



A Heart Released

心的 解脱

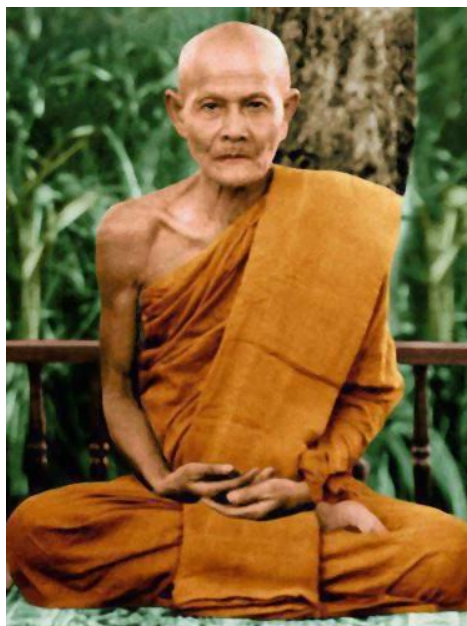


阿姜曼尊者

PHRA AJAAN MUN



联合国教科文组织(UNESCO)在 2019 年，
阿姜曼·布利达陀尊者列为世界伟大人物之一，
以向尊者致敬。



[20/01/1870 – 11/11/1949]

In 2019, United Nations Educational, Scientific and Cultural Organization (UNESCO) listed the Phra Ajaan Mun Bhūridatta Thera as one of the great figures in the world to pay tribute to His Holiness.

心的解脱

阿姜曼·布利达陀尊者的教诲

从泰文翻译
由坦尼沙罗比丘

A Heart Released

*The Teachings of Phra Ajaan Mun Bhūridatta
Thera*

Translated from the Thai
by Ṭhānissaro Bhikkhu

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目录

版权	3
简介	9
§1. 修行才能保持正法纯净。	19
§2. 要跟随佛陀，我们必须在训练他人之前好好自己修行。	21
§3. 根的继承，是自我修行的起始资本。	23
§4. 修行的根本基础	27
§5. 宇宙万物的根本原因	29
§6. 生死轮回的根本教唆者	33
§7. 殊胜的位置：道，果和涅槃的基础	35
§8. 堡垒—自我训练的修习区域	39
§9. 拥有清晰内观的策略，消除烦恼的方法	45
§10. 原始的心本性是清净内明的，但因堕落而黑暗。	59
§11. 一个自修的修行者必须与气质相符	63
§12. 三根的论说	65
§13. 只有净化天人是一个真正和平的人。	67
§14. 涅槃寂静是世间的终点，超越臆测和形式	69
§15. 有情众生的九个居处	73

Table of Contents

COPYRIGHT	4
INTRODUCTION	10
§ 1. <i>Practice is what keeps the true Dhamma pure.....</i>	20
§ 2. <i>To follow the Buddha, we must train ourselves well before training others.....</i>	22
§ 3. <i>The root inheritance, the starting capital for self- training.....</i>	24
§ 4. <i>The root foundation for the practice.</i>	28
§ 5. <i>The root cause of everything in the universe.</i>	30
§ 6. <i>The root instigator of the cycle of death and rebirth....</i>	34
§ 7. <i>The supreme position: the foundation for the paths, fruits, and nibb ā na.....</i>	36
§ 8. <i>The stronghold that forms the practice area for training oneself.</i>	40
§ 9. <i>The strategies of clear insight, techniques for uprooting defilement.</i>	46
§ 10. <i>The primal mind is radiant and clear by nature, but is darkened because of corruptions.....</i>	60
§ 11. <i>One’s self-training as a meditator has to be in keeping with one’s temperament.</i>	64
§ 12. <i>The M ū latika Discourse.....</i>	66
§ 13. <i>Only a visuddhi deva is an individual truly at peace. ..</i>	68
§ 14. <i>Activityless-ness is the end point of the world, beyond supposing and formulation.....</i>	70
§ 15. <i>The nine abodes of living beings.....</i>	74

目录

§ 16. 第一次说法，中间说法和最后说法的意义 .	75
§ 17. 各种各样的阿罗汉既可以通过定获得解脱和可以通过慧获得解脱，已经开发至完成了三重训练。	89
一直都存在的真理	93
§ 1. 禅修的根基	93
§ 2. 戒律	97
§ 3. 潜能	103
§ 4. 观照身体	105
§ 5. 净化心	109
§ 6. 给予学佛资深者的指南	113
§ 7. 修行的原则是不被时间所限制的	115
§ 8. 常听闻佛法	117
解脱五蕴的诗词	119
词汇表	167
感谢	173

Table of Contents

§ 16. <i>The significance of the first sermon, the middle sermon, and the final sermon.....</i>	76
§ 17. <i>Arahants of every sort attain both release through concentration and release through discernment, having developed the threefold training to completion.....</i>	90
The Ever-present Truth.....	94
§ 1. <i>The root meditation themes.....</i>	94
§ 2. <i>Virtue.</i>	98
§ 3. <i>Potential.....</i>	104
§ 4. <i>Contemplating the body.....</i>	106
§ 5. <i>Purifying the mind.....</i>	110
§ 6. <i>The method of practice for those who have studied a great deal.....</i>	114
§ 7. <i>The principles of the practice are ever-present</i>	116
§ 8. <i>Listening to the Dhamma at all times</i>	118
The Ballad of Liberation from the Khandhas.....	120
GLOSSARY	168
APPRECIATION	173

简介

阿姜曼·布利达陀尊者（Phra Ajaan Mun Bhūridatta Thera）出生于 1870 年于泰国东北部的乌汶府（Ubon Ratchathani）一处，名叫般康波（Ban Kham Bong）的农村部落。尊者在 1893 年受比丘戒，他在接下来的一生都游方行脚在泰国，缅甸，和老挝，并且长时间独自居住在森林与山脉修持禅修。尊者吸引了很多的弟子，与他的老师阿姜绍（Phra Ajaan Sao Kantasīlo）都是把森林头陀传统发扬到整个泰国与其他国家的核心人物。阿姜曼尊者在 1949 年，在色军府（Sakon Nakhorn province）的苏塔瓦萨寺庙（Wat Suddhāvāsa）圆寂。

很多作者写过阿姜曼尊者的一生，但是鲜少人记录下他在这一生中的教导。他大部分的教导都是以“人”的形态保留下来的：在尊者的指导下生活和禅修的经历深刻地塑造了学生们的人生。其中一篇被记录下来的开示就是在这里被翻译的第一章。心的解脱（Muttodaya）是在 1944-1945 年期间，由两位比丘记录下来，然后再由一位常常去拜访尊者讨教禅修指导的另外一名有勋衔的比丘编辑的。这本书的第一个版本是经过他的同意之后，才出版和免费结缘的。这本书的书名是取自于，长老昭坤优婆离 Chao Khun Upāli Guṇūpamācariya（Jan Siricando）的评论。在听了阿姜曼尊者一个关于禅修的根本主题的开示后，长老赞扬这个开示已传达了“muttodaya”——心的解脱——表示一个已解脱的心。

INTRODUCTION

Phra Ajaan Mun Bhūridatta Thera was born in 1870 in Baan Kham Bong, a farming village in Ubon Ratchathani province, northeastern Thailand. Ordained as a Buddhist monk in 1893, he spent the remainder of his life wandering through Thailand, Burma, and Laos, dwelling for the most part in the forest, engaged in the practice of meditation. He attracted an enormous following of students and, together with his teacher, Phra Ajaan Sao Kantasīlo, was responsible for the establishment of the forest ascetic tradition that has now spread throughout Thailand and to several countries abroad. He passed away in 1949 at Wat Suddhāvāsa, Sakon Nakhorn province.

Much has been written about his life, but very little was recorded of his teachings during his lifetime. Most of his teachings he left in the form of people: the students whose lives were profoundly shaped by the experience of living and practicing meditation under his guidance. One of the pieces that was recorded is the first piece translated here. A Heart Released (*Muttodaya*) is a record of passages from his sermons, made during the years 1944-45 by two monks who were staying under his guidance, and edited by a third monk, an ecclesiastical official who frequently visited him for instruction in meditation. The first edition of the book was printed with his permission for free distribution to the public. The title of the book was taken from a comment made by the Ven. Chao Khun Upāli Guṇūpamācariya (Jan Siricando) who, after listening to a sermon delivered by Phra Ajaan Mun on the root themes of meditation, praised the sermon as having been delivered with '*muttodaya*'—a heart released—and as conveying the heart of release.

阿姜曼尊者不寻常的开示风格可以归因于这样的事实，既是在尊者出家之前，他精通于一种流行的非正式乡村娱乐，称为 *maw lam*（傜族民歌）。*Maw lam* 是一种即兴的押韵比试，通常再现两性之间的战争，其中的智慧之争可以变得相当的激烈。比试期间会用谜语，双关语，隐喻和简单的单词发音来完成。由于精通于 *maw lam* 而有比较强的语言感，阿姜曼尊者在出家成为比丘后，经常会在开示期间以即兴的双关语和韵律来教他的学生。他甚至将这种文字游戏运用到了巴利语上，在 *Muttodaya* 中也记录了他实际运用的例子：在 § 3 中，对 *dhātu* 这个词的双关语，它可以指物理元素和语言元素；使用 *namo ba dha* 音素（*namo buddhāya*，一词的基本元素，向佛陀礼敬）来代表四种物理元素；在 § 4 里 *namo* 和 *mano* 玩文字，在 § 5 里使用 *Paṭṭhāna* 作为心灵中的形象；在 § 13 和 § 16 里，从 *pavessanto* 里萃取出 *santo*（宁静）；在 § 14 里的 *loke* 和 § 13 里的 *santo* 的双关语；在 § 12 里的‘三’；在 § 16 里的‘八’；等等。

这种修饰的方式在西方已经过时了，就算是在泰国也已经渐渐没落。但是在尊者的时代，这个方式是被视为机敏和敏锐的标志。尊者能够巧妙地使用它作为一种有效的教学方法，迫使他的学生变得机灵，对暗示，对应，多种含义以及语言的含糊之处保持警觉；让他们对单词的意思上面不会那么的单面和武断，也不那么倾向于从语言上寻找真相。正如阿姜曼曾经告诉两位拜访他，对掌握清净道论的文字上感到自豪的比丘，*niddesa*（分析性论述）分析包含在清净道论里的戒，定，慧仅仅是 *nidāna*（寓言或故事）。如果他们想知道戒，定，慧的真相，就必须将这些特质带入自己的心灵。

The unusual style of Phra Ajaan Mun's sermons may be explained in part by the fact that in the days before his ordination he was skilled in a popular form of informal village entertainment called *maw lam*. *Maw lam* is a contest in extemporaneous rhyming, usually reproducing the war between the sexes, in which the battle of wits can become quite fierce. Much use is made of word play: riddles, puns, metaphors, and simple playing with the sounds of words. The sense of language that Ajaan Mun developed in *maw lam* he carried over into his teachings after becoming a monk. Often, he would teach his students in extemporaneous puns and rhymes. This sort of word play he even applied to the Pali language, and a number of instances can be cited in *Muttodaya*: in §3, the pun on the word *dhātu*, which can mean both physical element and speech element (phoneme); the use of the phonemes *na mo ba dha* (the basic elements in the phrase *namo buddhāya*, homage to the Buddha) to stand for the four physical elements; the play on *namo* and *mano* in §4; the use of the *Paṭṭhāna* as an image for the mind in §5; the extraction of the word *santo* (peaceful) from *pavessanto* in §13 and §16; the grammatical pun on *loke* in §14 and *santo* in §13; the threes in §12; the eights in §16; and so on.

This sort of rhetorical style has gone out of fashion in the West and is going out of style today even in Thailand, but in the Thailand of Ajaan Mun's time it was held in high regard as a sign of quick intelligence and a subtle mind. Ajaan Mun was able to use it with finesse as an effective teaching method, forcing his students to become more quick-witted and alert to implications, correspondences, multiple levels of meaning, and the elusiveness of language; to be less dogmatic in their attachments to the meanings of words, and less inclined to look for the truth in terms of language. As Ajaan Mun once told a pair of visiting monks who were proud of their command of the medieval text, *The Path of Purification*, the *niddesa* (analytical expositions) on virtue, concentration, and discernment contained in that work were simply *nidāna* (fables or stories). If they wanted to know the truth of virtue, concentration, and discernment, they would have to bring these qualities into being in their own hearts and minds.

第二篇的翻译 — *永恒的真理* — 是摘录于附加在“心的解脱”的书中，阿姜曼开示讲法集结的一部分。这本书是在 1950 年尊者的火葬礼时分发的纪念册。有两位尊者的学生在这书里记录了阿姜曼在生前最后两年的讲法开示，涵盖了广泛的主题，包括有关佛陀生活的一些纪录。这一章里记录的包括所有涉及戒律和禅修实践的所有段落。

有一些尊者指导的学生评论说，要是记录“心的解脱”和“永恒的真理”的学生禅修能力更深的话，那么这些篇章会更加的微妙和有见地。所以，我们只能猜测原来的开示讲法是怎么样的。不过，已记录的篇章还是值得阅读并付诸实践的，因此才会把那些篇章摘录进这里。

至于这里翻译的第三篇文章：阿姜曼的弟子们普遍认为他本人从未写下任何教义，但在他往生时，在他留下的为数不多的篇章中发现了一首诗 — 《蕴解脱的诗词》。正如他在诗的最后一页中所指出的那样，这是他大概在 1930 年代初期，在曼谷的 Wat Srapatum（莲花池寺庙）的一次短暂停留中创作的。显然，他的灵感是来自于那段时期在曼谷创作和印刷的一首以禅修为主题的匿名诗歌，因为这两首诗的写作开头几乎是一样的。以下译文中的第 39 行开头是：“从前有一个人爱自己。。。 ”然而，阿姜曼的诗却朝着完全原创的方向发展，并显示出对心训练更深刻的理解。

The second set of selections translated here—The Ever-present Truth—are drawn from a collection of sermon fragments appended to the book *A Heart Released* as part of a commemorative volume distributed at Phra Ajaan Mun’s cremation in 1950. The collection was drawn from notes of Ajaan Mun’s sermons taken by two of his students during the last two years of his life, covering a wide range of topics, including some standard accounts of the Buddha’s life. The selections included here comprise all of the passages dealing directly with the practice of virtue and meditation.

Some of Ajaan Mun’s direct students have commented that the fragments both in *A Heart Released* and *The Ever-present Truth* would have been more subtle and insightful if the students who recorded them had been more advanced in their own meditation practice. As a result, we can only guess as to what the original sermons were like. Still, the fragments that have been recorded are worth reading and putting into practice, and so they are offered here.

As for the third piece translated here: Ajaan Mun’s students generally believed that he himself never wrote down any of his teachings, but at his death a poem—The Ballad of Liberation from the Khandhas—was found among the few papers he left behind. As he noted on the final page of the poem, he composed it during one of his brief stays in Bangkok, at Wat Srapatum (LotusPond Monastery), probably in the early 1930’s. He was apparently inspired by an anonymous poem on the theme of meditation composed and printed in Bangkok during that period, inasmuch as both poems share virtually the same beginning—the 39 lines in the following translation beginning with, “Once there was a man who loved himself...” Ajaan Mun’s poem, however, then develops in an entirely original direction and shows by far a deeper understanding of the training of the mind.

翻译这首诗期间有面对到一些困难，其中最大的困难是对原稿有一个确切的解读。尊者是在泰语拼写标准化之前的年代编写的，某些段落随着时间而变得模糊，而另一些似乎已被后来者“纠正”。另一个更普遍的问题即是寻找合适的英语格式来翻译泰国诗歌，这主要取决于韵律，节奏和简化的句法，有点像电报和报纸头条。这种格式给予泰国诗歌带来了轻盈的风格和丰富的含义，但是却为了翻译为英文，而阻挠了锁定原文精确意思的尝试——这对于任何认为真相只是靠言语传达的人来说，是一个极好的教导。

虽然我在有必要的地方增加了一些文字来让英文易于理解，但这里的翻译是尽可能的直译的。因为原始文本交替使用了两种诗歌形式——*klon*（诗体）和 *rai*（诗词）——所以我试着通过交替空白诗和自由诗来在英语中产生相似的效果。结果可能太过字面意义而不能成为诗歌，但是我觉得阅读它的人会对含义更感兴趣。在文本里的方形括号中，是我最随性的文字。还有一段——讽刺的是，沉迷于纠正问题的错误——而原文的意思似乎已被篡改了。

读者会注意到，在某些地方，这首诗似乎突然从一个主题变换到另一个主题。在某些情况下，这些变换是由押韵的格式决定的，但在其他情况下，它们根本不是真正的变换。请记住，这首诗有多个层次。尤其是两个平行的主题：（1）分析侧重于外部和专注于别人的错误，而不是自己的错误，（2）讨论内心的错误，即把蕴视为（和批评）与自己了解他们的努力有所不同。直接针对一个级别做出的陈述也间接适用于另一个级别。因此，这首诗涵盖的范围比乍看之下要广泛得多，所以重复的阅读会带来更多的好处。

Translating the poem has presented a number of difficulties, not the least of which has been getting a definitive reading of the original manuscript. Ajaan Mun wrote during the days before Thai spelling became standardized, some of the passages were smudged with age, and a few seem to have been “corrected” by a later hand. Another difficulty has been the more general problem of finding the proper English style for translating Thai poetry, which depends heavily on rhyme, rhythm, and a stripped-down syntax, somewhat like that of telegrams and newspaper headlines. This style gives Thai poetry a lightness of style combined with a richness of meaning, but frustrates any attempt to pin down any one precise message for the sake of translation—an excellent lesson for anyone who feels that the truth is what is conveyed in words.

The translation here is meant to be as literal as possible, although I have fleshed the text out when it seemed necessary to make the English intelligible. Because the original alternates between two poetic forms—klon and rai—I tried to create a similar effect in English by alternating blank verse and free verse. The result is probably too literal to be poetry, but I felt that anyone reading it would be more interested in the meaning than in verbal effects. The instances where I have taken the most liberty with the text have been included in square brackets, as has one passage—ironically, dealing with the error of being addicted to correcting things—where the reading of the original seems to have been doctored.

The reader will notice that in a few places the poem seems to jump abruptly from one topic to another. In some cases these shifts were dictated by the rhyme scheme, but in others they are not really shifts at all. Keep in mind that the poem operates on several levels. In particular, two parallel themes run throughout: (1) an analysis of the external error of focusing on the faults of other people instead of one’s own, and (2) a discussion of the mind’s internal error of viewing (and criticizing) the khandhas as somehow separate from its own efforts to know them. Statements made directly about one level apply indirectly to the other as well. Thus the poem covers a wider range of the practice than might appear at first glance. It’s a work that rewards repeated readings.

我要感谢 Phra Ajaan Suwat Suvaco (Phra Bodhidharmācariya Thera)，他在我整理这首诗里一些较难的段落当中，为我提供了宝贵的帮助。当然，任何可能存在的错误都是我的。

我希望，这三个翻译有助于将阿姜曼的教导以英语的版本呈现或使用。

坦尼沙罗比丘

慈林寺

I would like to express my gratitude to Phra Ajaan Suwat Suvaco (Phra Bodhidhammācariya Thera) for the invaluable help he gave me in untangling some of the knottier passages in the poem. Any mistakes that may remain, of course, are mine.

I hope that all three of these translations will help to make Ajaan Mun's teachings available in English in as effective a way as possible.

Ṭhānissaro Bhikkhu

METTA FOREST MONASTERY

心的解脱

§ 1. 修行才能保持正法纯净。

佛陀教导说，当佛法放置在一个凡夫心中，就一定会被彻底破坏（*saddhamma-paṭirūpa*）；但是，如果放置在一个圣人心中，肯定会是纯洁和真实的，这是既不能抹去，也不能掩盖的。

因此，只专注于佛法的理论研究是对我们无益的。只有当我们训练我们的心去消除内心的“变色龙”（见 [§ 10](#)）——它们的污秽（*upakkilesa*）时，佛法才会使我们充分受益。只有到那时，正法才能保持纯正，原理不会受偏离和被扭曲。

A Heart Released

§ 1. Practice is what keeps the true Dhamma pure.

The Lord Buddha taught that his Dhamma, when placed in the heart of an ordinary run-of-the-mill person, is bound to be thoroughly corrupted (*saddhamma-paṭirūpa*); but if placed in the heart of a Noble One, it is bound to be genuinely pure and authentic, something that at the same time can neither be effaced nor obscured.

So as long as we are devoting ourselves merely to the theoretical study of the Dhamma, it can't serve us well. Only when we have trained our hearts to eliminate their 'chameleons' (see §10)—their corruptions (*upakkilesa*)—will it benefit us in full measure. And only then will the true Dhamma be kept pure, free from distortions and deviations from its original principles.

§ 2. 要跟随佛陀，我们必须在训练他人之前好好自己修行。

*purisadamma-sārathi satthā deva-manussānaṃ buddho
bhagavāti*

调御丈夫，天人师，佛，世尊

佛陀首先自我修行与调御，以至于达到了无上正等正觉（*anuttara-sammā-sambodhi-ñāṇa*），成为了佛陀 *buddho*，觉者，过后才成为世尊 *bhagavā*，向可调教的众生说法者。再后来，佛陀才成为天人师 *satthā*，具有资格受培训的人类和天人的老师和训练者。因此，佛陀的好名声至今已遍布四方（*kalyāṇo kitti-saddo abbhuggato*）。

过去的所有圣弟子也是如此。在帮助佛陀向广大民众传播教导之前，他们都已修行和调御了自己，因此他们的好名声也如佛陀一样遍布四方。

然而，如果一个人在没有先自己修行好的情况下传播教导，*pāpako saddo hoti*：他的坏名声将会遍布四方，因他犯了没有遵循佛陀和过去所有圣弟子典范的错误。

§ 2. To follow the Buddha, we must train ourselves well before training others.

purisadamma-sārathi satthā deva-manussānam buddho bhagavāti

Our Lord Buddha first trained and tamed himself to the point where he attained unexcelled right self-awakening (*anuttara-sammā-sambodhi-ñāṇa*), becoming *buddho*, one who knows, before becoming *bhagavā*, one who spreads the teaching to those who are to be taught. Only then did he become *satthā*, the teacher and trainer of human and divine beings whose stage of development qualifies them to be trained. And thus, *kalyāṇo kitti-saddo abbhuggato*: His good name has spread to the four quarters of the compass even up to the present day.

