGANHĀTU, AMHĀKAM, DīGHA-RATTAM, HITĀYA,
SUKHĀYA.

We present these foods of ours, together with their accompanying articles, to the virtuous ones. May our virtuous ones accept these foods, together with their accompanying articles, for our long-term welfare and happiness. 精进的尊者大德, 我们乞求供养这些食物, 以及各种的附属品给予大德们, 恳求诸比大德接受这些食物, 以及各种的附属品, 以便给与我们常恒的利益与安乐吧

MATAKA SANGHADĀNA GĀTHĀ

Offering of Food and Requisites (Dedicated to Deceased)

僧伽食用供养文 (回向于死者)

NAMO TASSA BHAGAVATO ARAHATO
SAMMĀSAMBUDDHASSA. (3x)
礼敬世尊、阿罗汉、正等正觉者。(三遍)

IMĀNI MAYAM, AYYE, MATAKABHATTĀNI
SAPARIKKHĀRĀNI BHIKKHUNĪSAṄGHASSA*
ONOJAYĀMA. SĀDHU NO, AYYE, BHIKKHUNĪSAṄGHO*
IMĀNI MATAKABHATTĀNI SAPARIKKHĀRĀNI
PATIGGANHĀTU, AMHĀKAṄCEVA MĀTĀPITU-ĀDINAṄCA
ṄĀTAKĀNAM KĀLAKATĀNAM DīGHRATTAM HITĀYA
SUKHĀYA.

We present these foods of ours, together with their accompanying articles, to the Bhikkhunī Sangha. May our Bhikkhunī Sangha accept these foods, together with their accompanying articles, for the long-

term welfare and happiness of our dearly departed parents, relatives and friends and also for our long-term welfare and happiness.

精进的尊者大德, 我们乞求供养这些食物, 以及各种的附属品给予比丘尼僧众们, 恳求诸比丘尼僧众接受这些食物, 以及各种的附属品, 以此功德作为回向给与死去的父母以及亲戚朋友们, 同时也给与我们常恒的利益与安乐.

After the presenting the offerings, repeat after the bhikkhuni
布施后, 信众们就跟着僧人诵以下的回向文:

IDAM ME (NO) DĀNAM NIBBĀNASSA PACCAYO HOTU .

IDAM ME (NO) SĪLAM MAGGAPHALA ÑĀNASSA PACCAYO
HOTU .

IDAM ME (NO) PUÑÑAM ĀSAVAKKHAYAM VAHAM
HOTU .

布施后, 信众们就跟着僧人诵以下的回向文):

愿我(我们)所作之布施, 成为证入涅槃的资粮(条件)。

愿我(我们)所持守之戒, 成为证入道果智的资粮(条件)。

愿我(我们)所作之功德, 成为息灭诸漏的资粮(条件)。

SAṄGHADĀNA APALOKANA

Sharing Saṅghadāna 分发礼物给僧团

A bhikkhuni makes the following declaration for a gift to the
Bhikkhuni sangha 比丘尼作以下声明:

YAGGHE AYYE SAṄGHO JĀNĀTU. AYAM PATHAMO
BHĀGO THERISSA (MAHĀTHERISSA) PĀPUNĀTI, AVASESĀ
BHĀGĀ AMHĀKĀM PĀPUNĀNTI. BHIKKHŪNĪ (CĀ)
SĀMANERĪ CA GAHAṬṬHĀ CA) YATHĀSUKHAM
PARIBHUÑJANTU.

*May the Sangha please pay attention: the first share [of this gift]
goes to the senior bhikkhuni. May the remaining shares be ours.*

May the bhikkhunis, (the novices, and the lay people) [living here]

use these things as they please. 尊者，请僧团悉知，这第一(部)分(物品)将由长老(大长老)所得，其余的部分将归我们所有。愿比丘们、(沙弥们和居士们)随意受用(使用).

Offering of Forest Cloth

NAMO TASSA BHAGAVATO ARAHATO

SAMMĀSAMBUDDHASSA. (3x)

礼敬世尊、阿罗汉、正等正觉者。(三遍)

To four bhikkhunis or more:

IMĀNI MAYAM BHANTE, PAÑSUKŪLA-CĪVARĀNI,
SAPARIVĀRĀNI, BHIKKHUNĪ-SAṄGHASSA ONOJAYĀMA.
SĀDHU NO BHANTE, BHIKKHUNĪ-SAṄGHO, IMĀNI,
PAÑSUKŪLA-CĪVARĀNI, SAPARIVĀRĀNI,
PAጀIGGANHĀTU, AMHĀKAM, DĪGHA-RATTAM, HITĀYA,
SUKHĀYA.

We present these cast-off cloths of ours, together with their accompanying articles, to the Bhikkhuni Sangha. May our Bhikkhuni Sangha accept these cast-off cloths, together with their accompanying articles, for our long-term welfare and happiness.

To three bhikkhunis or less: substitute ‘BHIKKHUNĪ-SAጀGHASSA’ with ‘SĪLAVANTASSA’ and ‘BHIKKHUNĪ-SAጀGHO’ with ‘SĪLAVANTO’ in the above verse.

