

禅修基本须知 及专用词汇手册

巴利—中文—英文

Ven. Dhammasiri 编

台湾 法雨道场 印行

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第一章：修行安般念到入禅

Chapter 1: Develop Mindfulness-of-Breathing to Absorption

KAMMAṬṬHĀNA 业处 MEDITATION SUBJECT

Ānāpānassati	安那般那念 (入出息念)	<i>Mindfulness of Breathing</i>
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ASSĀSA-PASSĀSA 入出息 BREATH IN AND OUT

Dīghaṃ vā assasanto	入息长	<i>Breathing in a long breath</i>
Dīghaṃ vā passasanto	出息长	<i>Breathing out a long breath</i>
Rassaṃ vā assasanto	入息短	<i>Breathing in a short breath</i>
Rassaṃ vā passasanto	出息短	<i>Breathing out a short breath</i>
Passaṃbhayaṃ kāyasaṅkhāraṃ assasissāmī	全身入息	<i>Calming the breath body breathe in</i>
Passaṃbhayaṃ kāyasaṅkhāraṃ passasissāmī	全身出息	<i>Calming the breath body breathe out</i>
	微细息	<i>Subtle breath</i>

NIMITTA 禅相 THE SIGN OF CONCENTRATION

Sabhāva-lakkhaṇa	自相 ¹ (自性相)	<i>Individual Characteristics</i>
Sāmañña-lakkhaṇa	共相 ²	<i>General Characteristics</i>

四种能使气平息的因 THE FOUR FACTORS MAKE THE BREATH CALM

Ābhoga	思惟	<i>Reflecting</i>
Samannāhāro	专念	<i>Bringing to mind</i>
Manasikāra	作意	<i>Attending</i>
Vīmaṃsā	观察	<i>Deciding</i>

禅相的现象 APPEARANCE OF THE SIGNS

Uggaha-nimitta	取相	<i>Taken-up sign or learning sign</i>
Paṭibhāga nimitta	似相	<i>Counterpart sign</i>
Parikamma-nimitta	预备相	<i>Preparatory sign</i>

¹ 即：硬、粗、流动、支持、推动等。

² 无常(anicca)、苦(dukkha)、无我(anatta)的性质。

SAMĀDHI 禅定 CONCENTRATION

Upacāra	近行定	<i>Access concentration</i>
Appanā	安止定	<i>Absorption concentration</i>
Sadisūpacāra	等分定	<i>Similary concentration</i>

PAÑCAPACCAYO 平衡五根 BALANCING THE FIVE CONTROLLING FACULTIES

Saddhā	信	<i>Faith</i>
Vīriya	精进	<i>Effort</i>
Sati	念	<i>Mindfulness</i>
Samādhi	定	<i>Concentration</i>
Paññā	慧	<i>Understanding</i>

BHĀVANĀ 两种禅修法
TWO TYPES OF MEDITATION

Samatha	止 (奢摩他)	<i>Tranquillity</i>
Vipassanā	观 (毗婆舍那)	<i>Insight</i>

JHĀNA 禅那 ABSORPTION

Lokiya-jhāna	世间禅	<i>Mundane jhāna</i>
Lokuttara-jhāna	出世间禅	<i>Supramundane jhāna</i>
Rūpāvacara-jhāna	色界禅	<i>Fine-material plane jhāna</i>
Arūpa-jhāna	无色界禅	<i>Immaterial plane jhāna</i>

SATTA BOJJAVGA 平衡七觉支
BALANCING THE SEVEN FACTORS OF ENLIGHTENMENT

Sati	念觉支	<i>The Enlightenment Factor of Mindfulness</i>
Dhammavicaya	择法觉支	<i>Investigation of Phenomena</i>
Vīriya	精进觉支	<i>Effort</i>
Pīti	喜觉支	<i>Joy</i>
Passaddhi	轻安觉支	<i>Tranquility</i>
Samādhi	定觉支	<i>Concentration</i>
Upekkhā	舍觉支	<i>Equanimity</i>

PAÑCA JHĀNAVGA 五禅支 FIVE JHĀNAS FACTORS

Vitakka	寻	<i>Applied thought</i>
Vicāra	伺	<i>Sustained thought</i>
Pīti	喜	<i>Joy</i>
Sukha	乐	<i>Bliss</i>
Ekaggatā	一境性	<i>One-pointedness</i>