The same is true of all the Noble Disciples of the past. They trained and tamed themselves well before helping the Teacher spread his teachings to people at large, and so their good name has spread just like the Buddha's.

If, however, a person spreads the teaching without first having trained himself well, *pāpako saddo hoti*: His bad name will spread to the four quarters of the compass, due to his error in not having followed the example of the Lord Buddha and all the Noble Disciples of the past.

§ 3. 根的继承，是自我修行的起始资本。

为什么智者在诵经，接受戒律或做其他功德之前总是以 *namo* “南无” 为起点？为什么 *namo* “南无” 从未被省略或丢弃？这表明 *namo* “南无” 是必然重要的。如果我们仔细考虑一下，我们会发现到 *na* “南” 代表水元素，*mo* “无” 代表土元素 — 于是，随之而来的是经文中的一句话：

mātā-petika-sambhavo odāna-kummāsa-paccayo:

父母所生，粥饭所养。

‘当母亲和父亲的生殖元素结合起来，身体就形成了。当他从母亲的子宫中出生时，他会被米饭和面包所滋养，因而能够发育和成长。’ *Na* “南” 是母亲的元素，*mo* “无”，父亲的元素。当这两种元素结合在一起时，母亲的火元素就会将这结合物加热，直到它变成所谓的 *kalala*，一滴油。这个点就是结生识 (*paṭisandhi-viññāṇa*) 可以建立连接的地方，从而让心与 *namo* “南无” 元素结合起来。一旦心定居下来了，油滴就会蕴育成为 *ambuja*，一团血。从一团血，它成为 *ghana*，一根杆，再成为 *pesī*，一块肉。然后，它将自身扩展成蜥蜴一样的形状，并具有五个扩展部分：两条手臂，两条腿和一个头。

(至于 *ba* 元素，风，和 *dha*，火，这些都是后来才定居下来的，因为它们不是心所持有的。如果心让这一滴油滴下来，这一滴油就会消失或被当作无用而丢弃。它没有气或火，就如人往生了，风和火从身上消失一样。这就是为什么我们称它们为次要元素。重要的因素是两个原本的元素，*namo* “南无”。)

§ 3. The root inheritance, the starting capital for self-training.

Why is it that wise people—before chanting, receiving the precepts, or performing any other act of merit—always take up *namo* as their starting point? Why is it that *namo* is never omitted or discarded? This suggests that *namo* must be significant. If we take it up for consideration, we find that *na* stands for the water element, and *mo* for the earth element—and with this, a line from the scriptures comes to mind:

mātā-petika-sambhavo odāna-kummāsa-paccayo:

‘When the generative elements of the mother and father are combined, the body comes into being. When it is born from the mother’s womb, it is nourished with rice and bread, and so is able to develop and grow.’ *Na* is the mother’s element; *mo*, the father’s element. When these two elements are combined, the mother’s fire element then heats the combination until it becomes what is called a *kalala*, a droplet of oil. This is the point where the connecting consciousness (*paṭisandhi-viññāṇa*) can make its connection, so that the mind becomes joined to the *namo* element. Once the mind has taken up residence, the droplet of oil develops until it is an *ambuja*, a glob of blood. From a glob of blood it becomes a *ghana*, a rod, and then a *pesī*, a lump of flesh. Then it expands itself into a lizard-like shape, with five extensions: two arms, two legs, and a head.

(As for the elements *ba*, breath, and *dha*, fire, these take up residence later, because they are not what the mind holds onto. If the mind lets the droplet of oil drop, the droplet of oil vanishes or is discarded as useless. It has no breath or fire, just as when a person dies and the breath and fire vanish from the body. This is why we say they are secondary elements. The important factors are the two original elements, *namo*.)

孩子出生后，就必须依靠 *na* “南”，其母亲，和 *mo* “无”，其父亲来照顾，养育，并用米饭和面包等食物来哺育，同时教导和培育他各种形式的善。因此，母亲和父亲被称为孩子的首要老师。母亲和父亲对孩子的爱和仁慈是无法衡量或计算的。他们给我们留下的遗产 — 这个身体 — 是我们最原始的遗产。外在的财富，金银，都来自这个身体。如果我们没有这个身体，我们就不能做任何事，也意味着我们将一无所有。因此，我们的身体是我们从母亲和父亲所继承的全部遗产的根源，这就是为什么我们说，他们对我们的好处是无法衡量或计算的。因此，智者从不忽视或忘记它们。

我们首先必须占据这个身体，这个 *namo* “南无”。只有这样，我们才能用它来顶礼膜拜。将 *namo* “南无” 翻译为礼敬仅只是诠释了动作，而不是此动作的来源。

这种相同的根源继承也是我们用来修行的起始资本。因此，在修行所需的资源方面，我们不需要感到欠缺或贫穷。

After the child is born, it has to depend on *na*, its mother, and *mo*, its father, to care for it, nurturing it and nourishing it with such foods as rice and bread, at the same time teaching and training it in every form of goodness. The mother and father are thus called the child's first and foremost teachers. The love and benevolence the mother and father feel for their children cannot be measured or calculated. The legacy they give us—this body—is our primal inheritance. External wealth, silver or gold, comes from this body. If we didn't have this body, we wouldn't be able to do anything, which means that we wouldn't have anything at all. For this reason, our body is the root of our entire inheritance from our mother and father, which is why we say that the good they have done us cannot be measured or calculated. Wise people thus never neglect or forget them.

We first have to take up this body, this *namo*, and only then do we perform the act of bowing it down in homage. To translate *namo* as homage is to translate only the act, not the source of the act.

This same root inheritance is the starting capital we use in training ourselves, so we needn't feel lacking or poor when it comes to the resources needed for the practice.

§ 4. 修行的根本基础。

当单独提到 *namo* “南无” 这两个元素时，它们本身是不充分或不完整的。我们必须按照以下方式重新排列元音和辅音：从 *n* 中取 *a*，然后将其赋给 *m*；从 *m* 中取 *o* 并赋予 *n*，然后将 *ma* 置于 *no* 前面。这给了我们 *mano*，心。现在我们有了身体和心，这就足以作为修行的根本基础了。*Mano*，心，是原始的，伟大的基础。我们的一言一行都是发自内心的，正如佛陀所说：

mano-pubbaṅgamā dhammā

mano-seṭṭhā mano-mayā:

诸法意为先导，

心意最胜，心意所成：

“所有佛法都先于心，由心主导，由心构成。” 佛陀从心，这个伟大的基础上解说了整个正法与戒律。因此，当佛弟子依照正法与戒律的思维，直到 *namo* “南无” 完全清晰时，*mano* 就处于构想的终点。换句话说，它超越了所有的解说。

一切假设都是发自内心的。我们每个人都有自己的负担。我们根据洪水 (*ogha*) 的潮流进行假设和制定，以至于它们产生无明 (*avijjā*)。这种无明创造出成与生的状态。这一切都源于我们对这些事物的无知，源于我们盲目地认为它们都是“我”或“我的”。

§ 4. The root foundation for the practice.

The two elements, *namo*, when mentioned by themselves, aren't adequate or complete. We have to rearrange the vowels and consonants as follows: Take the *a* from the *n*, and give it to the *m*; take the *o* from the *m* and give it to the *n*, and then put the *ma* in front of the *no*. This gives us *mano*, the heart. Now we have the body together with the heart, and this is enough to be used as the root foundation for the practice. *Mano*, the heart, is primal, the great foundation. Everything we do or say comes from the heart, as stated in the Buddha's words:

mano-pubbaṅgamā dhammā

mano-seṭṭhā mano-mayā:

'All dhammas are preceded by the heart, dominated by the heart, made from the heart.' The Buddha formulated the entire Dhamma and Vinaya from out of this great foundation, the heart. So when his disciples contemplate in accordance with the Dhamma and Vinaya until *namo* is perfectly clear, then *mano* lies at the end point of formulation. In other words, it lies beyond all formulations.

All supposings come from the heart. Each of us has his or her own load, which we carry as supposings and formulations in line with the currents of the flood (*ogha*), to the point where they give rise to ignorance (*avijjā*), the factor that creates states of becoming and birth, all from our not being wise to these things, from our deludedly holding them all to be 'me' or 'mine.'

§ 5. 宇宙万物的根本原因。

除了发趣论 (*Paṭṭhāna*) 以外，七册的阿毗达摩/论藏 (*Abhidhamma*) 的范围是有限的。至于发趣论 (*Paṭṭhāna*)，它是 *ananta-naya*，拥有无限的范围，只有佛陀才能完整地理解它。

当我们考虑以因缘 (*hetu-paccayo*) 开头的巴利文本时，我们发现，那个主要维持世间万物的缘 (*paccaya*) 的因 (*hetu*) 是心，并非别的。心是伟大的因缘，是原始的，是重要的。除此以外的一切事物都是果报或因缘。发趣论 (*Paṭṭhāna*) 中，从所缘 (*ārammaṇa*) 到不离去缘 (*aviggata*) 所提到的其余因素，仅是因为心，这伟大的因缘被置于第一位，才可以成为维持因素。因此，§ 4 中讨论到的 *mano*；将在 § 6 中讨论的住地 (*ṭhītibhūtaṃ*)；和这里所讨论的伟大因缘所指的都是同一个东西。

佛陀能够解说正法与戒律，用他的十种力量的直觉来了解事物，并理解所有可知的现象，这都是因为伟大的因缘是首要因素。因此，他的理解范围是无限的。

同样的，所有的圣弟子都有这个伟大的因缘作为他们的首要因素，因此能够知道佛陀的教导。这就是为什么阿说示尊者 (马胜比丘)，五同修 (比丘) 中的第五位，所教导优婆低沙 (舍利弗尊者) 的，

§ 5. The root cause of everything in the universe.

The seven books of the Abhidhamma, except for the Paṭṭhāna (The Book on Origination), are finite in scope. As for the Paṭṭhāna, it is *ananta-naya*, infinite in scope. Only a Buddha is capable of comprehending it in its entirety.

When we consider the Pali text, which begins *hetu-paccayo*, we find that the cause (*hetu*) that acts as the primal sustaining factor (*paccaya*) for all things in the cosmos is nothing other than the heart. The heart is the great cause—what is primal, what is important. All things apart from it are effects or conditions. The remaining factors mentioned in the Paṭṭhāna, from *ārammaṇa* (objective support) to *aviggata* (not without) can act as sustaining factors only because the great cause, the heart, comes first. Thus *mano*, discussed in §4; *ṭhītibhūtaṃ*, which will be discussed in §6; and the great cause discussed here all refer to the same thing.

The Buddha was able to formulate the Dhamma and Vinaya, to know things with his ten-powered intuition, and to comprehend all knowable phenomena, all because the great cause acted as the primal factor. His comprehension was thus infinite in scope.

In the same way, all of the disciples had this great cause acting as their primal factor and so were able to know in accordance with the Buddha's teachings. This is why the Venerable Assaji, the fifth of the five brethren, taught Upatissa (the Venerable Sāriputta),

ye dhammā hetu-pabhavā tesam hetum tathāgato

tesañca yo nirodho ca evam vādī mahāsamaṇo:

诸法因缘生，亦从因缘灭；

我师大沙门，常作如是说：

“任何佛法都缘由因缘。。。 ” 这一伟大因缘是重要因素，首要因素。然后，当阿说示尊者到达这程度时 — 即伟大因缘 — 舍利弗尊者怎能不深入于法流？ — 世界上的一切都是因为伟大的因缘而产生的。出世间法也是因这伟大的因缘达到的。这就是为什么说发趣论 (Paṭṭhāna) 的范围无限。任何人把心 (伟大因缘) 修到清楚而灿烂，才有能力无限地了解各种内在和外在的一切事物。

ye dhammā hetu-pabhavā tesam hetuṃ tathāgato

tesañca yo nirodho ca evaṃ vādī mahāsamaṇo:

‘Whatever dhammas arise from a cause...’ This great cause being the important factor, the primal factor, then when the Venerable Assaji reached this point — the great cause — how could the Venerable Sāriputta’s mind help but penetrate down to the current of the Dhamma? — for everything in the world comes about because of the great cause. Even the transcendent dhammas are reached by the great cause. This is why the Paṭṭhāna is said to be infinite in its scope. Whoever trains the heart, the great cause, until it is clear and dazzling, is capable of knowing everything of every sort infinitely, both within and without.

§ 6. 生死轮回的根本教唆者。

*ṭhītibhūtaṃ avijjā-paccaya
saṅkhārā ... upādānaṃ ... bhavo ... jāti ...*

无明缘住地而生

行 ... 取 ... 有 ... 生 ...

我们每一位出生为人都会有一个出生之处：父母就是我们的出生之处。那为什么佛陀从无明开始解说缘起法呢？无明从何而来，他并没有说。无明就像我们一样一定会有母亲和父亲，我们从上一行中知道住地(ṭhītibhūtaṃ)就是它的父母。住地(ṭhītibhūtaṃ)指的是原始的心。当原始的心充满了痴，就有一个持续性的因素：无明的因缘。一旦无明存在，它将作为产生行(saṅkhāra)的缘，伴随着对它们的执着，助长了“有”和“生”的状态。换句话说，这些都会一直不断地出现以及一个接一个地延续下去。它们也因此被称为因缘，因为它们互相支持和维系着。

知识和愚痴两者都来自住地(ṭhītibhūtaṃ)。当住地(ṭhītibhūtaṃ)充满了无明，它是不了解自己的处境的；但是当他充满了知识，它是知道自己的处境的。这也就是当用正确的观念时会导致而发生地情况(vutthāna-gaṃinī vipassanā, 出起观)。

总的来说：住地(ṭhītibhūtaṃ)是生死轮回的主要教唆者。因此，它被称为三毒的根源(见§ 12)。当我们要切断生死轮回并将它断开和消失于空，我们必须锻炼这主要的教唆者去拓展知识，并警醒着自己所有的真实现象。过后它将会从愚痴中恢复过来并不再有任何因缘生起。住地(ṭhītibhūtaṃ)，根本的教唆者才会停止驱动，因而结束我们生死轮回的循环。

§ 6. The root instigator of the cycle of death and rebirth.

ṭhītibhūtaṃ avijjā-paccaya

saṅkhārā ... upādānaṃ ... bhavo ... jāti ...

Each and every one of us born as a human being has a birthplace: we have our parents as our birthplace. So why did the Buddha formulate the teaching on sustained conditions only from the factor of ignorance onwards? What ignorance comes from, he didn't say. Ignorance has to have a mother and father just as we do, and we learn from the above line that *ṭhītibhūtaṃ* is its mother and father. *Ṭhītibhūtaṃ* refers to the primal mind. When the primal mind is imbued with delusion, there is a sustaining factor: the condition of ignorance. Once there is ignorance, it acts as the sustenance for the fabrication of *saṅkhāra*, fabrications, together with the act of clinging to them, which gives rise to states of becoming and birth. In other words, these things will have to keep on arising and giving rise to one another continually. They are thus called sustained or sustaining conditions because they support and sustain one another.

Knowledge and ignorance both come from *ṭhītibhūtaṃ*. When *ṭhītibhūtaṃ* is imbued with ignorance, it isn't wise to its conditions; but when it is imbued with knowledge, it realizes its conditions for what they really are. This is how the matter appears when considered with the clear insight leading to emergence (*vuṭṭhāna-gaminī vipassanā*).

To summarize: *Ṭhītibhūtaṃ* is the primal instigator of the cycle of death and rebirth. Thus it is called the root source of the three (see §12). When we are to cut the cycle of death and rebirth so that it disconnects and vanishes into nothingness, we have to train the primal instigator to develop knowledge, alert to all conditions for what they really are. It will then recover from its delusion and never give rise to any conditions again. *Ṭhītibhūtaṃ*, the root instigator, will stop spinning, and this will end our circling through the cycle of death and rebirth.

§ 7. 殊胜的位置：道，果和涅槃的基础。

aggam thānam manussesu maggam satta-visuddhiyā:

净化有情之道中，人类为殊胜：

‘在人类之中可以找到殊胜的地位：净化众生之道。’这一点可以如此解释：我们从 *namo*，也就是我们的父母得到了他们留下来的东西——这副身躯，生得人身，也是最高的诞生。我们是殊胜的，被妥善地放置在殊胜的位置，并且拥有完整可贵的思想，语言和行为。若我们想要累积外在的财物，像是物质财富，金钱和黄金，我们办得到。若我们想要累积内在的财物，像是品质非凡的道，果和涅槃 (*nibbāna*)，我们办得到。佛陀向人们解说法和戒律，而不是向牛，马，大象和其他众生解说。我们人类是一群可以通过修炼来达到净化自己。因此，我们不应该灰心和自我贬低，认为我们没有价值和潜能，正因为我们是人类我们才有能力做到。我们可以长养我们所没有的。我们可以让我们所拥有的变得更好。这也是收录在 *Vessantara Jātaka* 《须达拿太子本生经》里面的教义：

§ 7. The supreme position: the foundation for the paths, fruitions, and *nibbāna*.

aggam ṭhānam manussesu maggam satta-visuddhiyā:

‘The supreme position is to be found among human beings: the path to the purification of living beings.’ This can be explained as follows: We have received our legacy from *namo*, our parents—i.e., this body, which has taken a human birth, the highest birth there is. We are supreme beings, well-placed in a supreme position, complete with the treasures of thought, word, and deed. If we want to amass external treasures, such as material wealth, money, and gold, we can. If we want to amass internal treasures, such as the extraordinary qualities of the paths, their fruitions, and *nibbāna*, we also can. The Buddha formulated the Dhamma and Vinaya for us human beings, and not at all for cows, horses, elephants, and so on. We human beings are a race that can practice to reach purity. So we shouldn’t be discouraged or self-deprecating, thinking that we are lacking in worth or potential, because as human beings we are capable. What we don’t have, we can give rise to. What we already have, we can make greater. This is in keeping with the teaching found in the Vessantara Jātaka:

*dānaṃ deti, sīlam rakkhati,
bhāvanam bhavetvā ekacco saggam gacchati,
ekacco mokkham gacchati, nissāsayam:*

布施，持戒，修习，

力行必生天，

力行至殊胜：

‘依照佛陀的教诲努力地慷慨布施，遵守戒律和修炼我们的心来累积能力，只要稍做努力的人将会到天上去，而那些坚定和真正努力的人，同时得到过去已开发的能力和波罗蜜（*pāramī*）的帮助下，毋庸置疑就会达到涅槃（*nibbāna*）。’

一般的动物并不殊胜是因为它们没办法做到和人类一样。所以正确来说，人类被适当地安排在殊胜的位置，有能力引领他们自己修行，成道和达到清净涅槃（*nibbāna*）。

dānaṃ deti, sīlam rakkhati,

bhāvanaṃ bhavetvā ekacco saggam

gacchati, ekacco mokkhaṃ gacchati, nissaṅsayam:

‘Having worked at amassing skillfulness through being generous, observing the precepts, and developing the mind in line with the teachings of the Lord Buddha, those who work only a little will have to go to heaven, while those who are determined and really do the work—and at the same time having the help of the potential and perfections (*pāramī*) they have developed in the past —will reach *nibbāna* without a doubt.’

Common animals are said not to be supreme because they can’t act as human beings can. So it is rightly said that human beings are well-placed in a supreme position, able to lead themselves to the paths, their fruitions, and to pure *nibbāna*.

§ 8. 堡垒—自我训练的修习区域。

佛陀是依据哪个原则来建立我们的堡垒呢？当我们思考这个问题时，我们会发现他依据念处（*satipaṭṭhāna*）来建立我们的堡垒。

以世间的事务来打个比喻：在一个武装战斗获得胜利的紧要关头之中，必须要找到一个堡垒。如果有一方得到一个好的堡垒，便可以成功抵挡敌人的炮火。同时也可以集中更强的火力发动进攻，以便打败敌人。因此这个地方被叫做堡垒，也就是拥有完善坚固的护栏，闸门，护城河以及城墙的一个地点。

这其实也和佛法一样，当我们依照念处来作为我们的据点，那些与敌人也就是烦恼，进行战斗的人，必须先密切留意身体的动向，因为当那种感官上的贪欲生起，它们将会影响身和心。这是因为通过身体看到的景象会引起念头的生起，我们可以总结这个身体其实是一个诱惑的触发者，所以我们必须观照这个身体来阻止挂碍（*nīvaraṇa*），以及让心静下来。

这是你必须努力和尽可能去延伸的重点。换句话说，不要放过那个重点，必须要持续的研究它。当身体的任何一个部分生起取相（*uggaha nimitta*），把那一个部分作为主要研究的对象。你们不必转移到其他的身体部分。若想着“我已经看过这一个部分了，其他部分我还没看，所以我必须要去研究其他部分”，这可不是一个明智之举。即使你将这个身体研究和分析得非常仔细，知道是由地，水，火和风的要素（*dhātu*）组成，也叫做似相 *paṭibhāga*，你还是必须持续的观照这个身体，一直到当你已经完全掌握了它，因为它是第一个以原本的取相出现的。

§ 8. The stronghold that forms the practice area for training oneself.

In which set of principles did the Lord Buddha establish our stronghold? When we consider this question, we find that he established our stronghold in the great establishings of mindfulness (*satipaṭṭhāna*).

To make a comparison with worldly affairs: In armed battles where victory is at stake, it is necessary to find a stronghold. If one obtains a good stronghold, one can successfully ward off the weapons of the enemy. And there one can accumulate great strength to launch an attack, driving the enemy to defeat. Such a place is thus called a stronghold, i.e., a place complete with strong stockades, gates, moats, and embattlements.

So it is with the affairs of the Dhamma when we take the great establishings of mindfulness as our stronghold, in that those who go into battle with the enemy—defilement—must start out by keeping track of the body as their frame of reference, because when such things as sensual passion arise, they arise at the body and mind. Because the sight of a body causes the mind to be aroused, we can conclude that the body is the provocation, and so we must examine the body as a means of stilling the Hindrances (*nīvaraṇa*) and calming the mind.

This is a point that you should work at and develop as much as possible. In other words, keep investigating that point without giving way at all. When an image (*uggaha nimitta*) of any part of the body arises, take that part of the body as the basic theme for your investigation. You don't have to go shifting to other parts. To think that, 'I've already seen this part. Other parts I haven't seen, so I'll have to go and investigate other parts,' isn't advisable at all. Even if you investigate the body until you have it analyzed minutely into all of its parts that are composed of the properties (*dhātu*) of earth, water, fire, and wind— this is called *paṭibhāga*—you should still keep examining the body as it first appeared in the original image until you have it mastered.