Offering of Rains Bathing Cloth

NAMO TASSA BHAGAVATO ARAHATO
SAMMĀSAMBUDDHASSA. (3x)

Recite the verse above, substituting ‘PAÑSUKŪLA-CĪVARĀNI’
with ‘VASSĀVĀSIKA-CĪVARĀNI’.

KATHINADĀNA GĀTHĀ
Offering of Kathina Cloth

NAMO TASSA BHAGAVATO ARAHATO
SAMMĀSAMBUDDHASSA. (3x)

IMAM AYYE, SAPARIVĀRAM, KATHINA-CĪVARA-DUSSAM,
SAÑGHASSA, ONOJAYĀMA. SĀDHU NO BHANTE,
SAÑGHO, IMAM, SAPARIVĀRAM, KATHINA-CĪVARA-
DUSSAM, PATIGGANHĀTU, PATIGGAHETVĀ CA, IMINĀ
DUSSENA, KATHINAM ATTHARATU, AMHĀKAM, DīGHA-
RATTAM, HITĀYA, SUKHĀYA.

Venerable Sisters, we present this kathina-robe cloth, together with its accompanying articles, to the Sangha. May our Sangha please accept this kathina- robe cloth, together with its accompanying articles, and having accepted it, spread the kathina with this cloth for our long-term welfare and happiness.

Offering of Candles

NAMO TASSA BHAGAVATO ARAHATO
SAMMĀSAMBUDDHASSA. (3x)

IMĀNI MAYAM AYYE, DĪPA-DHŪPA-PUPPHA-VARĀNI,
RATANATTAYASSEVA, ABHIPŪJEMA. AMHĀKAM,
RATANATTAYASSA PŪJĀ, DīGHA-RATTAM, HITA-
SUKHĀVAHĀ HOTU, ĀSAVAKKHAYAPPATTIYĀ,
SAMVATTATU.

We offer these excellent candles, incense sticks, and flowers in homage to the Triple Gem. May our homage of the Triple Gem bring about our long-term welfare and happiness; may it lead to the attainment of the ending of defilement.

Offering of Lodgings

NAMO TASSA BHAGAVATO ARAHATO
SAMMĀSAMBUDDHASSA. (3x)

IMĀNI MAYAM BHANTE, SENĀSANĀNI,
ĀGATĀNĀGATASSA, CĀTUDDISASSA, BHIKKHU-
SAṄGHASSA, ONOJAYĀMA. SĀDHU NO BHANTE,
BHIKKHU-SAṄGHO, IMĀNI, SENĀSANĀNI,
PAṬIGGANHĀTU, AMHĀKAM, DīGHA-RATTAM, HITĀYA,
SUKHĀYA.

We present these lodgings to the Bhikkhu Sangha of the four directions, both those who have come and those who have yet to come. May our Bhikkhu Sangha accept these lodgings for our long-term welfare and happiness.

VI. ANUMODANĀ

ANUMODANĀVIDHĪ⁷⁵ "Yathā vārivahā pūrā..." 祝福之語

(LEADER):

YATHĀ VĀRIVAHĀ PŪRĀ PARIPŪRENTI SĀGARAM
EVAMEVA ITO DINNAM PETĀNAM UPAKAPPATI

Just as rivers full of water fill the ocean full; even so does that here given benefit the dead (the hungry shades). 如河水充满，遍满于海洋；如是此布施，利益诸亡者！

ICCHITAM PATTHITAM TUMHAM KHIPPAMEVA
SAMIJHATU SABBE PŪRENTU SAṄKAPPĀ CANDO
PANNARASO YATHĀ MANI JOTIRASO YATHĀ.

May whatever you wish or want quickly come to be; may all your aspirations be fulfilled, as the moon on the fifteenth (full moon) day, or as a radiant, bright gem. 愿你欲与愿，能迅速达成，满一切期望；如十五月亮，亦像如意宝！

(ALL):

SABBĪTIYO VIVAJJANTU SABBAROGO VINASSATU MĀ TE
BHAVATVANTARĀYO SUKHĪ DīGHĀYUKO BHAVA

May all distresses be averted, may every disease be destroyed, may there be no dangers for you, may you be happy and live long. 愿诸灾免离，愿诸疾消失；愿你无障碍，得快乐长寿！

ABHIVĀDANASILISSA NICCAM VUDDHĀPACĀYINO
CATTĀRO DHAMMĀ VAṄDHANTI ĀYU VANNO SUKHAM,
BALAM.