如果你要掌握它，你必须一直不断地观照同一个重点，就像是当你在唱诵的时候。如果你只是背起一个特定地语句就放着不管，然后没有唱诵和不断重复它，你过后就会忘记了，它将不会起到任何作用，因为你的自满使你无法掌握它。这就和观照你的身体一样，当任何一个部分的取相生起，如果你没有不断地研究它，反而完全地让它过去，这完全带不出任何一点意义。

对于身体的观照是有很多例证的，其中一个就在我们现今的受戒典礼上。首先，戒师必须要告诉受戒者五个禅修的主题，也就是这个身体的各个部分如头发，体毛，指甲，牙齿和皮肤，因为这一点很重要。在法句经的解说里，一个没有教导对于身体观照的戒师可能会毁掉学生证得阿罗汉的潜能。因此，现在的戒师必须先教会这五个禅修的主题。

另一方面，佛陀曾经教过：没有一位佛或阿罗汉不把身体的至少一个部位作为禅修的主题。因此，对于正在讨论世间上某个村落是红泥还是黑泥的一群 500 位比丘，佛陀告诉他们当他们在讨论这个世间外在的部分时，其实应该研究这世间的内在部分。换句话说，他们应该精明地去研究这个身体，贯穿和彻底地了解。当佛陀总结了他们所讨论的课题时，500 位比丘全部都证得了阿罗汉果。

从这一点也让我们可以总结一件事，也就是观照身体是非常重要的。我们每一个人若是想要从痛苦和烦恼中解脱就必须观照身体。如果我们要凝聚巨大的力量，我们必须通过观察身体来凝聚它。即使佛陀在即将证得正等正觉时，最先观照的就是呼吸，呼吸是什么，不就是身体吗？

To master it, you have to examine that same point over and over again, just as when you chant. If you memorize a particular discourse and then leave it, without chanting or repeating it again, you'll forget it, and it won't serve any purpose, due to your complacency in not mastering it. The same holds true in your investigation of the body. Once an image of any part arises, if you don't investigate it repeatedly, and instead heedlessly let it pass, it won't serve any purpose at all.

This investigation of the body has many citations, one being in our present day ordination ceremony. Before all else, the preceptor must tell the ordinand the five meditation themes—hair of the head, hair of the body, nails, teeth, and skin, i.e., this very body—because of their importance. In the Commentary to the Dhammapada, it is said that an unwise preceptor who doesn't teach the investigation of the body may destroy his pupil's potential for arahantship. So at present the preceptor must first teach the five meditation themes.

In another spot the Buddha taught that there is no such thing as a Buddha or an arahant who has not fixed on at least one part of the body as a meditation theme. Thus he told a group of 500 monks who were discussing the earth—saying that such and such a village had red soil or black soil, etc.—that they were discussing external earth when they should be investigating internal earth. In other words, they should have been investigating this body intelligently, penetrating it throughout and making it absolutely clear. When the Buddha finished his discussion of this topic, all 500 monks reached the fruition of arahantship.

From this we can conclude that the investigation of the body must be important. Each and every person who is to gain release from all suffering and stress has to investigate the body. If we are to accumulate great strength, we must accumulate it by investigating the body. Even the Lord Buddha, when he was about to attain Awakening, started out by investigating the breath—and what is the breath, if not the body?

因此良好的建立念处，是从观照我们的身体开始，也称之为我们的堡垒。当我们有一个很好的堡垒，也就是说当我们依照念处来修行直到我们完全掌握了它，我们应该用清晰的洞察力去审查这些由自然元素组成的事物，也就是我们接下来将会讨论的部分。

So the great establishings of mindfulness, starting with the contemplation of the body, are said to be our stronghold. Once we have obtained a good stronghold—in other words, once we have put the principles of the great establishings of mindfulness into practice until we have them mastered—we should then investigate things as they are in terms of the inherent nature of their elements, using the strategies of clear insight, which will be discussed next.

§ 9. 拥有清晰内观的策略，消除烦恼的方法。

所有好的事物都是源自于不好的事物，就如洁白无暇的莲花出身于肮脏浑浊的淤泥之中。当莲花们从淤泥生长出来，它们是干净纯洁的，是国王，总督或是廷臣的头饰，不会再回到淤泥里。它们就像精进的禅修者，进入了坚持不懈的努力。这样的人若想要从污秽与厌恶事物之中得到解脱就必须要对肮脏厌恶的事物有所研究。

所谓‘肮脏厌恶的事物’就是身体。身体是一个由污物，尿液和粪便组合起来的。所谓的分泌物都是从头发，毛发，指甲，牙齿，皮肤和其他身体部位排出的东西。当这些东西落到了食物上，人们会对此气恼。这些食物应该被丢弃，因为没有人能吃得下。此外，若要让身体看起来体面，就必须时常清洗与刷洗。若我们不清理它，它会有令人讨厌的味道，没有人会想要接近我们。至于服装和其他饰品，在远离身体时，它们是非常干净及吸引人的，但是当它们靠近与接触身体时，它们就会变得很肮脏。若我们长时间把它们放在一旁没有清洗，人们会因为那股味道而不让我们靠近。

§ 9. The strategies of clear insight, techniques for uprooting defilement.

The nature of all good things is that they come from things that aren't good, just as lotuses that are fair and lovely are born from mud that is filthy and repulsive. Yet once they rise clear of the mud, they are clean and pure, becoming a fitting headdress for a king, a viceroy, or a courtier, never again returning to the mud. In this they are like the earnest meditator, one engaged in a persistent effort. Such a person must investigate a thing that is filthy and repulsive if the mind is to gain release from all filthy and repulsive things.

The 'thing that is filthy and repulsive' here is the body. The body is an assemblage of filth, urine, and excrement. The things that are exuded from the hair of the head, the hair of the body, nails, teeth, skin, and so on are all forms of excrement. When they fall into food, people take offense at it. The food has to be thrown out, for no one can stomach it. Moreover, the body has to be constantly washed and scrubbed if it is to look presentable. If we don't clean it, it will smell rank and no one will let us come near. Clothing and other accessories, when away from the body, are clean and attractive, but as soon as they come into contact with the body they become dirty. If we let them go without washing for a long time, no one will let us come near, because of the smell.

从这里我们可以看出身体是尿液与分泌物的储存库，*asubha*¹ — 丑陋；*paṭikkūla*² — 讨厌。当还活着时，身体已经是劣质的。当身体已经没有生命时，它会更令人反感，到了没有什么能与之相比的地步。所以从一开始时，禅修者们会有条不紊地检查身体，直到他们掌握了它。在身体还未干净前，禅修者们会持续查看身体上哪个部位或者方面与他们的性情合得来直到某一特殊方面的出现犹如取相（*uggaha nimitta*³）。这样他们就可以更专注在那个方面，重复地用功及发展它。

“重复地用功及发展它” 可以理解为以下：当农夫们耕种稻米时，他们会先在土壤中工作，将土壤耕耘，才在土壤中种植稻米。他们也会在接下来的一年在土壤中耕种稻米。他们从不会把稻米种植在空气里或者是悬空种植。农夫们只会在土壤中种植，然后这些稻米就会自然地填满粮库。当他们重复地在泥土上种植，他们无需恳求，“稻米啊稻米，请快来填满我们的粮库吧。” 稻米自行地倒进粮仓里。甚至当他们想停止它，说道，“稻米啊稻米，请不要再长了，不要再填满粮库了，” 如果农夫们在田地里完成了他们的工作，毫无疑问的，稻米会继续成长及填满他们的粮库。

¹ *asubha*: Mahāthera, A. (2009.5). 巴汉词典 Concise Pāli-English Dictionary. In A. Mahāthera, 巴汉词典 Concise Pāli-English Dictionary (p. 122).

² *paṭikkūla*: Mahāthera, A. (2009.5). 巴汉词典 Concise Pāli-English Dictionary . In A. Mahāthera, 巴汉词典 Concise Pāli-English Dictionary (p. 452).

³ *uggaha-nimitta*: Mahāthera, A. (2009.5). 巴汉词典 Concise Pāli-English Dictionary . In A. Mahāthera, 巴汉词典 Concise Pāli-English Dictionary (p. 168).

From this we can see that the body is a house of urine and excrement, *asubha*—unattractive; *paṭikkūla*—repulsive. When still alive, it's bad enough. When there is no more life to it, it's even more disgusting, to the point where nothing else can compare. So from the very beginning, all earnest meditators investigate the body methodically until they have it mastered. Before the body becomes clear, they investigate whichever part or aspect of the body is agreeable to their temperament until a particular aspect of the body appears as an *uggaha nimitta*. Then they focus on that aspect, working at it and developing it repeatedly.

'Working at it and developing it repeatedly' should be understood as follows: When rice farmers grow rice, they work in the soil, plowing the soil and planting rice in the soil. The following year they grow rice in the soil again. They don't grow their rice in the air or in the middle of the sky. They grow it only in the soil, and the rice then fills their granaries of its own accord. When they work repeatedly in the soil, they don't have to plead, 'Rice, O rice, please come and fill our granaries.' The rice pours in of its own accord. And even if they forbid it, saying, 'Rice, O rice, don't come and fill our granaries,' if they have completed their work in the soil, there's no doubt but that the rice will still come and keep their granaries full.

通过同样的方式，身为禅修者的我们应该要持续地透过与合适我们习性投机的身体部位，或是先呈现出的身体部位去观察我们的身体。不管怎么样，我们不应该去拒绝或是抛弃这一点。重复地对它用功不一定只指于行禅的修行。我们需要留意，并且随时随地继续观察。坐，站，行和卧；吃，喝，工作，说话和思考，我们应该一直有当下全方面的念：这就是“重复地用功及发展它”的意思。

一旦你已经完整地审查了身体，接下来你需要考虑通过使用自己有条不紊的方法将它分为几个部分。将身体分为土地，水，火和风这四大元素，观察它直到你能从身体上看到这四大元素。在这个阶段，你可以使用任何与本身相印的策略，但是在任何情况下，你必须不要抛弃最先出现的原有参考。当你还在审查的阶段，你应该要重复地用功和发展它。千万不要只审查一次之后就放任它长达半个月或一个月。由内到外，由后到前，一遍又一遍反复地去审查这个身体。换句话说，向内撤退好让心静下来再出来审查身体。不要只专注于审查身体或是只专注于静下心。

In the same way, we as earnest meditators should keep investigating the body at the point that is agreeable to our temperaments or first appears for us to see. No matter what, we should not neglect or abandon that point. Working at it repeatedly doesn't refer only to the practice of walking meditation. We should be mindful, continuing our investigation in all places and at all times. Sitting, standing, walking, and lying down; eating, drinking, working, speaking, and thinking, we should always have all-round mindfulness of the present: This is what is meant by 'working at it repeatedly.'

Once you have investigated the body until it is clear, you should then consider dividing it up into its various parts, using your own way of being methodical. Separate the body into the elements of earth, water, fire, and wind, examining it until you really see it in those terms. At this stage, you may use any strategies of your own devising that are agreeable to your temperament, but you must not in any event abandon the original reference point that first appeared to you. When you are investigating at this stage, you should work at it and develop it repeatedly. Don't investigate once and then let it go for half a month or a month. Investigate in and out, back and forth, again and again. In other words, withdraw inward to quiet the mind and then come out again to investigate the body. Don't exclusively investigate the body or exclusively quiet the mind.

当你以这种方式进行审查，直到你彻底掌握了它，接下来的事情就会自然而然地发生。心会被大范围地聚集在一起。而在它融合的瞬间，一切都会显得融合起来，成为一体。这个世间会只剩下元素。与此同时，世界会出现像鼓头一样平坦的形象，因为整个世界是有着同一个固有的本性。森林，高山，人们，动物，甚至你自己都将以一种相同的方式被铲平。随着这个远见，知识升起了，斩断了心里所有的疑惑。这也称为如实知见的观 (*yathā-bhūta-ñāṇa-dassana vipassanā*⁴)：清晰的观会知道且看到事物的真实面貌。

当然这一步不是终点。这是我们需要练习的下一个阶段的开头，是我们身为精进的禅修者需要重复地用功及发展，以便能掌握和完成更高的觉知。接着，我们会看到那些假设“这是我的。。。那是我”的心理虚构是反复无常的；由于执着，他们受苦——因为所有的元素一直都是这样的：生，老，病，死，从我们出生前就开始出现和恶化了。自古以来，他们就是这样的。但是因为心境和五蕴 (*five khandhas*⁵)——色 (*rūpa*)，受 (*vedanā*)，想 (*saññā*)，行 (*saṅkhāra*) 和识 (*viññāṇa*)——通过无数的生命，在每一个存在中，直到现在，都在制造和贴上标签，所以心智被误导，跟随它的假设。我们的假设并没有附在我们身上。当你仔细研究时，毫无疑问，世界上的所有现象，无论是否被赋予意识，都是以这种方式出现的——自行产生和恶化。。

⁴*yathā-bhūta-ñāṇa-dassana vipassanā*: Mahāthera, A. (2009.5). 巴汉词典 Concise Pāli-English Dictionary . In A. Mahāthera, 巴汉词典 Concise Pāli-English Dictionary (p. 624,695).

⁵*khandhas*: Mahāthera, A. (2009.5). 巴汉词典 Concise Pāli-English Dictionary . In A. Mahāthera, 巴汉词典 Concise Pāli.

When you have investigated in this way until you have it thoroughly mastered, what happens next is what comes of its own accord. The mind is bound to converge in a big way. And the instant it converges, everything will appear to converge, being one and the same. The entire world will be nothing but elements. At the same time, an image will appear of the world as being level as a drum head, because the entire world is of one and the same inherent nature. Forests, mountains, people, animals—even you yourself—will all ultimately have to be leveled down in one and the same way. Together with this vision, knowledge arises, cutting off all doubts in the heart. This is called *yathā-bhūta-ñāṇa-dassana vipassanā*: the clear insight that both knows and sees things for what they actually are.

This step is not the end point. It is the beginning of the next stage we have to practice, which we as earnest meditators are to work at and develop repeatedly for heightened awareness to be mastered and complete. Then we will see that the mental fabrications that suppose, ‘This is mine... That is me,’ are inconstancy; and that because of attachment they are suffering—for all elements have been the way they are all along: arising, aging, growing ill, and dying, arising and deteriorating since before we were born. From time immemorial, this is the way they have been. But because the conditions of the mind and the five *khandhas*—*rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*—have fabricated and labeled throughout every existence up to the present, through lives too numerous to number, the mind has been deluded into following its supposings. It’s not the case that our supposings have attached themselves to us. When you come right down to it, there’s no doubt but that all phenomena in the world, whether endowed with consciousness or not, have been the way they are—arising and deteriorating on their own—in just this way.

所以我们会发现，‘前所未闻法’（*pubbe ananussutesu dhammesu*）— 这些有规律性的行为【精确来说：“法的性质”】从以前开始已经是这样了。就算没有人告诉我们，我们也知道这就是他们一直以来的样子。这也是为什么佛陀坚持说他并没有从别人那里听说过，没有被别人教过 — 因为在他的时代之前，这些事情就已经是这样了。所以我们可以看到，所有元素的性质规律都是这样的。由于心境已经固定在这所有的事物上很多世了，所以他们的行为与那些假设是一致的。心已经被潜在的趋势（潜伏的倾向 *anusaya*⁶）淹没，以至于它被误导去相信它们，因此，通过心境的依恋，有和生的状态已经被创造出来。

因此精进的禅修者到了会依据事物本性来分析，就会看到，

sabbe saṅkhārā aniccā⁷, sabbe saṅkhārā dukkhā⁸:

诸行无常⁷，诸行是苦⁸

心的造作的状态 — 心境是反复无常的。有生物的世间是不变的：它就是它那个样子。以四圣谛的观点去分析这些事物，当作是纠正心境的方法，这样你就可以以自身观点准确地看到，这些心境是无常和痛苦的。而你察觉不到这些无常又痛苦的心境，其实是你坠入心的造作的原因。当你真正看到了，它才会纠正心境。觉悟会向你走来，

⁶ *anusaya*: Mahāthera, A. (2009.5). 巴汉词典 Concise Pāli-English Dictionary. In A. Mahāthera, 巴汉词典 Concise Pāli-English Dictionary (p. 67).

⁷ *sabbe saṅkhārā aniccā*: 《法句經 Maggavagga 道品》(Dhp 20, 277).

⁸ *sabbe saṅkhārā dukkhā*: 《法句經 Maggavagga 道品》(Dhp 20, 278).

So we realize, *pubbe ananussu tesu dhammesu*—these regularities of behavior [literally: ‘dhamma-nesses’] have been this way from the past. Even though no one has told us, we know that this is just the way they have been. This is why the Buddha maintained with regard to this point that he didn’t hear this from anyone, wasn’t taught this by anyone—for this is just the way these things had been since before his time. So we can see that the regularities in the behavior of all elements are bound to be this way. But because the conditions of the mind have fastened into all of these things for so many lives, they have behaved in line with those supposings. The mind has been overwhelmed by latent tendencies (*anusaya*) to the point where it is deluded into believing them, and so states of becoming and birth have been created through the clinging of the conditions of the mind.

Thus the earnest meditator comes to analyze things down in line with their inherent nature, seeing that,

sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā:

Acts of mental fabrication—the conditions of the mind—are what’s inconstant. The world of living beings is constant: It is simply the way it is. Analyze these things in terms of the four noble truths as a way of rectifying the conditions of the mind, so that you can see for certain, in your own right, that these conditions of the mind are inconstant and stressful. And the fact that you haven’t seen in your own right that they are inconstant and stressful is why you have fallen for mental fabrications. When you truly see this, it will rectify the conditions of the mind. The realization will come to you,

saṅkhārā sassatā n'atthi:

这没有永恒不变的心的造作：

心的造作是心境，就像海市蜃楼。对众生来说，它们是世间一直不变的部分。当你知道了两面 — 就是众生只会是它们本来的样子，而心的造作也只是心境认定的 — 那住地 *thītibhūtam*，没有因缘的初心可以得到解脱。

至于一切现象或规律性的行为不是自我的教诲：它们怎么可能是自我？它们的工作只是以它们的方式而生起。所以佛陀教导，

*sabbe dhammā anatta*⁹

諸法無我

‘一切现象都是无我的。’我们身为精进的禅修者应该要审查事物以便看得清楚，直到心被聚中，让我们随着自己的角度看得真实清晰，而同时也可以伴随着远见，增长知识。这是所谓的为至出起观 *vuṭṭhāna-gaminī vipassana*¹⁰（清晰洞察力引导显露）。我们必须在这阶段用功直到完全掌握了它，直到我们真正清楚地看到，随着完全融合的心念和与其并发的知识，逆流而行，调制潜在的可能，把惯性转为解脱；或是直到我们聚焦在初心上，用并发的知识直到看得清楚，

⁹ *sabbe dhammā anattā*: 《法句經 Maggavagga 道品》 (Dhp 20, 279)

¹⁰ *vuṭṭhāna-gaminī vipassanā*: Mahāthera, A. (2009.5). 巴汉词典 Concise Pāli-English Dictionary. In A. Mahāthera, 巴汉词典 Concise Pāli-English Dictionary (p. 717)

saṅkhārā sassatā n'atthi:

‘There are no mental fabrications that are permanent and lasting.’ Mental fabrications are simply conditions of the mind, like mirages. As for living beings, they have been a constant feature of the world all along. When you know both sides—i.e., that living beings are simply the way they are, and that mental fabrications are simply a condition of the mind that supposes them— then *ṭhītibhūtaṃ*, the primal mind that has no conditions, can gain release.

As for the teaching that all phenomena or regularities of behavior are not self: How could they be the self? Their business is simply to arise the way they do. Thus the Buddha taught,

sabbe dhammā anattā:

‘All phenomena are not-self.’ We as earnest meditators should investigate things to see them clearly in this way, until the mind is made to converge, enabling us to see truly and vividly along these lines in our own right, at the same time giving rise to the knowledge that accompanies this vision. This is what is meant by *vuṭṭhāna-gaminī vipassanā* (clear insight leading to emergence). We should work at this stage until it is mastered, until we see truly and clearly, along with the full convergence of the mind and its concurrent knowledge, converging against the current, curing the latent tendencies, turning supposing into release; or until we converge on the primal mind that is simply the way it is, to the point where it’s absolutely clear, with the concurrent knowledge,

Khinā jāti ñāṇam hoti:

‘不再出生的知识’

这个阶段不是一个假设或者是个猜想。这不是被塑造或是猜疑的任何事物，也不是想要就得到的事物。它是一个出现后自然就了解的事物。强烈且苛刻的修行精明地分析我们身上的事物可以让它自动升起。

这就好像稻米。一旦我们已经妥善地滋养和照料稻米，结果是米粒不是那些可以想要就能得到的东西了。它们会自动地出现。倘若一个想要得到稻米的人是懒散，也不好好照顾稻米，那他只能一直想要得到稻米直到死去，但是米粒是不会出现在他面前的。解脱的事实也会是如此：它不是一个想要就能得到的事物。一个人想要解脱却用了错误的方法或者是没有修行，加上他在懒惰地浪费时间，直到他死去，将会无法完全达到解脱。

Khiṇā jāti nāṇam hoti:

‘There is the knowledge of no more birth.’

This stage is not an assumption or a supposing. It isn’t anything fabricated or conjectured into being, nor is it anything that can be obtained by wanting. It’s something that appears, is, and knows entirely of its own accord. Intense, relentless practice in which we analyze things shrewdly on our own is what will cause it to appear of its own accord.

This can be compared to rice plants. Once we have properly nourished and cared for the rice plant, the results—the grains of rice—are not things that can be obtained by wanting. They will appear of their own accord. If a person who wants to get rice is lazy and doesn’t care for the rice plant, he can keep wanting till the day he dies, but no rice grains will appear for him. The same holds true with the reality of release: It isn’t something that can be obtained by wanting. A person who wants release but who practices wrongly or doesn’t practice— and wastes his time being lazy until the day he dies—won’t meet with release at all.