For one of respectful nature who constantly honors the worthy, four

⁷⁵ English translation by Thanissaro Bhikkhu, in chanting Guide of Dhammayut Order, U.S.A.'; Chinese translation by Mahinda Bhikkhu (China), in 'Theravada Buddhist Chants'.

qualities increase: long life, beauty, happiness, strength. 习惯礼敬者，常敬拜尊长；四法得增长：寿.美.乐与力量！

SABBAROGA VINIMUTTO SABBASANTĀPAVAJJITO
 SABBAVERAMATIKKANTO NIBBUTO CA TUVAM BHAVA
May you be: freed from all disease, safe from all torment, beyond all animosity, and unbound. 愿离一切病，免一切热恼；胜一切怨敌，愿你证寂灭！

ADĀSIME ADI GĀTHĀ⁷⁶ "

Adāsi me akāsi me..."他为我付出偈

ADĀSI ME AKĀSI ME ÑĀTIMITTĀ SAKHĀ CA ME
 PETĀNAM DAKKHINĀM DAJJĀ PUBBE
 KATAMANUSSARAM NA HI RUNNAM VĀ SOKO VĀ YĀ
 VAÑÑĀ PARIDEVANĀ NA TAM PETĀNAMATTHĀYA EVAM
 TIṬṬHANTI ÑĀTAYO
 AYAÑCA KHO DAKKHINĀ DINNĀ SAṄGHAMHI
 SUPATIṬṬHITĀ DĪGHARATTAM HITĀYASSA ṬHĀNASO
 UPAKAPPATI SO ÑĀTIDHAMMO CA AYAM NIDASSITO
 PETĀNAPŪJĀ CA KATĀ ULĀRĀ BALAÑCA
 BHIKKHŪNAMANUPPADINNAM TUMHEHI PUÑÑAM
 PASUTAM ANAPPAKANTI.

"He gave to me, he acted on my behalf, and he was my relative, companion, friend." Offerings should be given for the dead when one reflects (thus) on what was done in the past. For no weeping or sorrowing or any kind of lamentation benefit the dead whose relatives keep acting in that way.

But when this offering is given, well-placed in the Sangha, it works for their long-term benefit and they profit immediately. In this way the proper duty to relatives has been shown and great honor has

⁷⁶ O often chanted on occasions when donors dedicate merit to the dead.

*been done to the dead, and the monks have been given strength.
You've acquired merit that's not small.*

他们布施和付出 是我亲戚友同伴 忆念死者的业行
及为死者作布施 不要哭泣不悲伤 也不发出哀号声
不为死者带裨益 死者仍然无改善 但能供养给僧团
将为他们都带来 现实长远的利益 亲属为他作供养
帮助责任已显出 为鬼供养给僧团 在亲戚与眷属间
对死者是大荣幸 也供比丘身营养 累积殊胜的功德

Tirokuddakanda Sutta, Discourse on Those Outside the Wall, Khuddakapatha 8.

AGGAPASĀDASUTTAGĀTHĀ⁷⁷ **"Aggato ve pasannānam..." 殊胜偈**

AGGATO VE PASANNĀNAM

AGGAM DHAMMAM VIJĀNATAM

For one with confidence, realizing the supreme Dhamma to be supreme 虔诚的信仰是卓越的, 体证法是至高无上的

AGGE BUDDHE PASANNĀNAM

DAKKHINEYYE ANUTTARE

With confidence in the supreme Buddha, unsurpassed in deserving offerings 对于佛陀具有虔诚的信念是殊胜的, 因佛陀是无上的应供者(应受礼敬及供养)

AGGE DHAMME PASANNĀNAM

VIRĀGŪPASAME SUKHE

With confidence in the supreme Dhamma, the happiness of dispassion and calm 对于法具有虔诚的信念是殊胜的, 离欲, 寂静及安乐。

AGGE SAṄGHE PASANNĀNAM

PUṄṄAKKHETTE ANUTTARE

⁷⁷ English translation by Thanissaro Bhikkhu, in Chanting Guide of Dhammayut Order, U.S.A.'; Chinese translation by Dhammadavo (法增) Bhikkhu , in 'Nanchuan Kesong'.

With confidence in the supreme Sangha, unsurpassed as a field of merit, 对于僧伽具有虔诚的信念是殊胜的, 因僧伽是无上之福田.

AGGASMIM DĀNAM DADATAM

AGGAM PUÑÑAM PAVADDHATI

Having given gifts to the supreme, one develops supreme merit, 对殊胜者作礼敬及供养, 殊胜的福田势必增胜。

AGGAM ĀYU CA VANNO CA

YASO KITTI SUKHAM BALAM

Supreme long life and beauty, status, honor, happiness, strength. 寿命、肤色(美丽)、名誉、地位、体力(力量)及快乐势必增长。

AGGASSA DĀTĀ MEDHĀVĪ AGGADHAMMASAMĀHITO

Having given to the supreme, the intelligent person, firm in the supreme Dhamma, 智者所作的施舍, 必将获得无上的法益。

DEVABHŪTO MANUSSO VĀAGGAPPATTO PAMODATĪTI.

Whether becoming a deva or a human being, rejoices, having attained the supreme.

不论将来往生天界, 或再生人道, 也将获得无上的安乐。

Aggappasada Sutta, Discourse on Faith in the Supreme, Anguttara Nikaya 5.32.