§ 10 原始的心本性是清淨內明的，但因墮落而黑暗。 .

pabhassaramidaṃ bhikkhave cittaṃ

*tañca kho āgantukehi upakkilesehi upakkiliṭṭhaṃ:*¹¹

比丘們！這個心是極光淨的，

但它被外來的隨染所染：

‘比丘們，心本來是清淨而且非常明亮的，但是經過墮落而心生煩惱，所以心也不再是清淨和明亮了。’ 這就像詩偈中所說的一棵樹。

一棵高大的樹有 6,000 根的樹枝：

每一天都有上百的蜥蜴來，

也有上千只小只的蜥蜴到來。

如果主人沒注意，

它們每天會帶來更多它們的友。

這個可以理解為：一棵高大的樹有 6,000 根樹枝- 如果我們除去后面的三個 (0) 零，那我們只剩下六，這代表著我們的「六入」，變色龍的入口通道，也就是偽裝的事物，不真實的東西。煩惱是不真實的，它們就只是那些成千上萬地穿過根門流入心中的事物罷了。不僅如此，只要我們尚未找出矯正心性的方法來，未生的煩惱就會日日一直增長，越來越多。

¹¹ *pabhassaramidaṃ bhikkhave cittaṃ tañca kho āgantukehi upakkilesehi upakkiliṭṭhaṃ*: 增支部 *Anguttara Nikaya* 1 集 51 經 (莊春江譯) 彈指頃品 *Accharā saṅghā tavaggo* (AN.1.51) <https://agama.buddhason.org/AN/AN0051.htm>

§ 10. The primal mind is radiant and clear by nature, but is darkened because of corruptions.

pabhassaramidaṃ bhikkhave cittaṃ

tañca kho āgantukehi upakkilesehi upakkiliṭṭham:

‘Monks, this mind is originally radiant and clear, but because passing corruptions and defilements come and obscure it, it doesn’t show its radiance.’ This has been compared to a tree in the poem that runs,

A tall tree with 6,000 branches:
Big chameleons swarm it each day by the hundreds,
Small chameleons, each day by the thousands.
If the owner doesn’t watch out,
They’ll bring along more and more of their friends every day.

This can be explained as follows: The tall tree with 6,000 branches— if we cut off the three zeroes, this leaves us with six, which stands for the six sense doors, the entryway for the chameleons, i.e., things that are counterfeit, not things that are genuine. Defilements aren’t genuine. They are simply things that come drifting in through the sense doors by the hundreds and thousands. Not only that, defilements that haven’t yet arisen will arise more and more every day as long as we don’t find a means for rectifying the nature of the mind.

心是比任何东西都还要明亮的，但却因为伪装 — 烦恼 — 来遮蔽，让它失去了原本的光芒，就像太阳一样被云朵遮蔽。不要认为太阳躲到浮云后去，而是浮云飘到太阳前面遮蔽了太阳。

所以修行者们，当他们察觉到这回事，应该要精明地分析来消除这些伪装，就像在 [§9](#) 所解释关于清晰的内观。当他们开始把心衍生至原始的心，这代表着所有的伪装已经被消除，或者说我们的原始的心不会再被伪装所影响，因为连接的桥梁已经被摧毁了。虽然说这个心还是会与世间事有连接，但是这个连接只会像是在荷叶上的露珠一样滚走。

The mind is something more radiant than anything else can be, but because counterfeits—passing defilements—come and obscure it, it loses its radiance, like the sun when obscured by clouds. Don't go thinking that the sun goes after the clouds. Instead, the clouds come drifting along and obscure the sun.

So meditators, when they know in this manner, should do away with these counterfeits by analyzing them shrewdly, as explained in the strategies of clear insight, §9. When they develop the mind to the stage of the primal mind, this will mean that all counterfeits are destroyed—or rather, counterfeit things won't be able to reach into the primal mind, because the bridge making the connection will have been destroyed. Even though the mind may then still have to come into contact with the preoccupations of the world, its contact will be like that of a bead of water rolling over a lotus leaf.

§ 11. 一个自修的修行者必须与气质相符。

有位著名的驯马师曾经去见佛陀，向佛陀问道，佛陀是如何训练他的弟子们。佛陀反问驯马师说，他是如何训练他的马。驯马师回答说，有四种马：（1）容易被驯化的，（2）普通的马，（3）非常难被驯化的马，和（4）不能被驯化的马，只得杀掉它。

佛陀回答驯马师说：‘我也是如此。’（1）那些容易驯服的，也就是那些心容易集中的，可以吃足够的食物来滋养身体。（2）普通的，也就是那些心比较难平静，就不容许吃太多，只能吃一点点（3）那些真正难驯的，也就是那些真的很难让心平静下来的，就完全不能吃东西，但它们必须有自知之明 *attaññū*：它们必须知道自己的体力，还有它们到底能忍受多久。（4）至于那些无法驯服而要杀掉的——也就是那些被称为“愚痴者” *pada-parama*，完全不能克制自己心的——佛陀就会撤除沟通的桥梁。也就是说，他不会教导他们，那就等于杀了他们。

§ 11. One's self-training as a meditator has to be in keeping with one's temperament.

A famous horse-trainer once approached the Lord Buddha and asked him how he trained his disciples. The Buddha responded by asking the trainer how he trained horses. The trainer replied that there were four kinds of horses: (1) those easy to tame, (2) those of an intermediate sort, (3) those genuinely hard to tame, and (4) those that couldn't be tamed at all, and had to be killed.

The Buddha replied, 'so it is with me.' (1) Those easy to tame, i.e., those whose minds gather easily, should eat enough food to nourish the body. (2) Those of an intermediate sort, i.e., those whose minds have some trouble settling down, should not be allowed to eat much—only a little food. (3) Those genuinely hard to tame, i.e., those who really have trouble getting their minds to settle down, shouldn't eat at all, but they have to be *attaññū*: They have to know their own strength and exactly how much they will be able to endure. (4) As for those who couldn't be tamed and had to be killed—i.e., those termed *pada-parama* who couldn't subdue their minds at all—the Buddha would withdraw the bridge. In other words, he wouldn't teach them, which was tantamount to killing them.

§ 12. 三根的论说。

Tika 意思就是“三”，*Mūla* 意思是“根”，合起来便是“三根”。众生有三种根性，也就是所谓的三毒（三不善根），贪、嗔、痴。三毒（三不善根）衍生来自于“渴爱”。“渴爱”分为三种，感官的渴爱（欲爱），形成有的爱（有爱），和不形成的渴爱（无有爱）。心的泛滥和漏（*āsava*）都来自三者；欲，有和无明。若一个人陷入这三种之中，就会

tiparivattaṃ:

三转

他将会在这三者之中无限的循环，因此三界—感官的世界（欲界），形象的世界（色界），无形象的世界（无色界）—就一定会随着他们持续下去，因此这三者就是三界的根本。

治疗的方法来自三者：戒，定，慧。当人正在修炼戒、定、慧时，他们就能修炼出疗效，

na tiparivattaṃ:

非三转

他们将不会一直在这三者之中循环。这三界对他们来说将不存在。另一个说法，他们将会完全从三界中得到解脱。

§ 12. The Mūlatika Discourse.

Tika means three. *Mūla* means root. Together they mean ‘roots in sets of three.’ Passion, aversion, and delusion are three, termed the roots of what is unskillful. Craving comes in threes: sensual craving, craving for becoming, and craving for no becoming. The floods and fermentations (*āsava*) of the mind each come in threes: sensuality, states of becoming, and ignorance. If a person falls in with these sorts of threes, then,

tiparivattam:

He or she will have to keep spinning around in threes, and so the three realms—the realms of sensuality, form, and formlessness—will have to continue as they are, for these threes are the roots of the three realms.

The remedy also comes in threes: virtue, concentration, and discernment. When people practice in line with the virtue, concentration, and discernment forming the cure, then,

na tiparivattam:

They won’t have to keep spinning in threes. The three realms won’t exist. In other words, they will gain utter release from the three realms.

§ 13. 只有净化天人是一个真正和平的人。

akupparā sabba-dhammesu ñeyyadhammā pavessanto:

一切法不动，有为法入于寂静：

‘为了达到与一切处于宁静和安详的状态，一个人必须保持一颗不被外界的烦恼干扰的心，同时了解以及清楚外在和内在的现象。’

- *santo*

- 真善¹²

一个人如果保持一颗宁静和安详的心，将会有完全开发的惭和愧，纯洁和干净的心素质，坚定和沉稳的心，和个人的诚信天生具有 *deva*（天人）正直的特质，就像诗偈里所提到的，

hiri-ottappa-sampannā sukkadhamma-samāhitā

*santo sappurisā loke deva-dhammāti vuccare*¹³.

具足惭与愧，定静心白净，

如此的善人在世间，犹如天人一样。

天人—天界的居住者一生充满感官的享受以及无止境的烦恼。他们是如何平静？这段诗歌必定是指净化为天人²（*visuddhi devas*），就如阿罗汉。这些人是真正的安宁和有资格的完全培育惭和愧，所谓的“纯净的德行”，也就是真正的纯洁。

¹² *santo*: Liao, Ba Li Yu Fa Ju Yi Zhu, Pali-Chinese Dhammapada Exegeses, 2006).

¹³ Phra Brahmagnabhorn (P. A. Payutto) 著; Bhikkhu Mahāñāṇo 译. 佛教词典.

§ 13. Only a *visuddhi deva* is an individual truly at peace.

akuppaṃ sabba-dhammesu ñeyyadhammā pavessanto:

‘One must have a mind unaroused with regard to any defilements and must know all phenomena both within and without,

- *santo*

in order to be calm and at peace.’ A person at peace in this way will have a fully developed sense of conscience and shame, mental qualities that are pure and clean, a firm, steady mind, and a personal integrity endowed with the qualities of a *deva* (celestial being), as stated in the stanza that runs,

hiri-ottappa-sampannā sukkadhamma-samāhitā

santo sappurisā loke deva-dhammāti vuccare.

Devas by birth—the inhabitants of the celestial realms—are replete with sensual pleasures and restless with defilement. How then can they be at peace? This stanza thus must surely refer to *visuddhi devas* (*devas* through purity), i.e., to arahants. Such people are genuinely at peace and qualify as having a fully developed sense of conscience and shame, together with ‘clear qualities,’ i.e., true purity.

§ 14. 涅槃寂静是世间的终点，超越臆测和形式。

saccānam caturo padā

khīṇāsavā jutimanto te loke parinibbutā

诸真谛的四句最胜

诸流向¹⁴已被灭尽、具光辉的他们，在世間已遍涅槃¹⁵。

四真谛 - 苦，苦集，苦灭，苦灭道迹 - 在每一真谛方面都有着必须要完成的行动：痛苦是必须要瞭解和明白，痛苦的原由或跟本必须要舍弃的，痛苦的熄灭必须要清楚地明白，熄灭痛苦的道迹必须要给予开发。这一切就是各方面所必须完成的 - 如果它们必须要被完成，那么它们必需要化为行动，所以我们可以总结或把四真谛理解为是行动。这就像上面引用的第一首偈语所说的，它有提到四真谛就像脚，楼梯板或阶级，是完成任务所必需的。

接著下来就是称为无活动性 - 这就像写出数字 1 2 3 4 5 6 7 8 9 0，然后再把 1 到 9 擦掉，只剩下 0，不再写上任何东西。剩下来的就解读为零 (0)，但它完全没有任何价值，不能用任何数字与它加、减、乘、除，然而同时你也不能说它不存在，因为那儿有个 0 (零)。

¹⁴ 流向 *āsava* (*ā* 向+ *sru* 流) *m*。 (=心的流向。他译：漏) 「已遍修习慧的心，从诸流向如此正确被释放开；此即是从流向欲，从流向变成，从流向见解，从流向无明。

¹⁵ 遍涅槃 *parinibbuta* 「*parinibb ā ti* 遍涅槃，遍冷却」的页。(他译：般涅槃) (「阿难！有取的比丘不遍涅槃。... 阿难！无取的比丘遍涅槃。」M ii265)

§ 14. Activityless-ness is the end point of the world, beyond supposing and formulation.

saccānaṃ caturo padā

khīṇāsavā jutimanto te loke parinibbutā

The four noble truths—suffering, its cause, its cessation, and the path to its cessation—are activities in that each truth has an aspect that has to be done: Suffering has to be comprehended, its cause abandoned, its cessation made clear, and the path to its cessation developed. All of these are aspects that have to be done—and if they have to be done, they must be activities. So we can conclude that all four truths are activities. This is in keeping with the first verse quoted above, which speaks of the four truths as feet, stair treads, or steps that must be taken for the task to be finished.

What follows is thus termed activityless-ness—like writing the numerals 1 2 3 4 5 6 7 8 9 0, then erasing 1 through 9, leaving just 0, and not writing anything more. What is left is read as ‘zero,’ but it doesn’t have any value at all. You can’t use it to add, subtract, multiply, or divide with any other numerals, yet at the same time you can’t say that it doesn’t exist, for there it is: 0 (zero).

这个就像知道一切的智慧，因为它破坏了臆测的活动。也可以说，它完全涂销或消除了臆测，并且完全不涉入或停留在任何的臆测之中。

在‘涂销’或‘摧毁’臆测活动的字眼里，产生了一个问题：‘当臆测完全地被摧毁时，我们要停留在哪里？’答案是我们将停留在一个不是臆测的地方，那正是涅槃之境。

这个解释与实际上的观点是一致的，它只有对修习的人来说才是清楚明白的，那些没有修习的人是不能明白的。只有在我们听闻之后如法修习，直到我们自动地即身观察时，我们才能缘自觉知和明白。

接下来偈语的意义是这样：‘那些不再有烦恼的人，熄灭了三界，而且是光辉灿烂的。’也就是说他们曾经修习不辍并成为一个人观察思惟的‘多闻修习者’‘bhāvito bahulīkato.’也就是说，他们曾经在这上面用功并重复地开发它，直到心意有能力去分析并且摧毁所有的臆测，以便达到涅槃，好让他们能从三界中获得解脱。

在熄灭三界中，阿罗汉并不是飞入欲界、色界和无色界，他们其实就住在原来的地方，佛陀也是这样：当他熄灭三界时，他正坐在一处，菩提树下。他并没有飞入三界。他在心中熄灭它们——因为三界就存在于心意之中。

那些志在熄灭三界的人们，应该在他们的心理如是熄灭它们。只有这样，他们才能从心里销毁臆测的活动，只剩下无活动性。这是原始的心，原始的法，也就是‘不死’。

This is like the discernment that knows all around, because it destroys the activity of supposing. In other words, it erases supposing completely and doesn't become involved with or hold on to any supposings at all.

With the words 'erasing' or 'destroying' the activity of supposing, the question arises, 'When supposing is entirely destroyed, where will we stay?' The answer is that we will stay in a place that isn't supposed: right there with activityless-ness.

This explanation is in line with the aspects of reality that appear clearly only to those who practice, and that people who don't practice can't know. Only when we listen and then practice accordingly until we see and know of our own accord will we be able to understand.

The meaning of the next verse is this: 'Those who have no more fermentations extinguish the three realms and are dazzling.' In other words, they have practiced persistence and made an investigation '*bhāvito bahulīkato*.' In other words, they have worked at it and developed it repeatedly to the point where the mind has the strength capable of analyzing and destroying all supposings so as to reach activityless-ness. They can thus gain release from the three realms.

In extinguishing the three realms, arahants don't fly up into the realms of sensuality, form, and formlessness. They stay right where they are. The same was true of the Buddha: When he extinguished the three realms, he was sitting in one spot, under the Bodhi tree. He didn't fly up into the three realms. He extinguished them at the mind—for right there in the mind is where the three realms exist.

Those who aim at extinguishing the three realms should thus extinguish them in their own hearts. Only then will they obliterate activity—the act of supposing—from the heart, leaving just activityless-ness. This is the primal heart, the primal Dhamma, which knows no death.

§ 15. 有情众生的九个居处。

诸天界、人界、恶趣界 (*apāya*) 被列为欲界 - 放逸于感官欲望的有情众生之居处，结合在一起，他们算是一个居处。色界，已经达到色界禅定的有情众生之居处 (*rūpa jhāna*)，有四个(中译注：初禅天、二禅天、三禅天、四禅天)。无色界，已经达到无色禅定的有情众生之居处 (*arūpa jhāna*)，也有四个(中译注：空无边处、识无边处、无所有处、非想非非想处)。所以有情的众生全部一共有九个居处，那些阿罗汉—瞭然于九界者，离开它们，不必住在其中任何一处。这在沙弥所问 (*Sāmaṇera-pañhā*)，‘*dasa nāma kim*’的最后有提到，‘何名为十？’，‘*das’ahaṅgehi samannāgato arahāti vuccatī ti*’答案如是 — 阿罗汉，一个具有十种德性者，从有情众生的九个居处里得到解脱

这可以比喻为书写数字 1 2 3 4 5 6 7 8 9 10，1 到 9 是可以计算、称名、加、减、乘、除的数目。至于 10 - 也就是 1 和 0 (零) - 当我们擦掉 1，因为它是个重复，我们就剩下 0 (零)，如果我们用 0 去和其它任何数目加、减、乘、除，它不会增加那个数目的价值；而 0 (零) 本身也完全没有价值—但你不能说它不存在，因为它就在那儿。

心也是一样：它的本性就像 0 (零)。当 0 和其它任何数目相连的时候，它就大大地增加了那个数目的价值，例如，1 连接著 0 变成 10，心也是如此，当它与任何事物相连接时，它立刻把‘精巧’和‘奇妙’加注于事物之中。但是当它被训练到对所有可知的现象都有真知灼见时，它就回到像 0 的状态—空，开放而清明，超越所有的计数和名称。

它不停留在有情众生的九个居处里，它停住在一个没有臆测和形式的地方：它的本性就像 0 (零) 或涅槃，就像第 14 节 ([§ 14](#)) 中所提到的。

§ 15. The nine abodes of living beings.

The realms of the heavenly beings, the human realm, and the realms of destitution (*apāya*) are classed as the sensual realm, the abode of living beings who indulge in sensuality. Taken together, they count as one. The realms of form, the abodes of living beings who have attained *rūpa jhāna*, are four. The realms of formlessness, the abodes of living beings who have attained *arūpa jhāna*, are also four. So altogether there are nine abodes for living beings. Those—the arahants—who are wise to the nine abodes leave them and don't have to live in any of them. This appears in the last of the Novice's Questions (*Sāmañera-pañhā*), '*dasa nāma kim*'—What is ten?—which is answered, '*das'ahañgehi samannāgato arahāti vuccatī ti*'—The arahant, one who is endowed with ten qualities, gains release from the nine abodes of living beings.

This can be compared to writing the numerals 1 2 3 4 5 6 7 8 9 10. 1 to 9 are numbers that can be counted, named, added, subtracted, multiplied, and divided. As for ten—1 and 0 (zero)—when we erase the 1, because it's a repetition, we are left with 0 (zero). If we use 0 to add, subtract, multiply, or divide with any other number, it won't increase the value of that number; and 0 by itself has no value at all—but you can't say that it doesn't exist, because there it is.

The same is true with the heart: It's a nature whose attributes are like 0. When 0 is connected to any other number, it greatly increases the value of that number. For instance, 1 connected with 0 becomes 10. So it is with the heart. When connected with anything, it instantly proliferates into things elaborate and fantastic. But when trained until it is wise and discerning with regard to all knowable phenomena, it returns to its state as 0 (zero)—empty, open, and clear, beyond all counting and naming.

It doesn't stay in the nine places that are abodes for living beings. Instead, it stays in a place devoid of supposing and formulation: its inherent nature as 0 (zero), or activityless-ness, as mentioned in §14.

§ 16 第一次说法，中间说法和最后说法的意义。

佛陀在生涯的三个阶段所说的法具有重要的意义，值得佛教弟子重视与思考。

A. 在佛陀初成道时，在瓦拉纳西 Vārānasī 附近的伊西帕塔纳 Isipatana 的鹿野苑里为五位同修说法。这是他的第一次说法，题目为‘法轮’。佛陀从两个极端点开始，那些从俗家生活里走出来出家的人不应该陷入两个极端，说到，

dv'eme bhikkhave antā pabbajitena na sevitabbā:

诸比丘，有两种极端的行为是出家人所不应当从事的：

‘比丘，从俗家生活里走出来出家的人不应该追求两个极端：沉迷于感官的享受以及自我折磨。’佛陀解释说：沉迷于感官的享受是爱的一面；自我折磨是恨的一面。两边都是受苦和压力的。当我们练习着自我净化而又陷入了这两个极端，我们不能说进入了中道，因为当我们坚持地练习时，心会变得完全平静和放松，我们会感到很开心；当心一直思考而他会变得掉举和分心，我们就会感到不开心。开心就是放纵的乐趣；不开心就是太过自我折磨。开心是贪，不开心是嗔，而无法控制贪及嗔则为痴。

任何人在努力培育持续的定的时候，必须从碰到这两种极端开始。如果碰到了这些极端情况，我们会被归类为犯错，但只有犯错了才会懂错在哪里，这是正常的。甚至佛陀在觉悟之前，也是以同样的方式在犯错。甚至他的两个最重要的弟子也是犯错了 - 并且坚持有害的教义。其他的弟子也是从犯错开始的。

§ 16. The significance of the first sermon, the middle sermon, and the final sermon.

The sermons delivered by the Lord Buddha at three points in his career have a great significance to which Buddhists should give special thought and consideration.

A. *At the beginning of the Buddha's career* he delivered a sermon to the five brethren at the forest in the Deer Park at Isipatana near Vārānasī. This was his first sermon, called the Wheel of Dhamma. He started with the two extremes that those who have gone forth from the household life should not indulge in, saying,

dv'eme bhikkhave antā pabbajitena na sevittabbā:

‘Monks, there are these two extremes that those who have gone forth from the household life should not pursue: indulgence in sensual pleasure and indulgence in self-affliction.’ To explain: Indulgence in sensual pleasure lies on the side of love; indulgence in self-affliction, on the side of hate. Both sides are causes of suffering and stress. When we practice self-purification and yet fall into either of these two sides, we can't be said to have entered the middle way, for when we are making a persistent effort to practice and the mind becomes fully calm and relaxed, we are pleased; when the mind thinks and becomes restless and distracted, we are displeased. Being pleased is indulgence in pleasure; being displeased, indulgence in self-affliction. Being pleased is passion, being displeased is aversion, and not being wise to passion and aversion is delusion.

Whoever makes an effort to develop persistence in concentration has to start out by running into these two extremes. If we run into these extremes, we are classed as wrong, but it's only normal that we be wrong before we can be right. Even the Buddha, before his Awakening, was completely wrong in just the same way. Even his two foremost disciples were wrong—and held pernicious doctrines to boot. All the other disciples started out wrong from the beginning as well.