BHOJANADĀNĀNUMODANĀGĀTHĀ⁷⁸ "Āyudo balado dhīro..." 供养食物感恩偈

ĀYUDO BALADO DHĪRO VANNADO PAṬIBHĀNADO

SUKHASSA DĀTĀ MEDHĀVĪ SUKHAM SO ADHIGACCHATI

ĀYUM DATVĀ BALAM VANNAM

SUKHAÑCA PAṬIBHĀNADO

DĪGHĀYU YASAVĀ HOTI YATTHA YATTHŪPAPAJJATĪTI.

The wise one is a giver of life, strength, beauty, and discernment.

The intelligent one is a donor of happiness and in turn acquires

⁷⁸ English translation by Bhikkhu Bodhi, [http://suttacentral.net/en/an5.37.'](http://suttacentral.net/en/an5.37.); Chinese translation by Dhammadharo (法增) Bhikkhu , in 'Nanchuan Kesong'.

happiness. Having given life, strength, beauty, happiness, and discernment, one is long-lived and famous wherever one is reborn.

惟愿智者得长寿 体力善生与机智 愿他人获安乐者 安乐回向于彼人. 若于他人诚祝愿 寿、力、善生与机智 彼人随时能获得长寿荣誉诸善报.

Bhojana Sutta, Food, AN 5.37.

"ĀYUM VANNAM YASAM KITTIM..."⁷⁹

ĀYUM VANNAM YASAM

KITTIM SAGGAM UCCĀKULĪNATAM

RATIYO PATTHAYĀNENA ULĀRĀ APARĀPARĀ

APPAMĀDAM PASAMSANTI PUÑÑAKIRIYĀSU PANDITĀ

APPAMATTO UBHO AT THE ADHIGGANHĀTI PANDITO

DITTHE DHAMME CA YO ATTHO

YO C'ATTHO SAMPARĀYIKO

ATTHĀBHISAMAYĀ DHĪRO PANDITO'TI PAVUCCATĪTI.

For one desiring long life, beauty, fame, acclaim, heaven, high families, and lofty delights following in succession, the wise praise heedfulness in doing deeds of merit. Being heedful, the wise person secures both kinds of good: the good in this life, and the good of the future life. By attaining the good, the steadfast one is called one of wisdom. 命色称誉 贵族与天界 逐次广大者 为求乐辈者

作福不放逸 贤智者称歎 智者不放逸 逮得二种利

于现法之利 属后世之利 获利坚固者 故名贤智人

Pañcaittha Sutta, Discourse on What is Welcome, AN 5.43.

⁷⁹ English translation by Bhikkhu Bodhi, <http://suttacentral.net/en/an5.43>; Chinese translation by 菩提僧團, at <https://sites.google.com/site/palishengdian/pali/da/an/an5-an5-5>.

"BHUTTĀ BHOGĀ BHATĀ BHACCĀ..."⁸⁰

BHUTTĀ BHOGĀ BHATĀ BHACCĀ VITINNĀ ĀPADĀSU ME
 UDDHAGGĀ DAKKHINĀ DINNĀ ATHO PAÑCA BALI KATĀ
 UPATTHITĀ SīLAVANTO SAÑÑATĀ BRAHMACĀRINO
 YADATTHAM BHOGAMICCHEYYA
 PĀNDITO GHARAMĀVASAM
 SO ME ATTHO ANUPPATTO KATAM ANANUTĀPIYAM
 ETAM ANUSSARAM MACCO ARIYADHAMME THITO NARO
 IDHEVA NAM PASAMSANTI PECCA SAGGE PAMODATĪTI.

"My wealth has been enjoyed, my dependents supported, protected from calamities by me. I have given lofty offerings, and performed the five oblations⁸¹. I have provided for the virtuous, the restrained, leaders of the holy life. For whatever aim a wise householder would desire wealth, that aim I have attained. I have done what will not lead to future suffering." When this is recollected by a mortal, a person established in the Dhamma of the Noble Ones, he is praised in this life and, after death, rejoices in heaven.

财物能受用 我有灾祸时 佣养者皆散 进位作布施
 更作五献供 具戒而自制 近居梵行者 住贤人家时
 求财其所求 我达而无悼 人随念此事 体得人圣法
 现世人讚彼 死而喜天国

Adiya Sutta (Discourse on Edibles), AN 5.41.

⁸⁰ Often chanted when donors are making a donation dedicated to a relative or friend who has long been dead. English translation by Thanissaro Bhikkhu, taken from 'Chanting Guide of Dhammayut Order, U.S.A.) Chinese translation by 菩提僧團, at <https://sites.google.com/site/palishengdian/pali/da/an/an5/an5-5>.

⁸¹ "five oblations" are gifts/offering given to one's relatives, guests, the dead, kings (taxes paid to the government), and devas.

“DĀNAÑCA PEYYAVAJJAÑCA...”⁸²

DĀNAÑCA PEYYAVAJJAÑCA ATTHACARIYĀ CA YĀ IDHA
 SAMĀNATTATĀ CA DHAMMESU
 TATTHA TATTHA YATHĀRAHAM
 ETE KHO SAṄGAHĀ LOKE RATHASSĀNĪ VA YĀYATO
 ETE CA SAṄGAHĀ NĀSSU NA MĀTĀ PUTTAKĀRANĀ
 LABHETHA MĀNAM PŪJAM VĀ PITĀ VĀ PUTTAKĀRANĀ
 YASMĀ CA SAṄGAHĀ ETE SAMAVEKKHANTI PANDITĀ
 TASMĀ MAHATTAM PAPPONTI
 PĀSAMSA CA BHAVANTI TETI.

Generosity, kind words, beneficial action, and treating all consistently, in line with what each deserves, these bonds of fellowship (function) in the world like the lynchpin in a moving cart. Now, if these bonds of fellowship were lacking, a mother would not receive the honor and respect owed by her child, nor would a father receive what his child owes him. But because the wise show regard for these bonds of fellowship, they achieve greatness and are praised.

布施爱语与利行 各自适宜付运作 对事则称是同事
 宛似转轮之枢纽 是此世中之摄取 假若不具此摄取
 母于子供养义务 又如父得子义务 智者正当以摄取
 观察之[余馀]乃得大 于彼方得是称讚

Saṅgahavatthu Sutta, Discourse on the Bonds of Fellowship, AN 4.32.

⁸² English translation by Thanissaro Bhikkhu, taken from ‘Chanting Guide of Dhammayut Order, U.S.A.) Chinese translation by 菩提僧團, at <https://sites.google.com/site/palishengdian/pali/da/an/an4/an4-4>

KĀLADĀNASUTTAGĀTHĀ⁸³

"Kāle dadanti sapaññā..." 适时供养感恩偈

KĀLE DADANTI SAPAÑÑĀ VADAÑÑŪ VĪTAMACCHARĀ
 KĀLENA DINNAM ARIYESU UJUBHŪTESU TĀDISU
 VIPPASANNAMANĀ TASSA VIPULĀ HOTI DAKKHINĀ
 YE TATTHA ANUMODANTI VEYYĀVACCAM KARONTI VĀ
 NA TENA DAKKHINĀ ONĀ TEPI PUÑÑASSA BHĀGINO
 TASMĀ DADE APPATIVĀNACITTO
 YATTHA DINNAM MAHAPPHALAM
 PUÑÑĀNI PARALOKASMIM
 PATITĀTHĀ HONTI PĀNINANTI.

At the proper time, those wise, charitable, and generous folk give a timely gift⁸⁴ to the noble ones, who are stable and upright; given with a clear mind, one's offering is vast.

Those who rejoice in such deeds or who provide other service do not miss out on the offering; they too partake of the merit.

Therefore, with a non-regressing mind, one should give a gift where it yields great fruit. Merits are the support of living beings when they arise in the other world.

智者善供与慷慨	能于圣者起净信
正行所生诸福德	适时适当作供养
供养不失其所值	众人随喜勤修习
若人能修随喜心	亦能共享供养福
布施之人别动摇	适时善为作供养
当念福德诸资粮	众生来世须依赖

Kāladāna Sutta, Timely, AN 5.36.

⁸³ English translation by Bhikkhu Bodhi, <http://suttacentral.net/en/an5.36>; Chinese translation by Dhammavaro (法增) Bhikkhu , in 'Nanchuan Kesong'. Often chanted when large groups of people organize a donation for a special occasion, such as a kathina (Thanissaro Bhikkhu's note in 'Chanting Guide of the Dhammayut Order, U.S.A.')

⁸⁴ Five timely gifts: (1) One gives a gift to a visitor. (2) One gives a gift to one setting out on a journey. (3) One gives a gift to a patient. (4) One gives a gift during a famine. (5) One first presents the newly harvested crops and fruits to the virtuous ones.

RATANATTAYĀNUBHĀVĀDI GĀTHĀ⁸⁵

"Ratanattayānubhāvena..." 三宝威力等偈

RATANATTAYĀNUBHĀVENA RATANATTAYATEJASĀ
 DUKKHAROGABHAYĀ VERĀ SOKĀ SATTU C'UPADDAVĀ
 ANEKĀ ANTARĀYĀPI VINASSANTU ASE SATO
 JAYASIDDHI DHANAM LĀBHAM SOTTHI BHĀGYAM
 SUKHAM BALAM SIRI ĀYU CA VANNO CA BHOGAM
 VUDDHĪ CA YASAVĀ SATAVASSĀ CA ĀYŪ CA JĪVASIDDHĪ
 BHAVANTU TE.

Through the power of the Triple Gem, through the radiant energy of the Triple Gem, may suffering, disease, danger, animosity, sorrow, adversity, misfortune, obstacles without number vanish without a trace. 以三宝的威力，以三宝的威光，愿痛苦、疾病、危险、怨家、忧愁、敌人和灾祸，以及各种障难，全都消失无余！

Triumph, success, wealth, and gain, safety, luck, happiness, strength, glory, long life, and beauty, fortune, increase, and status, a lifespan of 100 years, and success in your livelihood - may they be yours. 愿你胜利、成就、财富、利得，平安、幸福、快乐、健康，吉祥、寿命和容颜，财产和声誉增长，长命百岁，寿命成就。

CULLA MAÑGALACAKKAVĀLA⁸⁶

"Sabbabuddhānubhāvena..." 小千世界吉祥偈

SABBABUDDHĀNUBHĀVENA
 SABBADHAMMĀNUBHĀVENA
 SABBASAÑGHĀNUBHĀVENA BUDDHARATANAM

⁸⁵ Often chanted when a gift is being dedicated to the Sangha as a whole (Sanghadana); English translation by Thanissaro Bhikkhu, in Chanting Guide of Dhammayut Order, U.S.A.'; Chinese translation by Mahinda Bhikkhu (China), in 'Theravada Buddhist Chants'.