但是当佛陀在菩提树的树荫下静坐冥想的时候走上中道时，在获得了首两个知识后 - 回忆起前世，众生死亡和轮回的知识 - 在第二个夜晚，他获得了第三个知识 - 结束心的烦恼的知识 - 在黎明来临前。这是当他找到真正的中道的时候，使他的心从两个极端的错误中解脱出来。从家族，阶级，居所，血统，贵族的遗产解脱出来。圣弟子们跟随佛陀才明白，正确的实践着与结束心的烦恼一致的行动，并像他一样从错误中得到解脱。

我们作为禅修者，一开始会犯错是很正常的。只要我们让自己对功德和善巧的发展感到开心和不开心，我们会落入(八)世法 (*lokadhamma*) 方式的控制之下，而当我们受到世法的影响时，我们就会被开心和不开心动摇。这称为来回动摇。

uppanno kho me:

我所生起：¹⁶

世法在哪里出现？在我们自己。世法有八个因素，治愈他们的方法也有八个。八正道是治愈世界方法八个因素的方法。因此，佛陀教导了中道，作为两种极端的治愈方法。

¹⁶ *uppanno kho me:* Tipiṭaka (Mūla) (巴利三藏) >> Suttapiṭaka (经藏) >> Majjhimanikāya (中部) >> Mūlapaṇṇāsapāli (根本五十经编) >> 2. Sīhanādavaggo (师子吼品) >>9. Dvedhāvitakkasuttaṃ http://tipitaka.online-dhamma.net/zh_CN/canon/sutta/majjhima/m%C5%ABlapa%E1%B9%87%E1%B9%87%C4%81sa/s%C4%ABhan%C4%81davaggo/zh_TW/%E8%95%AD%E5%BC%8F%E7%90%83

But when the Buddha came to follow the middle way while meditating under the shade of the Bodhi tree, after having gained the first two knowledges —remembrance of previous lifetimes and knowledge of the death and rebirth of living beings—in the first two watches of the night, he gained the third knowledge—knowledge of the ending of mental fermentations—in the watch toward dawn. This was when he found the genuine middle way, releasing his mind from the error of the two extremes. Released from the clan, class, abodes, lineage, and legacy of convention and supposing, he attained the clan, class, abode, lineage, and legacy of the Noble Ones. The Noble Disciples came to know following the Buddha, acting correctly in line with the knowledge of the ending of mental fermentations, and gained release from error just as he had.

As for us as meditators, in the very beginning it's only normal that we will have to be wrong. As long as we let ourselves be pleased and displeased in the development of merit and skillfulness, we fall under the sway of the ways of the world (*lokadhamma*), and when we are under the sway of the ways of the world, we are shaken by pleasure and displeasure. This is called being shaken back and forth.

uppanno kho me:

Where do the ways of the world arise? In ourselves. The ways of the world have eight factors, and the path that cures them has eight as well. The eightfold path is the cure for the eight ways of the world. Thus the Buddha taught the middle way as the cure for the two extremes.

一旦我们治愈了这两个极端，便进入了圣道，跨越了世界潮流，让心 *cāgo paṭinissaggo mutti anālayo* — 舍离，解脱和无著。

总结：只要这两个极端仍然存在于心中，那便不是在正确的轨道上。但是当心从两个极端释放时，它变得不可动摇：不含杂质，不受洪水侵害。这就是为什么“法轮”的意义非常重要的原因。当佛陀解释法轮时，它引起了世界的颤抖。当启示如此重要时，它们怎能不颤抖呢？世界的元素并不是其他，而是我们这一个身体。我们的身体由世界的各个要素组成，它之所以颤抖，是因为心会察觉到前所未有的事物。心从两个极端中解脱出来的事实导致世界颤抖。它们之所以颤抖，是因为它们的心不再回来，使它们不再建造世界的元素。

B. 在佛陀事业的中间点，他在王舍城 (Rājagaha) 附近的皇家竹林的栗鼠饲养处聚集了 1,250 阿罗汉发表了波提木叉戒法 (Pāṭimokkha)。重点之一是，

*adhicitte ca āyogo etaṃ buddhāna-sāsanam*¹⁷

勤修增上心，是為諸佛教。

‘勤修增上定：那是诸佛的教导。’ 勤修增上定，我们必须保持宁静和安详。

¹⁷ *adhicitte ca āyogo etaṃ buddhāna-sāsanam: Buddhavaggo 已覺者品 (Dh179-196) - 巴利語法句譯註目次 Pali-Chinese Dhammapada with Exegeses 廖文燦 譯註*

Once we have cured ourselves of the two extremes, we enter the noble path, cutting across the currents of the world, making the mind *cāgo paṭinissaggo mutti anālayo*—relinquish, release, and rest easy.

To summarize: As long as the two extremes still exist in the heart, it is not on the right track. But when the heart gains release from the two extremes, it becomes unshakable: free from impurities and safe from the flood. This is why the meaning of the Wheel of Dhamma is very significant. When the Buddha explained the Wheel of Dhamma, it caused the elements of the world to tremble. And when the message is so significant, how could they help but tremble? The elements of the world are nothing else but this very body of ours. Our body is composed of the world's elements and it trembles because the mind sees into something it has never seen before. The fact that the mind is released from the two extremes is what causes the elements of the world to tremble. They tremble because the mind is not coming back to give rise to them ever again.

B. At the mid-point of the Buddha's career he delivered the Pāṭimokkha Exhortation to an assembly of 1,250 arahants at the Squirrels' Feeding Ground in the Royal Bamboo Forest near Rājagaha. One of the important points was,

adhicitte ca āyogo etaṃ buddhāna-sāsanam:

'Commitment to the heightened mind: That is the teaching of the Buddhas.' To heighten the mind, we have to be calm and at peace.

*icchā lobha-samāpanno samaṇo kiṃ bhavissati.*¹⁸

已一起行向欲求及贪者，将如何变成沙门：

‘当我们拥有欲望 — 贪婪，挣扎和迷惑 — 我们怎能保持宁静与安详？’ 我们需要以遵守戒律为出发点，从行禅和坐禅开始，通过发展禅修主题来进行练习。我们必须努力思考念的重要基础，并从追踪身体作为我们的参照系开始，不断地发展念。首先，我们应该通过偏作听闻 *parikamma savanna*，即，通过推测 — 这部分就是那样，那个就是这样 — 因为如果我们用念和正知做到这一点，那么心就不会远离身体，会轻易安定下来。当我们反复练习偏作听闻 *parikamma savana* 时，取相 *uggaha nimitta* 会发生。我们应该掌握这个阶段，直到达到似相 *paṭibhāga*，将解析这个幻相成为各个部分。

当我们完全掌握似相 *paṭibhāga* 时，它将变成内观禅。我们将内观禅心发展到最高程度，以使心达到住地 *ṭhītibhūtaṃ*，如清楚洞察力策略中所述。这就是“练习”的含义。当我们练习过，

mokkham:

解脱：

我们将超越。这是因为我们为完成目标所做的实践，我们将跨越和超越 — 即，超越世间。这就是出世间法。

¹⁸ *icchā lobha-samāpanno samaṇo kiṃ bhavissati:* Dhammaṭṭhavaggo 存續於法品 (Dh256-272) - 巴利語法句譯註目次 Pali-Chinese Dhammapada with Exegeses 廖文燦 譯註

icchā lobha-samāpanno samaṇo kiṃ bhavissati:

‘When we are endowed with desire—greedy, struggling, and deluded—how can we be calm and at peace?’ We need to practice by following the discipline as our starting point and by developing our meditation theme, beginning with walking and sitting meditation. We must work at our contemplation of the great establishings of mindfulness and develop it repeatedly, starting by keeping track of the body as our frame of reference. At first we should contemplate the parts of the body by means of *parikamma savana*, i.e., by means of conjecture—that this part is like that, and that is like this—because if we do this mindfully, with alertness, the mind won’t wander far from the body and will settle down easily. When we practice *parikamma savana* repeatedly, an *uggaha nimitta* will arise. We should then master that stage until we reach *paṭibhāga*, analyzing the vision into its parts.

When we master *paṭibhāga* fully, it will turn into insight meditation. We then develop insight meditation to its highest degree so that the mind will reach *ṭhītibhūtaṃ*, as discussed in the strategies of clear insight. This is what is meant by ‘practice.’ When we have practiced,

mokkham:

We will cross over and beyond. It’s because of the practices that we have done to completion that we will cross over and beyond—i.e., beyond the world. This is what is meant by the transcendent dhammas.

khemam:
安稳的:

我们将摆脱束缚。

因此，中间的说法的信息很重要，因为它的目的是在解脱。

C. 在佛陀一生中弘法的最后阶段，当他将要进入涅槃 *nibbāna* 时，他在拘尸那罗 *Kusināra* 的摩罗国 *Mallan* 贵族的皇家娑罗双树林间，为聚集的圣弟子们作最后的说法，

handadāni āmantayāmi vo bhikkhave,

paṭivediyāmi vo bhikkhave,

khaya-vaya dhammā saṅkhārā, appamādena sampādetha:

诸比丘，我劝告你们说，

我通知你，

诸行是坏灭法，因此应当精进地奋斗到成就。

“比丘，我告诉你们，不要自负。观察思惟诸行生起然后衰落。当你如是观察思惟时，你将会透彻地贯通。”这就是他所说的，他未再说些什么，这就是他的最后说法。

khemarū:

We will gain relief from bondage.

Thus the message of the middle sermon is significant because it aims at release.

C. At the end of his career, when he was about to enter total *nibbāna*, the Buddha delivered his final sermon in the midst of a gathering of Noble Disciples in the Royal Sāla Forest of the Mallan gentry of Kusināra, saying,

handadāni āmantayāmi vo bhikkhave,

paṭivediyāmi vo bhikkhave,

khaya-vaya dhammā saṅkhārā, appamādena sampādettha:

‘I say to you, monks, do not be complacent. Contemplate fabrications that arise and then decay. When you contemplate in this manner, you will penetrate completely.’ That was all he said, and he never said anything further. This is thus said to be his final sermon.

解释意义如下：诸行从何处生起？什么是诸行？诸行在我们的心中生起，它们是让心生起种种推测的因果。诸行是推测和形成世间一切事物的罪魁祸首，实际上，世间的事物——在他们的现象元素性质里——本来就是如此而已。土、树、山、天空和阳光，并没有说它们是什么。即使是同样由一般元素所组成的人体，也没有说它是这个或那个；心的造作才是赋予这些事物彼此区别的罪魁祸首——而我们则信以为真，执著于这些事物是我们的或我们自己。贪、瞋、痴因此生起，造成最原始的心愚痴地漂泊在生老病死之后，无止境地轮回在无数的有和生的状态之间——所有这些都是透过挑起心的造作。

这就是佛陀教导我们要去观察心的造作是无常和痛苦的原因：

sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā.

诸行无常，诸行是苦。

我们持续这样，直到我们以充分和清明的理解力来看它们——它就像早期所开发 *paṭibhāga* 的成果而生起——直到心进入 *bhavaṅga*，它的基础阶段。当 *bhavaṅga*¹ 的浪潮消失了，一种真正的直觉理解就会在心中升起：‘它们就是那样子——无常和痛苦的。’当我们熟悉这个并清楚而明白地看到它，我们就会瞭然于心诸行。心诸行就不能再缘生过去诸有了，就像偈语所述，

¹⁹ *bhavaṅga*: 潜意识（巴汉词典 A.P. Buddhadatta Mahathera; Bhikkhu Mahāñāṇo 译）有分（佛教阿毘達摩術語）

To explain the meaning: Where do fabrications arise? What are fabrications? Fabrications arise in our own minds. They are an effect or condition of the mind that gives rise to all supposings. These fabrications are the culprits that suppose and formulate everything in the world. Actually, the things of the world—in their elementary properties as phenomena—are simply the way they are. Earth, trees, mountains, sky, and sunshine don't say that they are anything at all. Even the human body, which is also composed of the world's elements, doesn't say that it is this or that. Mental fabrication is the culprit that styles these things as being this or that—and we fall for what it says as being true, holding that all these things are ours or ourselves. Passion, aversion, and delusion thus arise, causing the primal mind to stray deludedly after birth, aging, illness, and death, circling around endlessly through innumerable states of becoming and birth—all through the instigation of mental fabrication.

This is why the Buddha taught us to contemplate mental fabrications as inconstant and stressful:

sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā.

We keep at this until we see them with full and clear comprehension— which arises as the fruit of having earlier developed *paṭibhāga*—to the point where the mind enters the *bhavaṅga*, its underlying state. When the current of the *bhavaṅga* disappears, a genuinely intuitive understanding will arise right at the heart: 'That's just how they are— inconstant and stressful.' When we master this and see it clearly and distinctly, we will then be wise to mental fabrications. Mental fabrications will no longer be able to fabricate the mind into becoming aroused ever again, as stated in the verse,

akuppaṃ sabba-dhammesu ñeyyadhammā pavessanto:

一切法不动，有为法入于寂静：

当心不再造作，心就不再生起，它就瞭然于一切有为法。

- *santo:*

- 寂静安详：

如是宁静和安详，达到解脱。

这最后说法的言语真的意义重大，它能使观察思惟它的人，觉悟到达最高程度——这就是佛陀停止讲话而不再说什么的原因。

在佛陀入灭的这三个阶段所进行的说法，具有比他曾提出的其他任何意义都有重要的意义。第一个说法正向解脱，中间的说法正向解脱，最后的说法正向解脱。所以，这三个说法都毫无例外的只正向着解脱。

akuppaṃ sabba-dhammesu ñeyyadhammā pavessanto:

When mental fabrication can no longer fabricate the mind, the mind doesn't become aroused. It is wise to all knowable dhammas,

- *santo:*

and thus calm and at peace, reaching release.

The words of this final sermon are truly significant. They can make the person who contemplates them awaken to the ultimate degree—which is why the Buddha stopped speaking and said no more.

The sermons given at these three points in the Buddha's career have a significance over and beyond that of any other he ever gave. The first sermon aims at release, the middle sermon aims at release, the final sermon aims at release. In this way all three of them without exception aim at nothing but release.

§17. 各种各样的阿罗汉既可以通过定获得解脱和可以通过慧获得解脱，已经开发至完成了三重训练。

*anāsavaṃ ceto-vimuttiṃ paññā-vimuttiṃ
diṭṭheva dhamme sayam abhiññā sacchikatvā
upasampajjaviharanti:*

无漏心解脱、慧解脱，现见法，离炽燃，缘自觉知。

他住于无漏，透过定和慧进入解脱，

就在当下，自证自知。

他们无漏²⁰就住了，在当下就通过自己实现和验证的定进入了解脱，并通过慧解脱了。

从经文中的这个章节显示，无论哪一种的阿罗汉，都可以通过定和慧达到解脱，当下免于诸漏。没有什么区别说，这个群体或那个群体只有通过定或通过慧才能达到解脱。论师给出的解释——通过定解脱，属于那些优先开发定的阿罗汉，而通过慧解脱，属于与“干观者”（Dry insight²¹）（慧）的阿罗汉，这些人只在没有先修成定的情况下才产生洞察力，违反正道。八正道包含了正见和正定。一个要得到解脱的人必须开发所有的八个正道。否则他或她是不能得到解脱的。三重训练包含了定和慧。一个要证得漏尽智的人，必须完整地开发三重训练中的所有三个部份。

²⁰ 无漏（中译注：没有烦恼，各种烦恼，心意烦恼净尽）

²¹ Dry insight (pali: *sukkha-vipassaka*) 中译：干观者：《清净道论》不以禅那（*jhāna*）为基础的「干观者」（*sukkha-vipassaka*），当他证得道果心时是与初禅相符合的。

§ 17. Arahants of every sort attain both release through concentration and release through discernment, having developed the threefold training to completion.

anāsavaṃ ceto-vimuttim paññā-vimuttim

diṭṭheva dhamme sayam abhiññā sacchikatvā

upasampajja viharanti:

‘They dwell without fermentation, having entered the release through concentration and release through discernment realized and verified by themselves in the very present.’

This passage from the Canon shows that arahants of no matter what sort reach both release through concentration and release through discernment, free from fermentations in the present. No distinctions are made, saying that this or that group reaches release only through concentration or only through discernment. The explanation given by the Commentators—that release through concentration pertains to those arahants who develop concentration first, while release through discernment pertains to the ‘dry insight’ arahants, who develop insight exclusively without having first developed concentration—runs counter to the path. The eightfold path includes both right view and right concentration. A person who is to gain release has to develop all eight factors of the path. Otherwise he or she won’t be able to gain release. The threefold training includes both concentration and discernment. A person who is to attain knowledge of the ending of mental fermentations has to develop all three parts of the threefold training completely.

这就是为什么我们说各种阿罗汉都必须既通过定和慧达到解脱。

This is why we say that arahants of every sort have to reach both release through concentration and release through discernment.

一直都存在的真理

§ 1. 禅修的根基

有没有人在没有学习禅修的情况下在佛陀座下出家？我们绝对可以说：没有。没有一位戒师会在还没有教导禅修给即将受戒的弟子禅修就给予他袈裟。如果一位戒师不事先教导禅修，那他便不能继续成为戒师。因此，我们可以说每位受戒出家的人都是曾经学习过禅修。这是毋庸置疑的。

戒师会教导五个禅修业处：头发（*kesā*）、体毛（*lomā*）、指甲（*nakhā*）、牙齿（*dantā*）和皮肤（*taco*）。这五个禅修的最后一个业处是皮肤。为何禅师最多只教导我们到皮肤而已呢？因为皮肤是身体至关重要的部分。身体的每一个部分都需要皮肤的覆盖。如果我们没有皮肤，我们的头发，体毛，指甲，牙齿都无法拼凑在一起。他们将会分散的。我们的血肉，骨头，肌腱，还有身体的其他部分都无法连接在一起。他们将会分开，分散各地。

当我们迷恋人类的身体时，皮肤是我们着迷的地方。当我们构想身体是美丽且迷人时，会产生爱、欲望甚至非常地渴望想去得到它，那是因为我们皮肤的构想。当我们看见一副身躯时，我们会认为这身体拥有一种肤色——白皙的、红润的、黝黑的，等，因为我们设想皮肤的颜色是这样的。如果这副身躯没有皮肤，谁还会认为它是迷人又好看的呢？谁会喜欢？谁会爱上或想要拥有这幅身躯？我们会认为它什么都不是甚至觉得嗔恨，讨厌和恶心。如果不是因为皮肤覆盖了身体，血肉，肌腱和身体其他部分变无法凑合在一起；更无法用于完成任何事情——这也是为什么我们说皮肤额外的重要。事实上，我们可以继续活着是因为有了皮肤。事实上，我们会认为身体是美丽而迷人的是因为它有一层皮肤。这也是为什么戒师最多只教导到了皮肤。

The Ever-present Truth

§ 1. The root meditation themes

Has anyone ever been ordained in the Buddha's religion without having studied meditation? We can say categorically no—there hasn't. There isn't a single preceptor who doesn't teach meditation to the ordinand before presenting him with his robes. If a preceptor doesn't teach meditation beforehand, he can no longer continue being a preceptor. So every person who has been ordained can be said to have studied meditation. There is no reason to doubt this.

The preceptor teaches the five meditation themes: *kesā*, hair of the head; *lomā*, hair of the body; *nakhā*, nails; *dantā*, teeth; and *taco*, skin. These five meditation themes end with the skin. Why are we taught only as far as the skin? Because the skin is an especially important part of the body. Each and every one of us has to have skin as our wrapping. If we didn't have skin, our head-hairs, body-hairs, nails, and teeth wouldn't hold together. They'd have to scatter. Our flesh, bones, tendons, and all the other parts of the body wouldn't be able to stay together at all. They'd have to separate, to fall apart.

When we get infatuated with the human body, the skin is what we are infatuated with. When we conceive of the body as being beautiful and attractive, and develop love, desire, and longing for it, it's because of what we conceive of the skin. When we see a body, we suppose it to have a complexion—fair, ruddy, dark, etc.—because of what we conceive the color of the skin to be. If the body didn't have skin, who would conceive it to be beautiful or attractive? Who would love it, like it, or desire it? We'd regard it with nothing but hatred, loathing, and disgust. If it weren't wrapped in skin, the flesh, tendons, and other parts of the body wouldn't hold together and couldn't be used to accomplish anything at all—which is why we say the skin is especially important. The fact that we can keep on living is because of the skin. The fact that we get deluded into seeing the body as beautiful and attractive is because it has skin. This is why preceptors teach only as far as the skin.

如果我们让心一直去思维皮肤，直到我们看见了它是恶心的，并且明白无误地看到它的不可爱之处，那么我们必然会看见无常、苦、无我的固有的真相。这将会帮助我们打破我们对于皮肤是美丽和迷人的，这个愚痴的概念。我们将不再关注它的任何概念，也不会认为它具有吸引力或可取之处，因为我们已经如实看清它的本质了。也只有我们注意戒师的指导且不掉以轻心时，我们将会明白固有的真相。如果我们不注意戒师的指示，我们将无法改正我们的愚痴，反而将跌入充满诱惑的陷阱里——轮回的巨轮。

所以我们从受戒那天起，就已经得到了戒师的悉心教导。我们再没有任何原因去寻找其他更多的东西了。如果我们还是不确定，如果我们还再寻找其他的东西，那就表示我们仍然迷惑和茫然。如果我们没有迷惑，我们会寻找什么？一个不迷惑的人不会去寻找其他的东西。只有迷惑的人才不断地寻找。他寻找得越多，则迷失得更多。如果一个人没有去寻找，只是单纯地思考当下有什么，他将会清楚地看见不变的本质，免于束缚和流出的烦恼。

这个课题不是由戒师们想出的，也不是按照任何人的意见教给受戒者的；这些指导都是来自于佛陀。他规定了戒师需要把这禅修的所缘指导予受戒的人们以引导他们持续地修行。否则，我们出家了仍无法符合我们已经选择舍离世俗的家庭生活，并且为了得到解脱而修行。我们的受戒将只是虚假的。既然佛陀规定了这件事情，每位戒师都沿着这个习俗传到今天。我们的戒师教导我们的并不是错误的。它是绝对真实的。只不过我们还无法把戒师的教导听进心里。我们一直保持自满和愚痴的态度——有判断力的人则会肯定这些教导是通往清净的真实途径。

If we set our minds on considering the skin until we see it as disgusting and gain a vision of its unloveliness appearing unmistakably to the heart, we are bound to see the inherent truths of inconstancy, stress, and not-selfness. This will cure our delusions of beauty and attractiveness that are fixated on the skin. We will no longer focus any conceivings on it or find it appealing or desirable, for we have seen it for what it is. Only when we heed our preceptors' instructions and not take them lightly will we see these inherent truths. If we don't heed our preceptors' instructions, we won't be able to cure our delusions, and instead will fall into the snares of enticing preoccupations—into the wheels of the cycle of rebirth.