⁸⁶ English translation by Thanissaro Bhikkhu, in 'hanting Guide of Dhammayut Order, U.S.A.'; Chinese translation by Dhammadavo Bhikkhu, in 'Nanchuan Kesong'.

DHAMMARATANAM SAṄGHARATANAM TINNAM
 RATANĀNAM ĀNUBHĀVENA
 CATURĀSĪTISAHASSADHAMMAKKHANDHĀNUBHĀVENA
 PIጀAKATYĀNUBHĀVENA JINASĀVAKĀNUBHĀVENA
 以一切诸佛的威力，以一切诸法的威力，以一切僧伽的威力。
 佛宝，法宝，僧宝。这三种宝，以他们的威力，结合八万四千
 法门，加上经律论藏，
 SABBE TE ROGĀ SABBE TE BHAYĀ SABBE TE ANTARĀYĀ
 SABBE TE UPADDAVĀ SABBE TE DUNNIMITTĀ SABBE TE
 AVAMĀNGALĀ VINASSANTU.
 及佛弟子的威力，愿你所有的疾病，你所有的恐惧，你所有的障
 碍，你所有困扰，你所有不祥的征兆，你所有的厄运，皆被摧毁。
 ĀYUVADDHAKO DHANAVADDHAKO SIRIVADDHAKO
 YASAVADDHAKO BALAVADDHAKO VANNAVADDHAKO
 SUKHAVADDHAKO HOTU SABBADĀ.
 (愿你的)名誉远扬，(愿你的)体力增强，(愿你的)肤色增胜，(愿你的)
 快乐增进，一切皆成就
 DUKKHAROGABHAYĀ VERĀ SOKĀ SATTU C'UPADDAVĀ
 ANEKĀ ANTARĀYĀPI VINASSANTU CA TEJASĀ
 愿痛苦、疾病、恐惧、仇怨、忧伤、危险及困扰、无一构成障
 碍，在众威力下皆被摧毁。
 JAYASIDDHI DHANAM LĀBHAM SOTTHI BHĀGYAM
 SUKHAM BALAM SIRI ĀYU CA VANNO CA BHOGAM
 VUDDHĪ CA YASAVĀ SATAVASSĀ CA ĀYŪ CA JĪVASIDDHĪ
 BHAVANTU TE.
 胜利、成功、财富、利得、平安、吉祥、快乐、健康、幸福、
 长寿、美丽、富贵及名望样样增胜，长命百岁。愿你生活中事事
 获得成就。
 BHAVATU SABBAMAጀGALAM
 RAKKHANTU SABBDEVATĀ
 SABBABUDDHĀNUBHĀVENA
 SADĀ SOTTHĪ BHAVANTU TE.
 致与您一切的祝福，愿你得到所有天人的护佑，仗恃诸佛的威德
 力，愿你获得永恒的安乐

BHAVATU SABBAMĀNGALĀM
 RAKKHANTU SABBĀDEVATĀ
 SABBADHAMMĀNUBHĀVENA
 SADĀ SOTTHĪ BHAVANTU TE.

致与您一切的祝福, 愿得到所有天人的护佑, 仗恃诸法的威德力, 愿你获得永恒的安乐。

BHAVATU SABBAMĀNGALĀM
 RAKKHANTU SABBĀDEVATĀ
 SABBASAṄGHĀNUBHĀVENA
 SADĀ SOTTHĪ BHAVANTU TE.

致与您一切的祝福, 愿你得到所有天人的护佑, 仗恃僧伽的威德力, 愿你获得永恒的安乐。

Through the power of all the Buddhas, the power of all the Dhamma, the power of all the Sangha, the power of the Triple Gem — the gem of the Buddha, the gem of the Dhamma, the gem of the Sangha — the power of the 84,000 Dhamma aggregates, the power of the Tripitaka, the power of the Victor's disciples:

May all your diseases, all your fears, all your obstacles, all your dangers, all your bad visions, all your bad omens be destroyed.

May there always be an increase in longevity(life), wealth, glory, status, strength, beauty, and happiness.

May suffering, disease, danger, animosity, sorrow, adversity, misfortune — obstacles without number — vanish through (the Triple Gem's) radiant energy. Triumph, success, wealth, and gain, safety, luck, happiness, strength, glory, long life, and beauty, fortune, increase, and status, a lifespan of 100 years, and success in your livelihood- may they be yours.