So we've already been well-taught by our preceptors since the day of our ordination. There is no reason to look for anything further. If we're still unsure, if we're still looking for something more, that shows that we are still confused and lost. If we weren't confused, what would we be looking for? An unconfused person doesn't have to look for anything. Only a confused person has to go looking. The more he goes looking, the further he gets lost. If a person doesn't go looking, but simply considers what is already present, he will see clearly the reality that is inherently primal and unmoving, free from the yokes and fermentations of defilement.

This subject is not something thought up by the preceptors to be taught to the ordinand in line with anyone's opinion. It comes from the word of the Lord Buddha, who decreed that the preceptor should teach the ordinand these essential meditation themes for his constant consideration. Otherwise, our ordination wouldn't be in keeping with the fact that we have relinquished the life of home and family and have come out to practice renunciation for the sake of freedom. Our ordination would be nothing more than a sham. But since the Buddha has decreed this matter, every preceptor has continued this tradition down to the present. What our preceptors have taught us isn't wrong. It's absolutely true. But we simply haven't taken their teachings to heart. We've stayed complacent and deluded of our own accord—for people of discretion have affirmed that these teachings are the genuine path to purity.

§ 2. 戒律

sīlam silā viya:

戒律就像石头。

戒律 — 常态来说 — 如同石头；是坚固的，也是作为地面的基础。不管风如何地呼啸，石头依然不摇摆也不退缩，如如不动。

如果我们仅仅捉住“戒律”一词，我们可能会误入歧途。我们需要知道戒律是什么，戒律应该建立在哪儿以及谁来维护它。如果我们知道维护它的条件，我们将会看见条件组合而成为戒律的精华。如果我们不了解戒律，我们终将误入歧途，只执着于戒律的外在，认为要在这里找戒律，或者在那里求戒，才能拥有戒律。如果我们需要这里去询问，那里去寻找，不就显示了我们对此的疑惑？这不就是一种对于外在戒律和形式的执着吗？

对于戒律没有疑惑的人，他们不会去询问和探求，因为他们知道戒律存在于他们身上。他们会竭尽所能地避免各种过患以维护自身的戒律。

§ 2. Virtue.

sīlam silā viya:

Virtue is like rock.

Virtue—normalcy—is like rock, which is solid and forms the basis of the ground. No matter how much the wind may buffet and blow, rock doesn't waver or flinch.

If we simply hold to the word “virtue,” though, we can still go astray. We need to know where virtue lies, what it is, and who maintains it. If we know the factor maintaining it, we will see how that factor forms the essence of virtue. If we don't understand virtue, we'll end up going astray and holding just to the externals of virtue, believing that we have to look for virtue here or ask for the precepts there before we can have virtue. If we have to look for it and ask for it, doesn't that show that we're confused about it? Isn't that a sign of attachment to the externals of precepts and practices?

People who aren't confused about virtue don't have to go looking or asking for it, because they know that virtue exists within themselves. They themselves are the ones who maintain their virtue by avoiding faults of various kinds.

戒律的本质在于动机。什么是动机 (*cetanā*)？我们可以通过动机 *cetanā* 一词来理解。如果我们把‘e’换成‘i’,再加上一个‘t’。这个词，成了‘*citta*’, 心。一个人没有心，就不会是一个人。如果我们只有身体，我们能够完成什么？身体和心是互相依靠的。如果心没有道德，身体会随意胡作非为。这也是为什么我们说只有一个戒律：叫做心的戒律。戒律提醒着我们避免做不应该做的事情。不管你是避免五件过失，八件，十件甚至是两百二十七件过失，你都成功地维持一样的戒律。如果你可以做到符合这一个戒律的事情，你的言行举止将是没有任何过失的。这颗心将会处于正常的状态——简单，踏实和安稳的。

这种类型的戒律不是要你去寻找还是询问而来。当人们去寻找或是询问，其实显示了他们的穷和贫困。他们没有任何东西，因此只好去乞求。他们一直重复不断地去求授戒律。他们要求得越多，他们就越少戒律。因此，他们会越来越贫困。

我们已经有了这副身体和心。我们的身体来自我们的父母，心也在我们这儿，我们所需要的都已经具备了。如果我们想要净化我们的身与心，我们应全力以赴去做。我们不需要去思维戒律是在这里，戒律在那里，还是戒律在现在或是未来。戒律此时此刻，就在这儿。*Akālika*（不受时间所限制的）：只要我们持续不断地守持戒律，我们随时都可以得到它的成果。

Intention is what forms the essence of virtue. What is intention (*cetanā*)? We have to play with this word *cetanā* in order to understand it. Change the “e” to an “i,” and add another “t.” That gives us *citta*, the mind. A person without a mind can’t be called a person. If we had only a body, what could we accomplish? The body and mind have to rely on each other. If the mind isn’t virtuous, the body will misbehave in all sorts of ways. This is why we say that there is only one virtue: that of the mind. The precepts deal simply with the flaws we should avoid. Whether you avoid the five flaws, the eight, the ten, or the 227, you succeed in maintaining the one and the same virtue. If you can maintain this one virtue, your words and deeds will be flawless. The mind will be at normalcy—simple, solid, and unwavering.

This sort of virtue isn’t something you go looking or asking for. When people go looking and asking, it’s a sign they’re poor and destitute. They don’t have anything, so they have to go begging. They keep requesting the precepts, over and over again. The more they request them, the more they lack them. The poorer they become.

We are already endowed with body and mind. Our body we have received from our parents; our mind is already with us, so we have everything we need in full measure. If we want to make the body and mind virtuous, we should go right ahead and do it. We don’t have to think that virtue lies here or there, at this or that time. Virtue already lies right here with us. *Akālīko*: If we maintain it at all times, we will reap its rewards at all times.

这一点可以在佛陀的时代被验证。当时五位比丘，耶塞尊者，他的父母以及前妻、迦叶三兄弟以及信徒们、频婆娑罗王和随从们等，他们都没有预先询问关于戒律时就临听佛陀的教法。佛陀都是直接教导他们。那为什么他们可以证得道果和走上圣道呢？他们的戒，定，和慧到底从哪里来？佛陀从未告诉他们要提问关于戒，定和慧。一旦他们尝到了佛法的滋味，他们不需要去询问、给予或施舍；戒，定和慧都在他们的内心升起。没有人需要把这几个道的元素整合在一块儿，因为在每一种情况下，戒，定和慧是同一颗心的品质。

所以，只有我们不再愚痴的往外探求戒律的时候，我们方可称得上真正具有智慧的人。

This point can be confirmed with reference to the time of the Buddha. When the five brethren; Ven. Yasa, his parents, and his former wife; the Kassapa brothers and their disciples; King Bimbisāra and his following, etc., listened to the Buddha's teachings, they didn't ask for the precepts beforehand. The Buddha started right in teaching them. So why were they able to attain the noble paths and fruitions? Where did their virtue, concentration, and discernment come from? The Buddha never told them to ask him for virtue, concentration, and discernment. Once they had savored the taste of his teachings, then virtue, concentration, and discernment developed within them of their own accord, without any asking or giving taking place. No one had to take the various factors of the path and put them together into a whole, *for in each case, virtue, concentration, and discernment were qualities of one and the same heart.*

So only if we aren't deluded into searching outside for virtue can we be ranked as truly discerning.

§ 3. 潜能

人们从过去带下来的根性有善，恶和中立之分。他们的潜能随其根性而变化，比如说潜能即高于其当前的水平，较低或处于跟根性同等水平。有些人已经发展出很高的潜能成为好人，但是如果他们与愚痴的人交往，他们的潜能就会发展成愚钝。有些人的潜能很低，但是如果他们与圣人交往，他们的潜能就会提高，他们也会成为圣人。有些人既不是好也不是坏的朋友交往，这些朋友既不带领他们向上也不向下，因此他们的潜能处于中等水平。

因此，我们应该尝试与圣贤者以及有智慧的人交往，以逐步提高我们的潜能。

§ 3. Potential

The traits that people have carried over from the past differ in being good, bad, and neutral. Their potential follows along with their traits—i.e., higher than what they currently are, lower, or on a par. Some people have developed a high potential to be good, but if they associate with fools, their potential will develop into that of a fool. Some people are weak in terms of their potential, but if they associate with sages, their potential improves and they become sages, too. Some people associate with friends who are neither good nor bad, who lead them neither up nor down, and so their potential stays on a mediocre level.

For this reason, we should try to associate with sages and wise people so as to raise the level of our potential progressively higher and higher, step by step.

§ 4. 观照身体

我们都是自愿到这里来学习的。没有一个人是被邀请而来的。因此，当我们开始学习和修行时，我们应该按照佛陀和他的阿罗汉弟子们所树立的榜样去修行。

在一开始，你应该沉思四个真理——生，老，病和死，也就是所有圣者都在我们之前思考过的真理。出生：我们已经出生。如果你的身体不是出生的堆积物，那是什么？疾病，衰老和死亡都是出生后引发出来的一连串的事情。当我们从四个姿势去观照生老病死的时候——也就是通过练习坐禅，行禅，立禅或卧禅的时候，心将会入定。如果短暂聚精会神入定，则称为刹那定。换句话说，心在短时间内聚集并恢复到其基础层次，然后从入定中退出。如果你在不退缩的情况下进行禅修，直到身体某个部分出现 *uggaha nimitta* 取相（正在出现的画面），请仔细观照该画面直到心放开它并恢复到其基础水平，并在退出之前停留在那里一会儿。在此水平上的入定称为近行定。

§ 4. Contemplating the body

We have all come here to study of our own accord. Not one of us was invited to come. So, as we have come to study and practice, we should really give ourselves to the practice, in line with the example set by the Buddha and his arahant disciples.

At the very beginning, you should contemplate all four truths—birth, aging, illness, and death—that all the Noble Ones have contemplated before us. Birth: We have already been born. What is your body if not a heap of birth? Illness, aging, and death are all an affair of this heap. When we contemplate these things in all four positions—by practicing sitting meditation, walking meditation, meditation while standing or lying down—the mind will gather into concentration. If it gathers briefly, that’s called momentary concentration. In other words, the mind gathers and reverts to its underlying level for a short while and then withdraws. If you contemplate without retreating, until an *uggaha nimitta* (arising image) of a part of the body appears within or without, contemplate that image until the mind lets go of it and reverts to its underlying level and stays there for a fair while before withdrawing again. Concentration on this level is called threshold concentration.

继续观想这个画面，直到心在基础水平上恢复了坚定的状况，达到初禅jhāna的一境性。当心退缩时，请一遍又一遍地观想该画面，直到你可以将其分为 *paṭibhāga nimitta* 似相（对应图像）。换句话说，观照身体在死亡之后会是什么样子的。尸体必须分解直到只剩下骨头。向内专注这个真理，因为它适用于你自己的身体，也向外专注，因为它也适用于他人的身体。看看身体的各个部位是什么：“这是头发”……“这些是指甲”……“这些是牙齿”……“这是皮肤”。有多少肌腱？多少骨头？观想以便你可以清楚地看到这些东西。可以想象身体再次的聚集在一起——坐，立，行，卧——然后死亡并恢复到其原始状态：地，水，火和风的原始属性。

当你以这种方式反复进行观照内在和外在外在时，想象刚刚死去和死去已久的尸体，狗和秃鹫在争夺死尸，你的心最终将获得与你的悟性相符的直观潜能。

Keep on contemplating that image until the mind reverts to a firm stance on its underlying level, reaching the singleness of the first level of *jhāna*. When the mind withdraws, keep contemplating that image over and over again until you can take it apart as a *paṭibhāga nimitta* (counterpart image). In other words, contemplate what the body will be like after it dies. It'll have to disintegrate until only the bones are left. Focus on this truth within you—as it applies to your own body—as well as without—as it applies to the bodies of others. See what the various parts of the body are: “This is hair” ... “These are nails” ... “These are teeth” ... “This is skin.” How many tendons are there? How many bones? Get so that you can see these things clearly. Visualize the body coming together again—sitting, standing, walking, and lying down—and then dying and reverting to its original state: its original properties of earth, water, fire, and wind.

When you contemplate this way repeatedly both within and without, visualizing the body newly dead and long dead, with dogs and vultures fighting over it, your mind will eventually come to gain intuitive insight in line with your potential.

§ 5. 净化心

*sacitta-pariyodapanam
etam buddhāna-sāsanam:*

自净其意，是诸佛教：

净化一个人的心

就要跟从佛陀的法。

佛陀是我们的至上导师，教导关于身，口，意。他没教别的东西。他教导我们修行，训练我们的心，用我们的心去审查身体：这被称为身随观念处，以它作为修行的参考。我们被教导要通过审查不断地训练我们的念，这被称为择法 (*dhamma-vicaya* 择法，觉悟的因素之一) — 直到达到足够的程度。当我们进行了足够的审查以让念本身成为觉悟的因素时，心就会逐渐沉淀下来而入定。

定，有三个不同的次第。在刹那定时，心会聚集并安定至坚定的状况，停留片刻，然后再退出。在近行定时，心会聚集并安定至其基础水平，并停留在那里一段时间，然后离开，以觉知另一种禅相 *nimitta* 的状态。在安止定时，心在其基础水平安定下来并在一静性中完全静止，意识到自己仍在那儿，赋予了禅定 *jhāna* 的五个因素，然后逐渐变得越来越精炼。当我们用这种方式来训练自己的心时，据说我们正在提升思维，就如巴利语，

§ 5. Purifying the mind

sacitta-pariyodapanam

etam buddhāna-sāsanam:

To purify one's own mind

is to follow the Buddhas' teachings.

The Buddha, our foremost teacher, taught about body, speech, and mind. He didn't teach anything else. He taught us to practice, to train our minds, to use our minds to investigate the body: This is called the contemplation of the body as a frame of reference. We are taught to train our mindfulness thoroughly in the practice of investigating—this is called the analysis of phenomena (*dhamma-vicaya*, one of the factors of Awakening)—until it reaches a point of sufficiency. When we have investigated enough to make mindfulness itself a factor of Awakening, the mind settles down into concentration of its own accord.

There are three levels of concentration. In momentary concentration, the mind gathers and settles down to a firm stance and rests there for a moment before withdrawing. In threshold concentration, the mind gathers and settles down to its underlying level and stays there a fair while before withdrawing to be aware of a nimitta of one sort or another. In fixed penetration, the mind settles down to a firm stance on its underlying level and stops there in singleness, perfectly still—aware that it is staying there—endowed with the five factors of *jhāna*, which then become gradually more and more refined. When we train the mind in this way, we are said to be heightening the mind, as in the Pali phrase,

adhicitte ca āyogo
etaṃ buddhāna-sāsanam:

精勤于修习增上定

此为诸佛所教导：¹

勤修增上心

是遵循佛陀的教诲

身随观念处是圣人的修行的方式——包括佛陀以多种方式描述身随观念处。例如，在 Mahasatipaṭṭhāna Sutta 《大念处经》中，佛陀称其为身随观念处作为修行的参考。戒师必须在出家仪式开始的时候教导禅修的基本主题，描述了对头发，身体的毛发，指甲，牙齿和皮肤的观照。在 Dhammacakkappavattana Sutta 《法轮转经》中，佛陀教导生，老和死是苦的。

我们现在都出生了，不是吗？当我们修行 *opanayiko*（导向目标，即涅槃）时，— 将这些教义向内导向并运用到自己身上来观照这些教义 — 我们在修行中并没有错，因为佛法是 *akālika*，不被时间所限制的；和 *āloka*²²，白天和黑夜都一样光明，没有什么可以掩盖的。

²² *āloka*:（中译者：敬法比丘）。

adhicitte ca āyogo

etaṃ buddhāna-sāsanāṃ:

To heighten the mind

is to follow the Buddhas' teachings.

The contemplation of the body is a practice that sages—including the Lord Buddha—have described in many ways. For example, in the Mahasatipaṭṭhāna Sutta (Great Establishings of Mindfulness Discourse), he calls it the contemplation of the body as a frame of reference. In the root themes of meditation, which a preceptor must teach at the beginning of the ordination ceremony, he describes the contemplation of hairs of the head, hairs of the body, nails, teeth, and skin. In the Dhammacakkappavattana Sutta (Discourse on the Turning of the Wheel of Dhamma), he teaches that birth, aging, and death are stressful.

We have all taken birth now, haven't we? When we practice so as to *opanayiko*—take these teachings inward and contemplate them by applying them to ourselves—we are not going wrong in the practice, because the Dhamma is *akāliko*, ever-present; and *āloko*, blatantly clear both by day and by night, with nothing to obscure it.

§ 6. 给予学佛资深者的指南

学习过大量法与戒律 Dhamma and Vinaya 的人 — 也就是学过很多方法和分支的人 — 当他们想修他们的心，他们发现自己无法将心专注、沉静下来。他们需要意识到，他们首先必须把所学习的暂时放回架上。他们必须修“什么知道” — 这颗心 — 从念发展直达超级念，从智慧直达超级智慧，以便他们能看透超级欺骗的常规和共同的假设，其名为，“这是这”和“那是那” — 日、夜、月、年、地、天、太阳、月亮和星座，所有东西 — 所有被思想构造的事物，被设定为这或那的心的条件或作用。

一旦心可以看透这些心的作用时，这就叫了解苦和它的起源。一旦你自修和反复发展这个主题，直到能快速地看透这些东西，心便能聚集和安定下来。以这样的方式专注，就叫做开发这个道。当这个道达到圆满时，就没有必要说灭苦了：它会自动地出现在修行者身上 — 那是因为戒，定和智慧都存在于我们实践中的身，口，和意。这些可被称为 *akālika*：不被时间所限制的。*Opanayiko* 向内返照：当禅修者观照自己已拥有的，然后 — *paccattam*：亲自(各自的) — 他们自己会体会的。换句话说，我们应该观照这个身体，以便将它视为没有吸引力的物体，并根据日夜光明的原始法，想象它分解回它的主要元素。

在观照时，你的心应该要有这个比喻：当人们在种稻，他们需要种在土上。在他们收获稻谷，稻壳，煮熟的米饭，到最后填饱肚子之前，他们需要在泥泞中跋涉，经受日晒雨淋。当他们这样做时，他们都是从已经存在的方法获取米饭。同样的，禅修者必须要开发戒，定，和智慧，那是已经存在于每个人的身，口，和意。

§ 6. The method of practice for those who have studied a great deal

People who have studied a lot of the Dhamma and Vinaya—who have learned a large number of approaches together with their many ramifications—when they then come to train their minds, find that their minds don't settle down easily into concentration. They need to realize that they must first take their learning and put it back on the shelf for the time being. They need to train “what knows”—this very mind—developing their mindfulness until it is super-mindfulness, their discernment until it is super-discernment, so that they can see through the super-deceits of conventional truth and common assumptions that set things up, naming them, “This is this,” and “That is that”—days, nights, months, years, earth, sky, sun, moon, constellations, everything—all the things that thought-formations, the conditions or effects of the mind, set up as being this or that.

Once the mind can see through these effects of the mind, this is called knowing stress and its cause. Once you practice this theme and develop it repeatedly until you are quick at seeing through these things, the mind will be able to gather and settle down. To focus in this way is called developing the path. And when the path reaches a point of sufficiency, there is no need to speak of the cessation of stress: It will appear of its own accord to the person who practices—because virtue, concentration, and discernment all exist in our very own body, speech, and mind. These things are said to be *akālika*: ever present. *Opanayiko*: When meditators contemplate what already exists within them, then—*paccattam*—they will know for themselves. In other words, we contemplate the body so as to see it as unattractive and visualize it as disintegrating back into its primary properties in terms of the primal Dhamma that is blatantly clear both by day and by night.

When contemplating, you should keep this analogy in mind: When people grow rice, they have to grow it in the earth. They have to go wading through the mud, exposed to the sun and rain, before they can get the rice grains, the husked rice, the cooked rice, and can finally eat their fill. When they do this, they are getting their rice entirely from things that already exist. In the same way, meditators must develop virtue, concentration, and discernment, which already exist in the body, speech, and mind of every person.

§ 7. 修行的原则是不被时间所限制的

关于我们修行的原则，没有什么真正的问题。
Opanayiko：引导心向内检查身，口，和意 — 事物是 *akāliko*：不被时间所限制的，*āloko*；在白天和黑夜都一样光明的；*paccattam veditabbo viññūhi*，智者皆能亲身体证 — 就像之前的圣人，例如佛陀与圣弟子，在他们用心向内去观察之后，他们清晰地知道已存在的道理。

这些事物并不会只存在于某个阶段，而不存在于另外的阶段。它一直都在，在每个世纪。这是我们身为禅修者可以自己了解的。换句话说，我们犯错时，我们是知道的。我们做出对的行为时，我们内心也是知道的。只要我们坚持不懈地观照，而不自满或不留意，我们不管是多好或多不好，我们会比他人更了解自己。举一个有关一名婆罗门老师，跋婆犁 *Bāvarī* 的十六位弟子的史记例子。他们修习禅那 *jhāna* 直到困在色禅 *rūpa jhāna* 和无色禅 *arūpa jhāna*。所以佛陀教他们用智慧清楚地去观察他们内在已有的东西 — 去辨知内心所了解的事物 — 看到感受的层次位于下方，无形的层次位于上方，而形体的层次位于中间；看到了过去为下，未来为上，现在为中。然后他教会了他们如何审视自己的内心 — 从脚下到发梢，以及其之间的所有。

当他们以这个方式观照时，他们就更清楚地了解自己。这会消除修行的疑惑，他们也不需要再麻烦四处找寻了。

§ 7. The principles of the practice are ever-present

With regard to the principles of our practice, there's no real problem. *Opanayiko*: Bring the mind inward to investigate body, speech, and mind—things that are *akāliko*, ever-present; *āloko*, blatantly clear both by day and by night; *paccattaṃ veditabbo viññūhi*, to be known by the wise for themselves—just as the sages of the past, such as the Buddha and the Noble Disciples, knew clearly for themselves after bringing their minds inward to contemplate what was already there.

It's not the case that these things exist at some times and not at others. They exist at all times, in every era. This is something we as meditators can know for ourselves. In others words, when we make a mistake, we know it. When we do things correctly, we know it within ourselves. How good or bad we are, we are bound to know better than anyone else—as long as we are persistent in our contemplation and don't let ourselves grow complacent or heedless. An example from the past is that of the sixteen young students of the Brahmin teacher, Bāvarī. They had practiced *jhāna* to the point where they were stuck on *rūpa jhāna* and *arūpa jhāna*. The Buddha thus taught them to contemplate what was already inside them so as to see it clearly with discernment—to see the level of sensuality as lying below, the level of formlessness as lying above, and the level of form as in the middle; to see the past as below, the future as above, and the present as in the middle. Then he taught them to look inside themselves—from the feet below, to the tips of the hair above, and all around in between.

Once they had contemplated in this way, they came to know clearly for themselves. This ended their doubts about how to practice, and they no longer had to go to the trouble of looking anywhere else.

§ 8. 常听闻佛法

身为一名禅修者，你应该无时无刻地听闻佛法，甚至是独居的时候。换句话说，日夜观照佛法。眼、耳、鼻、舌、和身是一直存在的色法(*rūpa-dhamma*)。视觉、听觉、嗅觉、味觉、和触觉的存在是为了让我们能够看、听、闻、尝和触。心呢？它也是存在的。我们对各种事物的想法和感受——好的和坏的——它都存在。发展和腐烂，内在与外在，也都存在。这些东西自然地显示出真理——无常，苦，和无我——让你无时无刻地看到。举一个例子，当一片叶子从枯黄直到从树上掉落，它显示了无常的真理。

因此，当你持续地以念和慧的方式去观照事物，你可以说是在无时无刻，无论昼夜地听闻佛法。

§ 8. Listening to the Dhamma at all times

As a meditator, you should use the strategy of listening to the Dhamma at all times, even when living alone. In other words, contemplate the Dhamma both day and night. The eye, ear, nose, tongue, and body are physical phenomena (*rūpa-dhamma*) that are always present. Sights, sounds, smells, tastes, and tactile sensations are also present for you to see, hear, smell, taste, and touch. The mind? It too is present. Your thoughts and feelings about various topics—good and bad—are present as well. Development and decay, both within you and without, are also present. These things naturally display the truth—inconstancy, stress, and not-selfness—for you to see at all times. When a leaf grows yellow and falls from the tree, for instance, it's showing you the truth of inconstancy.

So when you continually use this approach to contemplate things with your mindfulness and discernment, you are said to be listening to the Dhamma at all times, both by day and by night.

解脱五蕴的诗词

Namatthu sugatassa

Pañca dhamma-khandhāni

我礼敬善逝，
无上调御丈夫，世尊，
正自觉者；
和九种出世间法；
和圣僧团。

我将简要说明一下，
我所了解的法蕴。

曾经有一个爱自己 and 害怕苦恼的人，
他想要远离危险，获得快乐，
所以他一直不停地游荡。
每当有人提起哪里有快乐时，
他就渴望去哪里，
但流浪需要很长很长的时间。
他是那种爱自己又很害怕死亡的人。
他真的很想从衰老和死亡中解脱出来。

后来有一天，他发现了真理，
抛弃了痛苦和复合物的原因。
他发现了一个奇妙的洞穴，这洞穴有无尽的快乐，
这洞穴就是身体。

The Ballad of Liberation from the Khandhas

Namatthu sugatassa

Pañca dhamma-khandhāni

I pay homage to the one Well-gone,
the Foremost Teacher, the Sakyan Sage,
the Rightly Self-Awakened One;
& to the nine transcendent Dhammas;
& to the Noble Saṅgha.

I will now give a brief exposition
of the Dhamma khandhas,
as far as I understand them.

Once there was a man who loved himself
and feared distress. He wanted happiness
beyond the reach of danger, so he
wandered endlessly. Wherever people said
that happiness was found, he longed to
go, but wandering took a long, long time.
He was the sort of man who loved himself
and really dreaded death. He truly wanted
release from aging & mortality.

Then one day he came to know the truth,
abandoning the cause of suffering &
compounded things. He found a cave of wonders,
of endless happiness, i.e., the body.

当他仔细地凝视这奇妙的洞穴时，
他的痛苦被毁坏了，他的恐惧被安抚了。
他环山看了又看，
体验到无与伦比的平静。

他害怕如果他把这件事告诉他的朋友，
他们会说他已经疯了。
他最好独自呆着，与和平相处，
放弃与世外联络的念头，而不是到处游荡，
成为一个谄媚者，既被批评又被奉承，
既气愤又恼火。

不过这时，又有另外一个人害怕死亡，
他的心全都枯萎了，沮丧了。
他来到我这里，
以一种可怜的方式坦率地说。他说，
“你已经在禅修里付出了
一段时间的努力”。

你看到了吗，
你梦想的真实法？
（诶！他怎么会知道我的心？）
他要求和我住在一起，我同意了。
“我会带你到一座巨大的山，
那里有一个神奇的洞穴
没有痛苦和压力：
念沉浸在身体里。

As he gazed throughout the cave of wonders,
his suffering was destroyed, his fears appeased.
He gazed and gazed around the mountain side,
Experiencing unbounded peace.

He feared if he were to go and tell his friends,
they'd say he'd gone insane. He'd better stay
alone, engaged in peace, abandoning
his thoughts of contact, than to roam around,
a sycophant, both criticized & flattered,
exasperated & annoyed.

But then there was another man afraid
of death, his heart all withered & discouraged.
He came to me and spoke frankly
in a pitiful way. He said,
“You’ve made an effort at your meditation
for a long time now.

Have you seen it yet,
the true Dhamma of your dreams?”
(Eh! How is it that he knows my mind?)
He asked to stay with me, so I agreed.
“I’ll take you to a massive mountain
with a cave of wonders
free from suffering & stress:
 mindfulness immersed in the body.

你可以在空闲时观看它，
让你的心平静下来，并断除你的烦恼。
这是通往圣者的道路。
这路，走与不走，由你决定。
我没有欺骗或者强迫你，
只是告诉你真相是什么。”
然后我用谜语挑战他。首先：

“什么在跑？”

“跑得很快的是识（viññāṇa），
动作连贯，
一个接一个地移动。无可否认想（saññās）是对的，
心被来回的奔跑缠住了
想（saññās）抓住了外面的东西，
然后把它们拉进来愚弄心，
让心去混乱的想，去外面找寻，
流浪。
他们用各种法愚弄它，
就像海市蜃楼一样。”

“什么能从五蕴中得到完全的解脱？”

“当然，只有心和心本身。
它不会抓取或纠缠。
不再有占有欲的毒害，
没有妄想，
它独立的存在。

You can view it at your leisure to cool your heart
and end your troubles.

This is the path of the Noble lineage.

It's up to you to go or not.

I'm not deceiving or compelling you,
just telling you the truth for what it is.”

And then I challenged him with riddles. First:

“What runs?”

“What runs quickly is viññāṇa,
movements walking in a row,
one after another. Not doubting that saññās are right,
the heart gets caught up in the running back & forth.
Saññās grab hold of things outside
and pull them in to fool the mind,
Making it think in confusion & go out searching,
wandering astray.
They fool it with various dhammas,
like a mirage.”

“What gains total release from the five khandhas?”

“The heart, of course, & the heart alone.
It doesn't grasp or get entangled.
No more poison of possessiveness,
no more delusion,
it stands alone.

“没有想 (saññās) 可以愚弄它，
让它跟着它们身后。”

“当他们说有死亡的时候，什么死亡？”

“行 (Saṅkhāras) 死亡，毁灭了它的效果。”

“是什么把心连接到轮回中？”

“想 (saññā) 的诡计使它转动。
心被误导，因为心相信想 (saññās)，
执着于它所喜爱的，
离开这个存在的层面，
去到另一个存在的层面，游荡到头晕目眩，
忘记了自己，
对自己完全模糊不清。
不管它如何努力地寻找法，
它也没办法看到一丝踪迹。”

“是什么寻找法？”

“心在寻找法，
试图找出想 (saññās) 是如何说出 “好”
和执着于 “不好”
并迫使它在爱与恨上纠缠不清的。”

“No saññās can fool it into following along behind them.”

“When they say there’s death, what dies?”

“Saṅkhāras die, destroying their effects.”

“What connects the mind into the cycle?”

“The tricks of saññā make it spin.
The mind goes wrong because it trusts its saññās,
attached to its likes,
leaving this plane of being,
going to that, wandering till it’s dizzy,
forgetting itself,
completely obscure to itself.
No matter how hard it tries to find the Dhamma,
it can’t catch a glimpse.”

“What ferrets out the Dhamma?”

“The heart ferrets it out,
trying to find out how saññās say ‘good’
and grasp at ‘bad’
and force it to fasten on loving & hating.”

“吃了一次就不再寻找更多？”

“想看，想知道，
想了解更多的结束，
纠缠的结束
心静止不动，
抛弃它的执着。”

“一个四边的池子，满满当当的？”

“欲望的结束，摒弃疑惑，
纯洁，无垢，以及无险恶。
想 (saññās) 安定下来，行 (sañkhāras) 不扰。
心因此充盈了，什么也不缺。
安静而平静，
心无杂念：
没有日复一日值得去欣赏的东西。
即使一个人获得了
钱财万贯的天上宝物，
也不能与真正明白
舍弃全部行 (sañkhāras) 相比。

 关键事项：欲望的断除。
标签处于它们自身的区域，不会侵入。
心，不被任何事情影响，
停止内心的挣扎。

“To eat once & never look for more?”

“The end of wanting to look, to know,
to hope for knowing more,
The end of entanglements.
The mind sits still on its dais,
discarding its attachments.”

“A four-sided pool, brimming full?”

“The end of desire, abandoning doubt,
clean, without a mote, & danger-free.
Saññās settle out, sañkhāras don’t disturb it.
The heart is thus brimming, with nothing lacking.
Quiet & still, the mind
has no lamenting thoughts:
something worth admiring day after day.
Even if one were to gain
heavenly treasures by the millions,
they’d be no match for the true knowing
that abandons all sañkhāras.

The crucial thing: the ending of desire.
Labels stay in their own sphere and don’t intrude.
The mind, unenthralled with anything,
stops its struggling.

就像拿着镜子看着自己的映像：
不要执着于想（saññās），
因为它就像图像一样。
勿陶醉在行（sañkhāras）的恶习。
“当心转变时，你能看到
纯净的心。
你肯定知道那个变化在于你本身
因为心在改变。
无常是心本身的特征，
所以无需去批评他人。
你知道在心的转动中，
有各种不同的蕴。

“以前，我认为“想”（saññās）即是我们的心，
并且标签了“内在”与“外在”，
这就是为什么我被愚弄。
现在由心来掌控，无顾虑，
无奢望去依靠任何的想（saññā）。
即使生起或消逝，无需去执着于“想”（saññās），
或尝试阻止它。”

“如爬上一座真正高山的巅峰
并朝向低处眺望，
看到每个的众生。”

“在高处，回头看
你看到自己所有的行为事务
从起点形成了
一条道路，如同梯子。”

Like taking a mirror to look at your reflection:
Don't get attached to the saññās,
which are like the image.
Don't get intoxicated with the issues of sañkhāras.
“When the heart moves, you can catch sight
of the unadulterated heart.
You know for sure that the movement is in yourself
because it changes.
Inconstancy is a feature of the heart itself,
no need to criticize anyone else.
You know the different sorts of khandhas
in the moving of the mind.

“Before, I used to think that saññās were the heart,
labeling ‘outer’ & ‘inner,’
which was why I was fooled.
Now the heart's in charge, with no concerns,
no hopes of relying on any one saññā at all.
Whatever arises or passes away
there's no need to be possessive of saññās
or to try to prevent them.”

*“Like climbing to the top of a truly tall mountain
and looking at the lowlands below,
seeing every living being.”*

“Way up high, looking back
you see all your affairs
from the very beginning,
forming a path, like stairs.”

“河流的起伏是否
遵从真理？”

“你不能补救种种行（saṅkhāras）的变化。
它们是由业力形成的，
所有人无法避免。
如果你将它紧紧握着
并强行去改变它，
心将变成愚痴和错误的。
勿尝试阻止万物自然的现象。
让善与恶遵从它们自然的轨则。

我们只是解放
自己。

在行（saṅkhāras）中解开：
那是多么的平和和微妙。
当你明白真理，
一旦你看到行（saṅkhāras）的变化，
你就会放下它们。
当你对它们感到厌倦时，
你便能轻易的舍弃它们，
不需要强迫。

法正在冷却。
心将不再受制于事物。”

“这五项任务完成了吗？”

*“Does the rise & fall of the river
accord with the Truth?”*

“You can’t remedy the changing of saṅkhāras.
Fashioned by kamma,
they’re out to spite no one.
If you grasp hold of them
to push them this way & that,
the mind has to become defiled & wrong.
Don’t think of resisting
the natural way of all things.
Let good & evil follow their own affairs.

We simply free
ourselves.

Unentangled in saṅkhāras:
That’s what’s peaceful & cool.
When you know the truth,
you have to let go of saṅkhāras
as soon as you see their changing.
When you weary of them,
you let them go easily,
with no need to be forced.

The Dhamma is cooling.
The mind will stop
being subjected to things.”

“The five duties complete?”

“蕴将塑造的任务分成
五个境界，
每个境界都充满了各自的任务与职责，
没有任何其它的空间，
因为它们已被填满 —
甚至没有财富，地位，赞美，愉悦，
财富的损失，地位的损失，批评，痛苦的空间。
它们让每一项都遵循自己的本质，
符合其真理。
心没有与
这八项纠缠在一起，
因为身上的蕴（色）在持续制造
衰老与疾病，不会暂停。
而心理上的蕴（心）不曾休息。
犹如发动机一般运作。
因为它们必须承担自己所造的业：
好的东西使它们着迷与快乐，
坏的东西使心焦虑不安与黑暗，
使它不停地思考，
仿佛在燃烧着。
心被玷污，变得迟钝。
它的爱与恨
都是自己想出来的，
这还能去责怪谁呢？”

“Khandhas divide the issues of fashioning
into five realms,
each filled with its duties & affairs,
with no room for any other,
because their hands are full—
no room even for fortune, status, praise, pleasure,
loss of fortune, loss of status, criticism, pain.
They let each of these follow its own nature,
in line with its truth.
The mind’s not entangled
with any of these eight,
because physical khandhas keep creating
aging & illness without pause.
The mental khandhas never rest.
They work like motors
because they must take on the kamma
of what they have done:
Good things make them enthralled & happy,
bad things agitate and darken the heart,
making it think without stop,
as if it were aflame.
The mind is defiled & dull.
Its loves & hates
are things it has thought up on its own,
so who else can it blame?

“你要逃离衰老与死亡吗？
这超出了可能性的范围，
就像当我们想要心停止徘徊与思考，
当我们想要它停留在一处，
并希望依靠它的定。
心是会变化的，
 漂浮不定。
想 (saññās) 只是时不时地停留在原地。
一旦我们对
五蕴的本质生起智慧，
心将会变得纯净而清晰，
远离污垢，没有更多的问题。
如果你能以这种方式知道，
 那就是最高级的，
因为你已看到了真理，
 退出，
 并得到解脱。
那是道的终点。
你不会抗拒事物真相的
自然法则。
贫穷与财富，善与恶，
都与事件的内在和外在一致，
都必须过去并消失。
你无法掌握心
所瞄准的任何事物。

“Do you want to escape aging & death?

It’s beyond the range of possibility,
as when we want the mind to stop
wandering around and thinking,
when we want it to stay at one
and hope to depend on its stillness.

The mind is something that changes,
totally uncertain.

Saññās stay in place only from time to time.

Once we grow wise to the nature
of all five khandhas,
the mind will be clear & clean,
free from stain, with no more issues.

If you can know in this way,
it’s superlative,

because you see the truth,
withdraw,
and gain release.

That’s the end of the path.

You don’t resist the natural way
of the truth of things.

Poverty & wealth, good & bad,
in line with events both within & without,
all have to pass and vanish.

You can’t grasp hold of anything
at which the mind takes aim.

“现在，当心不稳定时，
— 颤抖，迅速 — 而你发现了它，
那是你发现终极自在的时候。
小事掩盖了我们对大事的认识。
五蕴完全遮蔽了佛法，
这就是我们犯错的地方。
我们把时间浪费在看五蕴上，
以至于我们没看见那虽然比五蕴伟大，
却像尘埃的佛法了。”

“那里有，那里没有。那里没有，不过那里却有。”

“在这里我完全被困住了，
并且无法想清楚。
请解释一下它的意思。”

“那里有各种各样因果关系诞生，
但它们不是(单独存在)众生，
它们都会消逝。

这是很清楚的，
第一点的意思：
那里有，那里没有。
第二点，那里没有，不过那里却有：
这指的是很深的佛法，
是三界的终点，
那里没有行 (saṅkhāras) ，
不过那里有稳定的佛法。

“Now, when the mind’s inconstant on its own
—aquiver, quick—and you catch sight of it,
that’s when you find the ultimate in ease.
Small things obscure our knowledge of the large.
The khandhas totally obscure the Dhamma,
and that’s where we go wrong. We waste our time
in watching khandhas so that we don’t see
the Dhamma that, though greater than the khandhas,
seems like dust.”

“There is, there isn’t. There isn’t, yet there is.”

“Here I’m totally stymied
and can’t figure it out.
Please explain what it means.”

“There is birth of various causes & effects,
but they are not beings,
they all pass away.

 This is clear,
the meaning of the first point:
There is, there isn’t.
The second point, there isn’t, yet there is:
This refers to the deep Dhamma,
the end of all three levels of existence,
where there are no saṅkhāras,
and yet there is the stable Dhamma.

这是独一无二的佛法，实在珍贵。

佛法是唯一和不变。

超越所有众生，非常安定。

静止的心的对象，

 安定和沉淀，

 宁静与清晰。

不再受陶醉，

不再是狂热，

它的欲望全被根除，

它的不稳定性被去除，

它与五蕴的纠缠

全部结束并得到平息，

三界的齿轮都被破坏了，

过度的欲望会被丢弃，

它的爱染会被终结，

当没有占有欲，

一切烦恼都

如心中所愿被治愈了。”

 “请再以另一种方式

 解释心的路径，

 以及遮蔽了佛法的

 心中苦因。”

This is the Singular Dhamma, truly solitary.
The Dhamma is One & unchanging,
excelling all being, extremely still.
The object of the unmoving heart,
 still & at respite,
 quiet & clear.
No longer intoxicated,
no longer feverish,
its desires all uprooted,
its uncertainties shed,
its entanglement with the khandhas
all ended & appeased,
the gears of the three levels of the cosmos all broken,
overweening desire thrown away,
its loves brought to an end,
with no more possessiveness,
all troubles cured
as the heart had aspired.”

“Please explain the mind’s path
in yet another way,
& the cause of suffering in the mind
that obscures the Dhamma.”

“这个原因是巨大的，
但简单来说，
 是爱染
 使心受到挤压，
让它很在意五蕴。
如果佛法
一直在心中，
那是执取的终止，
不再有痛苦的根源：
 记得， 这是一条心的路径。
你不需要疑惑，
转来转去直到头晕目眩。
心，当佛法没有一直与它同在时，
就会执着于它喜欢的，
在意这五蕴，
陷入这痛苦的根源。

“所以简单来说，有苦难，
也有一直与心
同在的法。
思维它，直到你看到真相，
这样心就会完全的冷静。
无论是多大的愉悦或痛苦，
 它们都不会使你感到畏惧。
不再陶醉于痛苦的根源，
心解脱。

“The cause is enormous,
but to put it briefly,
 it’s the love
 that puts a squeeze on the heart,
making it concerned for the khandhas.
If the Dhamma is with the heart
throughout time,
that’s the end of attachment,
with no more cause for suffering:
 Remember this, it’s the path of the mind.
You won’t have to wonder,
spinning around till you’re dizzy.
The mind, when the Dhamma’s not always with it,
gets attached to its likes,
concerned for the khandhas,
sunk in the cause of suffering.

“So in brief, there’s suffering
& there’s the Dhamma
always with the mind.
Contemplate this until you see the truth,
and the mind will be completely cool.
However great the pleasure or pain,
 they’ll cause you no fear.
No longer drunk with the cause of suffering,
the mind’s well-gone.

仅仅知道这么多，
 就足以舒缓你的病痛，
并让你停止寻找解脱之道。
知道佛法的心
忘了执取尘埃的心。
知道终极自在佛法的心
定能看见五蕴是沉重的。
佛法终究是佛法，
五蕴终究是五蕴，仅此而已。

“至于
 ‘冷静，舒适和去除病痛，’
这个短语
指的是从上瘾
[于纠正其他事物]
的错误中自救的心。
执取行蕴（saṅkhāra）没有带来愉悦，
而确实是痛苦的，
因为它每天都在衰老，生病和死亡。
当心知道这个无与伦比的佛法时，
它就会把自己从使疾病加重的
污秽错误中抽离。
这种错误是心中严重的过失。
但是当心看清楚佛法时，
 它将会消除其错误，
那心就不再有毒害了。

Knowing just this much is enough
to soothe your fevers,
and to rest from your search for a path to release.
The mind knowing the Dhamma forgets
the mind attached to dust.
The heart knowing the Dhamma of ultimate ease
sees for sure that the khandhas are always stressful.
The Dhamma stays as the Dhamma,
the khandhas stay as khandhas, that's all.

“And as for the phrase,
'Cool, at ease, & freed from fever,'
this refers to the mind that's rescued itself
from the addictive error
[of correcting other things].
The saṅkhāra aggregate offers no pleasure
and truly is painful,
for it has to age, grow ill, and die every day.
When the mind knows the unexcelled Dhamma,
it extracts itself from its defiling error
that aggravates disease.
This error is a fierce fault of the mind.
But when it clearly sees the Dhamma,
it removes its error,
and there's no more poison in the heart.