May there be every good blessing, may the devas protect you, Through the power of all the Buddhas (/Dhamma /Sangha) may you always be well.

"SO ATTHALADDHO SUKHITO..."⁸⁷

SO ATTHALADDHO SUKHITO VIRUŁHO BUDDHASĀSANE
AROGO SUKHITO HOHI SAHA SABBEHI ÑĀTIBHI.

May he gain his aims, be happy, and flourish in the Buddha's teachings. 愿他获得利益与幸福，在正法中成长，无有诸病苦，与他的眷属，快乐的生活。

SĀ ATTHALADDHĀ SUKHITĀ VIRUŁHĀ BUDDHASĀSANE
AROGĀ SUKHITĀ HOHI SAHA SABBEHI ÑĀTIBHI.

May she gain her aims, together with all her relatives, be happy and free from disease. 愿她获得利益与幸福，在正法中成长，无有诸病苦，与她的眷属，快乐的生活。

TE ATTHALADDHĀ SUKHITĀ VIRUŁHĀ BUDDHASĀSANE
AROGĀ SUKHITĀ HOTHĀ SAHA SABBEHI ÑĀTIBHI.

May those who gain their aims, together with all their relatives, be happy and free from disease. 愿他们获得利益与幸福，在正法中成长，无有诸病苦，与他们的眷属，快乐的生活

DEVATĀDISSADAKKHINĀNUMODANĀGĀTHĀ⁸⁸

"Yasmi.m padese kappeti..." 与天神分享福德偈

YASMIM PADESE KAPPETI VASAM PANDITAJĀTIYO
SILAVANT'ETTHA BHOJETVĀ
SAÑÑATE BRAHMACĀRINO
YĀ TATTHA DEVATĀ ĀSUM TĀSAM DAKKHINAMĀDISE

⁸⁷ Often chanted after a person's or persons' ordination, or after a lay person has taken five or eight precepts. If one man or one woman or a group of persons have ordained or taken the precepts, chant first or second verse or third verse respectively three times. English translation by Thanissaro Bhikkhu, in 'Chanting Guide of Dhammayut Order, U.S.A.'; Chinese translation by Dhammadavo Bhikkhu, in 'Nanchuan Kesong'.

⁸⁸ Often chanted when the donor is making an offering on his/her birthday or house-warming. English translation by Thanissaro Bhikkhu, in 'chanting Guide of Dhammayut Order, U.S.A.'; Chinese translation by Dhammadavo Bhikkhu, in 'Nanchuan Kesong'.

TĀ PŪJITĀ PŪJAYANTI MĀNITĀ MĀNAYANTI NAM
 TATO NAM ANUKAMPANTI MĀTĀ PUTTAM VA ORASAM
 DEVATĀNUKAMPITO POSO SADĀ BHADRĀNI PASSATI.

In whatever place a wise person makes his dwelling, there providing food for the virtuous, the restrained, leaders of the holy life — he should dedicate that offering to the devas there. They, receiving honor, will honor him, being respected, will show him respect. As a result, they will feel sympathy for him, like that of a mother for her child. A person with whom the devas sympathize always sees things go auspiciously.

何国侍奉圣贤者，愿彼召集具戒者，同住修习诸梵行，彼此互为相照应。献诸供品于诸天，往昔天神亦祭供，敬礼往昔诸天神，犹如母亲照顾子，彼人若得天神助，必见修道渐进阶。

Mahāparinibbāna Sutta, DN16.

PAÑCĀMARE AYAGĀTHĀ⁸⁹

Buddha's Victory Over Maras

PAÑCA MĀRE JINO NĀTHO
 PATTO SAMBODHI'MUTTAMAM
 CATU'SACCAM PAKĀ'SESI
 DHAMMACAKKAM PAVATTAYI
 ETENA SACCAVAJJENA HOTU ME JAYAMANGALAM
Phra Phutthajao dai chaichana kae man thang ha, song thueng sueng khwam trassaru an udom, prakat ariyasaj si khue;
Nueng, upathan khan ha rue kong thuk ha kong, an pen thi koet thi tang khong kan ao ma yuet man thue man, pen khwam thuk

⁸⁹ Composed by Pra Ajahn Mun Puritatto (B.E. 2413-2492); Versions and English translations consulted, anon (<http://chanting-book-for-buddha.blogspot.com/p/jayagatha-buddhas-victory-over-maras.html>; <https://sites.google.com/site/chadamanee/home/pray>); Chinese translation by Bhikkhu Dhammadavaro (法增), (http://ti-sarana.blogspot.com/2012/05/blog-post_8189.html)

doi yo, khuan ru rop yang thong thaе.
Song, tanha sam khue khwam yak dai kammakhun ha; khwam yak mi yak pen; khwam yak mai mi yak mai pen.
Sam, nirot rue khwam dap tanha doi mai luea khue khwam dap thuk rue khwam suk yang ying, khuan kratham hai jaeng nirot rue nippahan duai panya.
Si, ariyamak mi ong paet khue thang damnoen chiwit hai thueng khwam dap thuk, khuan jaroen tham hai mak.
Phra Phuttha ong song khen kong lo haeng Thammajak hai mun pai nai lok, duai kan klao kham sat jing ni, kho hai khaphajao jong mi chaichana kae man thang puang.
The Perfectly Enlightened One had overcome the five Maras, attained by himself the highest wisdom, had expounded the Four Noble Truths and set the Wheel of Dhamma in motion. By these words of Truth, may I have a victory blessing. 佛善解无阴魔, 成就无上菩提, 开演四圣谛, 常转正法轮, 以此真实语, 愿我得胜利.

Note: Māra is opposed to Nibbāna. Mara personifies the roots of unskillful actions. It obstructs and distracts us from doing skillful actions. There are five kinds of Māra: Māra as defilements, as five aggregates, as kamma-formations, as deity (Devaputra), and as death.

Suppavāsāsutta (Udāna 2.8)⁹⁰

“Asātam sātarūpena, piyarūpena appiyam;
Dukkham sukhassa rūpena, pamattamativattatī”
“The disagreeable in an agreeable form, the unlovely in a lovely form, the painful in the form of pleasure, overcome the heedless one.” 由不快者成快相, 不喜者而成喜相, 放逸者苦为乐相, 克制放逸苦为乐。

⁹⁰ English translation by Bhikkhu Bodhi <http://suttacentral.net/en/ud2.8>; Chinese translation by 菩提僧團 <https://sites.google.com/site/palishengdian/pali/da/kn/ud/ud2>

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Mettanet-Lanka at <http://www.metta.lk/tipitaka/>

巴利聖典網站 at <https://sites.google.com/site/palishengdian/>

Access to Insight at <http://www.accesstoinsight.org/>

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Notes

MITTA GĀTHĀ*

The Verses on Friends 賢友偈

AÑÑADATTHU HARO MITTO
One who makes friends only to cheat them, 交友只为欺诈的人、
YO CA MITTO VACĪ-PARAMO,
One who is good only in word, 言而无信的人、
ANUPIYAÑCA YO ĀHU,
One who flatters & cajoles, 阿谀哄骗的人、
APĀYESU CA YO SAKHĀ,
And a companion in ruinous fun: 追求有害娱乐的同伴:
ETE AMITTE CATTĀRO ITI VIÑÑĀYA PANDITO
These four the wise know as non-friends. 这四类，智者知其非友。
ĀRAKĀ PARIVAJJEYYA
Avoid them from afar, 远离他们，
MAGGAM PATIBHAYAM YATHĀ.
Like a dangerous road. 如避险道

UPAKĀRO CA YO MITTO,
A friend who is helpful, 乐助的友人、
SUKHA-DUKKHO CA YO SAKHĀ,
One who shares in your sorrows & joys, 与你分担忧喜的人
ATTHAKKHĀYĪ CA YO MITTO,
One who points you to worthwhile things, 指点你趋向善益的人、
YO CA MITTĀNUKAMPĀKO,
One sympathetic to friends: 同情友伴的人:
ETEPI MITTE CATTĀRO ITI VIÑÑĀYA PANDITO
These four, the wise know as true friends. 这四类，智者知其为真友。
SAKKACCAM PAYIRUPĀSEYYA
Attend to them earnestly, 殷切关心他们，
MĀTĀ PUTTAM VA ORASAM.
As a mother her child. 如母亲照顾孩子。

Verses 115-118, Sigāla Sutta, DN31.

* English translation by Thanissaro Bhikkhu, in 'Chanting Guide of Dhammayut Order, USA'; Chinese translation by 良稹, in '巴利經誦選譯 巴英中對照',

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Māra 惡魔 to Somā Bhikkhuni 苏摩比丘尼:

“YAM TAM ISĪHI PATTABBAM, THĀNAM DURABHISAMBHAVAM;
NA TAM DVĀNGULAPAÑÑĀYA, SAKKĀ PAPPOTUMITTHIYĀ”TI.

“That state so hard to achieve which is to be attained by the seers,
Can't be attained by a woman with her two-fingered wisdom.”

聖者所至處 是處甚難至 非女二指智 能待至彼處

Somā Bhikkhuni 苏摩比丘尼 to Māra 惡魔:

“ITTHIBHĀVO KIM KAYIRĀ, CITTAMHI SUSAMĀHITE;
ÑĀNAMHI VATTAMĀNAMHI, SAMMĀ DHAMMAM VIPASSATO.
“What does womanhood matter at all when the mind is concentrated well,
When knowledge flows on steadily as one sees correctly into Dhamma.

心入于寂静 女形复何障 智慧已显现 即见无上法

“YASSA NŪNA SIYĀ EVAM, ITTHĀHAM PURISOTI VĀ;
KIÑCI VĀ PANA AÑÑASMI, TAM MĀRO VATTUMARAHATI”TI.

“One to whom it might occur, 'I am a woman' or 'I am a man'

Or 'I am anything at all'—is fit for Māra to address.”

我若思男女 思此为何物 心感于如是 即应恶魔语

⁵Somā Sutta 蘇摩 (SN 5.2, 163)



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