当心看见佛法，
 丰富的善，
 从错误中解脱，
遇见佛法，它放下了所有会造成
其不安的事物。
这就是念，是念本身，
 并且不受束缚。
它对于五蕴的爱染终止了，
它的喜爱被治愈了，
它的烦恼停止了，
所有的尘埃也都消失了。
即使心按照它的本性想，
我们也不会试图阻止它。
而当我们不阻止它时，
它就会停止狂奔。
这让我们从混乱中解放出来。

“要知道，恶源自于
对真理的抗拒。

“恶来自于无知。
如我们能把愚痴的大门闭上，
那会有无限的轻松。
所有的邪恶都会变得无声无息，全然寂静。
五蕴都是痛苦的，没有一丝的快乐。
“曾经的我愚蠢无比，陷在黑暗之中，
 就像我身在山洞里一样。

When the mind sees the Dhamma,
 abundantly good
 & released from error,
meeting the Dhamma, it sheds all things
that would make it restless.
It's mindful, in & of itself,
 & unentangled.
Its love for the khandhas comes to an end,
its likes are cured,
its worries cease,
all dust is gone.
Even if the mind thinks in line with its nature,
we don't try to stop it.
And when we don't stop it,
it stops running wild.
 This frees us from turmoil.

*“Know that evil comes
from resisting the truth.*

“Evil comes from not knowing.
If we can close the door on stupidity,
there's ultimate ease.
All evil grows silent, perfectly still.
All the khandhas are suffering, with no pleasure at all.
“Before I was stupid & in the dark,
 as if I were in a cave.

在我想遇见佛法的渴望中，
我尝试抓住我的心以让它平静。
我抓住这些心理标签，
认为它们就是心，
一直到它成了一个习惯。
这样做，我长久沉迷于
看着它们。
错误的心理标签蒙蔽我的心
而我却被迷惑去
与五蕴玩乐 —
 可怜的我！

“无休止地高举自己，
我到处评判别人，
但却一无所获。
看着别人的过错，
 只会让心痛苦，
就像我们引火自焚，
烧到了自己且乌烟瘴气。
不管谁对谁错，谁好谁恶，
都是他人的事情。
 我们应该确保的是，
 心照顾好它自己。
不要让不善的态度生起与着陆。
而是让心圆满
功德与修行，
其结果将是和平。

In my desire to see the Dhamma,
I tried to grab hold of the heart to still it.
I grabbed hold of mental labels,
thinking they were the heart
until it became a habit.
Doing this I was long enthralled
with watching them.
Wrong mental labels obscured the mind
and I was deluded into playing around
with the khandhas—
 Poor me!

“Exalting myself endlessly,
I went around passing judgment on others
but accomplishing nothing.
Looking at the faults of others
 embitters the heart,
as if we were to set ourselves on fire,
becoming sooty & burned.
Whoever’s right or wrong, good or bad,
that’s their business.
 Ours is to make sure
 the heart looks after itself.
Don’t let unskillful attitudes buzz around it & land.
Make it consummate
in merit & skill,
and the result will be peace.

把别人看成是坏的和自己是好的
是心的污点，
因为一个执取于五蕴的人，
才会执取于那种评判。
如果你执取五蕴，
它们一定会将你燃烧，
衰老，烦恼，与死亡将加入战局：
充满愤怒与爱，明显的错误，
忧，悲，和恐惧，
而且五尘会带来它们多方面的部队。
我们无法从痛苦与危险之中解脱，
因为我们执取五蕴为我。
当你看到自己的错误时，不要迟疑。
不间断地观察诸行（saṅkhāras）无常。
当心可惯于此，
你将看到单一的法，
深藏于心。

“‘无常’指的是
心从标签上转移。
当你看到这个时，看着它
一次又一次，
在当下的转移。
当所有外在所缘都退去时，
佛法将现起。
当你看到佛法时，
你从心理动荡中痊愈。

Seeing others as bad and oneself as good
is a stain on the heart,
for one latches onto the khandha
that holds to that judgment.
If you latch onto the khandhas
they'll burn you for sure,
for aging, defilement, & death will join in the fray:
full of anger & love, obvious faults,
worries, sorrows, & fears,
while the five forms of sensuality
bring in their multifarious troops.
We gain no release from suffering & danger
because we hold to the five khandhas as ours.
Once you see your error, don't delay.
Keep constant watch on the inconstancy of saṅkhāras.
When the mind gets used to this,
you're sure to see the Singular Dhamma,
solitary in the mind.

“Inconstancy’ refers to the heart
as it moves from its labels.
When you see this, watch it
again & again,
right at the moving.
When all external objects have faded away,
the Dhamma will appear.
When you see that Dhamma, you recover
from mental unrest.

心不再染着于两面。
就这么多的真理就能结束游戏。
知道“不知道的”：
那是心的方法。

当我们看透了无常，
心的起源才会停止制造问题。
而剩下的是原始的心，
真实且不变的。
了解心的起源
才可从所有担心与错误中解脱。
如果你去往心的尽头，
你立刻就错了。

‘黑暗’来自于心
对所有美好事物的占有欲。
这占有欲是由
心的尽头所想出来的。
当佛法现起时，
这个心的起源已经是好的
会把疑惑去除。
当你看到至高无上的法，
超越这个世间，
所有你以往所疑惑的探索
都将被连根拔起和放下。
【唯一】剩下的苦是
须要睡觉和吃
与事件一致。

The mind then won't be attached to dualities.
Just this much truth can end the game.

Knowing not-knowing:
That's the method for the heart.

Once we see through inconstancy,
the mind-source stops creating issues.
All that remains is the primal mind,
true & unchanging.
Knowing the mind-source
brings release from all worry & error.
If you go out to the mind-ends,
you're immediately wrong.

'Darkness' comes from the mind
possessive of what's good.
This possessiveness is thought up
by the mind-ends.
The mind-source is already good
when the Dhamma appears, erasing doubt.
When you see the superlative Dhamma,
surpassing the world,
all your old confused searchings
are uprooted and let go.
The [only] suffering left
is the need to sleep and eat
in line with events.

心平稳，被驯服，接近心的起源，
思考，但不住于想。
心的本性是它必须思考，
但当它感觉到心的起源
它会从悲伤中解脱，
不受干扰，并且是宁静的。

行（saṅkhāras）的本质，
当它们生起
就会灭去。
它们全部都衰退；没有剩下。

提防这颗心
当你专注于细微时，
为了要停滞于宁静中，
你会倾向于强迫它。
让这颗心一遍又一遍地观
观心无常，直到成为一个习惯。
当你达到一声‘哦！’
它自然会出现：
 察觉到心之歌，
 就像海市蜃楼。
佛说不究竟的内观
将自己伪装成真实
但实际上并非如此。

The heart stays, tamed, near the mind-source,
Thinking, yet not dwelling on its thoughts.
The nature of the mind is that it has to think,
But when it senses the mind-source
it's released from its sorrows,
secluded from disturbances, & still.

The nature of saṅkhāras
when they appear
is to vanish.
They all decay; none remain.

Beware of the mind
when you focus on making it refined,
for you'll tend to force it
to get stuck on the stillness.
Get the heart to look again & again
at its inconstancy, until it's a habit.
When you reach 'Oh!'
it will come on its own:
 awareness of the heart's song,
 like a mirage.
The Buddha says the corruptions of insight
disguise themselves as true
when actually they're not.

察觉到心理现象
是自行产生的，
 是直接幻象，
而不是在质疑层面上
听和理解。
对现象的分析，
无论是精神上的还是身体上的，
也不是自然而然的幻象：
 请看看。
自行产生的意识
不是思想之歌。
知道了心的起源
与心的时刻，
起源的心就会从忧愁中解脱出来。
心的起源的某些
对诸行（saṅkhāras）的自动知识
— 变化的事务 —
并不是出去游行
去看或知道一件事的问题。
这也不是一种基于
成对标签上的知识。
 心从歌曲的旋律
 自我认知。
心对动作的知识
只是相邻心的时刻。
其实，它们不能被分割：
它们都属于同一个。

The awareness of mental phenomena
that comes on its own,
 is direct vision,
not like hearing & understanding
on the level of questioning.
The analysis of phenomena,
mental & physical,
is also not vision that comes on its own:
 so look.

The awareness that comes on its own
is not the thought-song.
Knowing the mind-source
& mind-moments,
the source-mind is released from sorrow.
The mind-source's certain
automatic knowledge of saṅkhāras
—the affairs of change—
is not a matter of parading out
to see or know a thing.
It's also not a knowledge based
on labeling in pairs.

 The mind knows itself
 from the motion of the song.
The mind's knowledge of the motion
is simply adjacent mind-moments.
In fact, they can't be divided:
They're all one & the same.

当心是二，那就叫
想 (Saññā) 纠缠东西。
无常本身就是无常，因此何必关注别人呢？

“当心看到自己的腐朽，
它就会从黑暗中释放出来。
它失去了对它们的喜好，
并放弃其疑虑。
它不再寻找内外之物。
它的执着都消失了。
它离开了它的爱与恨，
任何拖累它的事物。
它可以结束它的欲望，
所有的悲伤就这样消失 —
 还有那使它呻
 吟的沉重关怀 —
犹如一场雨，沁人心脾。
清凉的心是由心本身所发现的。
心是清静的，因为它不需要
四处游荡，看向人群。
知道当下心的起源，
它是不可动摇的和不受
任何善与恶影响，
因为他们一定会，
与所有其他障碍一起逝去。
心的起源，完全的静止
既不思考也不解释。

When the mind is two, that's called
Saññā entangling things.
Inconstancy is itself, so why focus on anyone else?

“When the heart sees its own decayings,
it's released from darkness.
It loses its taste for them,
and abandons its doubts.
It stops searching for things within & without.
Its attachments all fall away.
It leaves its loves & hates,
whatever weighs it down.
It can end its desires,
its sorrows all vanish—
 together with the weighty cares
 that made it moan—
as if a shower of rain were to refresh the heart.
The cool heart is realized by the heart itself.
The heart is cool for it has no need
to wander around, looking at people.
Knowing the mind-source in the present,
it's unshakeable & unconcerned
with any good or evil,
for they must pass away,
with all other impediments.
Perfectly still, the mind-source
neither thinks nor interprets.

它只停留在自己的事务上：
没有期望，
无需纠结或困扰。
不需要保持警惕。
坐着或躺着，人们都会在
心的起源想：‘解脱’。”

“你对路径的解释
是具有穿透力的。
如此包罗万象和清晰明了。
只是还有一件事：
请详细解释
未从苦因中解脱的心。”

“苦的因是执着与爱，
极其迷恋，
创造新的“有”
而不疲倦。
在低层次上，这些污渍
是五种欲望；
在更高的层次上，
是对禅那（jhāna）的执着。
就这些事情怎么在
心活动而言：
这都是对行（saṅkhāras）的迷恋，
迷恋所有已经发生了
很久很久的事情 —

It stays only with its own affairs:
no expectations,
no need to be entangled or troubled,
no need to keep up its guard.
Sitting or lying down, one thinks
at the source-mind: ‘Released.’”

“Your explanation of the path
is penetrating,
so encompassing & clear.
Just one more thing:
Please explain in detail the mind
unreleased from the cause of suffering.”

“The cause of suffering is attachment & love,
extremely enthralled,
creating new becomings
without wearying.
On the lower level, the stains
are the five strands of sensuality;
on the higher level,
attachment to jhāna.
In terms of how these things
act in the mind:
It’s all an affair of being enthralled with saṅkhāras,
enthralled with all that have happened
for a long, long time—

认为它们是好，
以错误滋养心，
使其在不安中分叉。
被错误所迷惑，毫无羞耻感，
陶醉于欣赏
任何它所幻想的一切 —
着迷到忘记了自己
和失去了危机感；
着迷于看别人的错误，
为他们的错误所困扰，
根本看不到自己的错误。
不管别人犯了多大的错误，
他们都不能使我们堕入地狱。
而我们自己的过失却能马上把我们
带入最严重的地狱，
即使它们并不是很严重的烦恼。
所以要注意自己的过失
直到它自然地出现。
避免那些错误
你肯定能看到
快乐
远离危险和恐惧。
当你看清自己的错误时
马上切断它们。
不要磨蹭或拖延
否则你将永远摆脱不了它们。

seeing them as good,
nourishing the heart on error,
making it branch out
in restlessness distraction.

Smitten by error, with no sense of shame,
enthralled with admiring
whatever it fancies—
enthralled to the point where it forgets itself
and loses its sense of danger;
enthralled with viewing the faults of others,
upset by their evil,
not seeing its own faults as anything at all.
No matter how great the faults of others,
they can't make us fall into hell.
While our own faults can take us
to the severest hell straightaway,
even if they aren't very defiling at all.
So keep watch on your faults
until it comes naturally.
Avoid those faults
and you're sure to see
happiness free
from danger & fear.
When you see your faults clearly
cut them right away.
Don't dawdle or delay
or you'll never be rid of them.

“不停地想要得到好的东西：
那是苦的原因。
这是一个很大的错误：对坏事的强烈恐惧。
“好”与“坏”是心的毒药，
就像能导致发高烧的食物。
佛法并不清楚
那是因为我们对于好的基本渴望。
当美好的时候，渴望好，
将心拖入混乱的思想，
直到心被邪恶膨胀，
所有的污秽扩散。
错误越大，它们就越繁荣，
使人离真正的佛法
越来越远。”

“这样解释
苦的原因
使我的心受到惩罚。
[起初] 它的意思
是残破的 & 纠结的，
但当你解释路径时
我的心没有动：
暂住、静止、和平静，
终于到达终点。”

“Wanting what’s good, without stop:
That’s the cause of suffering.
It’s a great fault: the strong fear of bad.
‘Good’ & ‘bad’ are poisons to the mind,
like foods that enflame a high fever.
The Dhamma isn’t clear
because of our basic desire for good.
Desire for good, when it’s great,
drags the mind into turbulent thought
until the mind gets inflated with evil,
and all its defilements proliferate.
The greater the error, the more they flourish,
taking one further & further away
from the genuine Dhamma.”

“This way of explaining
the cause of suffering
chastens my heart.
[At first] the meaning
was tattered & tangled,
but when you explained the path
my heart didn’t move:
at respite, still, & at peace,
reaching an end at last.”

“这就是所谓的从
五蕴中获得解脱，
一个留在原处的法，
没有来来去去，
真正的本性 — 唯一的 —
没有任何东西能使它迷失或旋转。”

至此，故事结束了。对或错，
请仔细思考，直到你知道。

— 由阿姜曼尊者撰写

莲花池寺庙[曼谷]

“This is called the attainment
of liberation from the khandhas,
a Dhamma that remains in place,
with no coming or going,
a genuine nature—the only one—
with nothing to make it stray or spin.”

With that, the tale is ended. Right or wrong,
please ponder with discernment till you know.

—Composed by Phra Bhūridatto (Mun)

WAT SRAPATUM [BANGKOK]

词汇表

Anusaya: 【随眠】潜在的痴迷 - 感性的激情，刺激，观点，怀疑，骄傲，对成为的热情，和无知。

Apāya: 【苦界】贫穷行态；存在的四个最低级别【四恶道】 - 重生在地狱中，饥饿的阴影（饿鬼），愤怒的恶魔（阿修罗）或普通动物（畜生）。

Arahant: 【阿罗汉】一个心摆脱烦恼（漏尽）（中译注：心意烦恼净尽）的人（请参阅 *āsava*）因此注定不要进一步重生（不轮回）。

Āsava: 【漏】精神烦恼或废物 - 感性的热情，成为的状态，和无知。一些列表将视图添加为列表的第四个成员。

Avijjā: 【无明】无知，不了解，假冒知识。

Dhamma: 【法】事件；现象；事物本身的状态；其内在品质；行为基础。也，人类应该遵循的行为原则正确的事物自然秩序；他们应该发展的心智素质实现九种超凡品质：道路，成就和涅槃。通过扩展，“法”也用来指教导的东西。

Dhātu: 【界】元素；属性；潜在。四个物理属性是土（固体性），水（流动性），火（热（温度））和风（能量或动）的四个物理属性。

Jhāna: 【禅那】禅修专注。*Rūpa jhāna* 【色禅】，表示对一个物质对象的专注；*arūpa jhāna* 【无色禅】，专注于一个无色的对象。

GLOSSARY

Anusaya: Latent obsession—sensual passion, irritation, views, doubt, pride, passion for becoming, and ignorance.

Apāya: State of deprivation; the four lowest levels of existence—rebirth in hell, as a hungry shade, as an angry demon, or as a common animal.

Arahant: A person whose heart is freed from mental fermentations (see *āsava*) and is thus not destined for further rebirth .

Āsava: Mental fermentation or effluent—sensual passion, states of becoming, and ignorance. Some lists add views as a fourth member of the list.

Avijjā: Ignorance, unawareness, counterfeit knowledge.

Dhamma: Event; phenomenon; the way things are in and of themselves; their inherent qualities; the basic principles underlying their behavior. Also, principles of behavior that human beings ought to follow so as to fit in with the right natural order of things; qualities of mind they should develop so as to realize nine transcendent qualities: the paths, fruitions, and nibbāna. By extension, ‘Dhamma’ is used also to refer to any doctrine that teaches such things.

Dhātu: Element; property; potential. The four physical properties are those of earth (solidity), water (liquidity), fire (heat), and wind (energy or motion).

Jhāna: Meditative absorption. *Rūpa jhāna* denotes absorption in a physical object; *arūpa jhāna*, absorption in a non-physical object.

Kamma: 【业】故意的行为导致新的生死状态。

Khandha: 【蕴】感官知觉的组成部分 - 紧紧抓住造成痛苦和压力: *rūpa* (身: 身体现象); *vedanā* (受: 感觉愉悦, 痛苦或愉悦或痛苦); *saññā* (想: 感知, 标签, 概念, 典故); *sankhāra* (行: 精神制造, 构造, 过程); 和 *viññāna* (识: 意识)。

Lokadhamma: 【(八)世法(八风)】世界的方式 - *labho* 得 (or *hita* 利益)、*alabho* 不得(失) (or *ahita* 无利益)、*yaso* 名声、*ayaso* 恶名声、*pasamsa* 称誉、*ninda* 诽谤、*sukham* 乐、*dukkham* 苦。

Nibbāna: 【涅槃】解脱; 使心不受贪, 嗔, 和痴的束缚, 从而不受死亡和重生的束缚。

Nīvaraṇa: 【五(盖)】集中注意力的障碍 - 贪欲、嗔恚、昏沉、掉举和怀疑。

Ogha: 洪水; 在死亡和重生的过程中席卷心的因素 - 欲爱, 有和无明。一些列表 “意见” 为列表的第四个因素。

Pāramī: 【十(波罗蜜)】完美; 导致觉醒的特质 - *Dāna* (布施) 宽容, *Sīla* (持戒) 美德, *Nekkhamma* (出离) 放弃, *Paññā* (智慧) 辨别力, *Viriya* (精进) 毅力, *Khanti* (忍辱) 忍耐力, *Sacca* (真实) 真实性, *Adhiṭṭhāna* (决意) 决心, *Mettā* (慈) 商誉和 *Upekkhā* (舍) 安宁。

Paṭibhāga: 【似相】对禅修中出现的异象的操纵。

Kamma: Intentional acts that lead to renewed states of becoming and birth.

Khandha: Component parts of sensory perception—which, when clung to, constitute suffering and stress: *rūpa* (physical phenomena); *vedanā* (feelings of pleasure, pain, or neither pleasure nor pain); *saññā* (perceptions, labels, concepts, allusions); *saṅkhāra* (mental fabrications, formations, processes); and *viññāṇa* (consciousness).

Lokadhamma: Ways of the world—fortune, loss, status, loss of status, praise, criticism, pleasure, and pain.

Nibbāna: Liberation; the unbinding of the mind from passion, aversion, and delusion, and thus from the round of death and rebirth.

Nīvaraṇa: Hindrances to concentration—sensual desire, ill will, torpor & lethargy, restlessness & anxiety, and uncertainty.

Ogha: Flood; factors that sweep the mind along the round of death and rebirth—sensual passion, becoming, and ignorance. Some lists add views as a fourth member of the list.

Pāramī: Perfection; qualities that lead to awakening—generosity, virtue, renunciation, discernment, persistence, endurance, truthfulness, determination, goodwill, and equanimity.

Paṭibhāga: The manipulation of visions that appear in meditation.

Satipaṭṭhāna: 【念处】建立念：专注于身体，感受，心和法。

Uggaha nimitta: 【取相】在禅修中自发出现的图像。

Upakkilesa: 【被弄脏】精神腐败或烦恼 - 各种形式的激情，反感和妄想。

Vinaya: 【律】僧团的纪律。

Satipaṭṭhāna: Establishing of mindfulness: the practice of staying focused on body, feelings, mind, or mental qualities in and of themselves.

Uggaha nimitta: An image appearing spontaneously during meditation.

Upakkilesa: Mental corruption or defilement—passion, aversion, and delusion in their various forms.

Vinaya: The monastic discipline.

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The translator

谨以此法布施之功德回向我们的历代祖先，亲友。

愿我们从前至今的指引天人、敌人和债主，
以及所有有情众生都随喜并分享此功德。



May the merit gained by of this Dhamma Dana be
dedicated to our departed ancestors, relatives and
friends.

May our guidance devas, enemies and creditors from
the past to present, and all sentient beings rejoice and
share in the merits of this Meritorious Deed.

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Mano-pubbaṅgamā dhammā mano-seṭṭhā mano-mayā,
Manasā ce paduṭṭhena bhāsati vā karoti vā,
Tato naṃ dukkham-anveti cakkam'va vahato padaṃ.

心是所有法的先導，
心是所有造作的主導，
若人造作身口意惡業，必定受苦報，
一如牛車緊隨牛的足跡。

Phenomena are preceded by the heart, ruled by the heart, made of the heart. If you speak or act with a corrupted heart, then suffering follows you — as the wheel of the cart, the track of the ox that pulls it.

法句经，双品(Dhammapada, The Pairs) Dhp. 001

Mano-pubbaṅgamā dhammā mano-seṭṭhā mano-mayā,
Manasā ce pasannena bhāsati vā karoti vā,
Tato naṃ sukham-anveti chāyā'va anapāyinī.

諸法是心所前導的、心所主宰的、心所造的；
如果有人以清心而言行，
幸福快樂跟隨著他，就像永不離開的影子(跟隨著他)。

Phenomena are preceded by the heart, ruled by the heart, made of the heart. If you speak or act with a calm, bright heart, then happiness follows you, like a shadow that never leaves.

法句经，双品(Dhammapada, The Pairs) Dhp. 002