PAÑCA VASI-BHĀVA 五自在 THE FIVE KINDS OF MASTERY

Āvajjana-vasī	转向自在	<i>Mastery in Adverting</i>
Samāpajjana-vasī	入定自在	<i>Mastery in attaining</i>
Adhiṭṭhāna-vasī	住定自在	<i>Mastery in resolving</i>
Vutthana-vasī	出定自在	<i>Mastery in emerging</i>
Paccavekkhana-vasī	省察自在	<i>Mastery in reviewing</i>

其他 OTHERS

Bhavaṅga	有分心或有分识	<i>Life-continuum consciousness</i>
Paṭhamajjhānaṃ	初禅	<i>First jhāna (absorption)</i>
Dutiyajjhānaṃ	第二禅	<i>Second jhāna</i>
Tatijjhānaṃ	第三禅	<i>Third jhāna</i>
Catutthajjhānaṃ	第四禅	<i>Forth jhāna</i>
Manodvāravīthi	意门心路过程	<i>Mind-door-thought-process</i>
Manodvārāvajjana	意门转向心	<i>Mind-door adverting consciousness</i>

第二章：其它修定的法门

Chapter 2: Develop Absorption on Other Subjects

三十二身分

THE THIRTY-TWO PARTS OF THE BODY

Kesā	发	<i>Head hairs</i>
Lomā	毛	<i>Body hairs</i>
Nakhā	爪	<i>Nails</i>
Dantā	齿	<i>Teeth</i>
Taco	皮	<i>Skin</i>
Mamsam	肉	<i>Flesh</i>
Nahārū	腱	<i>Sinews</i>
Atthi	骨	<i>Bones</i>
Atthi-miñjā	骨髓	<i>Bone marrow</i>
Vakkam	肾	<i>Kidneys</i>
Hadayam	心	<i>Heart</i>
Yakanam	肝	<i>Liver</i>
Kilomakam	膜	<i>Membrane</i>
Pihakam	脾	<i>Spleen</i>
Papphāsam	肺	<i>Lungs</i>
Antam	肠	<i>Intestines</i>
Antaguṇam	肠间膜	<i>Mesentery</i>
Udariyam	胃中物	<i>Undigested food</i>
Karisam	粪	<i>Faeces</i>
Matthaluṅgam	脑	<i>Brain</i>
Pittam	胆汁	<i>Bile</i>
Semham	痰	<i>Phlegm</i>
Pubbo	脓	<i>Pus</i>
Lohitam	血	<i>Blood</i>
Sedo	汗	<i>Sweat</i>
Medo	脂肪	<i>Fat</i>
Assu	泪	<i>Tears</i>
Vasā	膏（皮脂）	<i>Grease</i>
Kheḷo	唾	<i>Saliva</i>
Singhāṇika	涕	<i>Snot</i>

Lasikā	关节滑液	<i>Synovial fluid</i>
Muttam	尿	<i>Urine</i>

涅槃的三门 THE THREE ENTRANCES TO NIBBĀNA

Vañṇakasiṇa	色遍	<i>Colour kasiṇa</i>
Paṭikūla-manasikāra	厌恶作意(不净观)	<i>Repulsiveness</i>
Suññata	空(无我)	<i>Voidness of self</i>

AṬṬHIKĀ 白骨观 THE SKELETON MEDITATION

Paṭikūla	厌恶	<i>Repulsive</i>
Aṭṭhikapaṭikūla	可厌的骨	<i>Repulsive skeleton</i>
Aṭṭhika	骨	<i>Skeleton</i>

DASA KASIṆA 十遍 THE TEN KASIṆAS

Nīla-kasiṇam	青遍	<i>Blue kasiṇa</i>
Pīta-kasiṇam	黄遍	<i>Yellow kasiṇa</i>
Lohita-kasiṇam	红遍	<i>Red kasiṇa</i>
Odāta-kasiṇam	白遍	<i>White kasina</i>
Paṭhavī-kasiṇam	地遍	<i>Earth kasina</i>
Āpo-kasiṇam	水遍	<i>Water kasina</i>
Tejokasiṇam	火遍	<i>Fire kasina</i>
Vāyokasiṇam	风遍	<i>Wind kasina</i>
Ālokakasiṇam	光明遍	<i>Light kasina</i>
Ākāsakasiṇam	空遍	<i>Space kasina</i>

CATU ARĀPA-JHĀNA 四无色禅 THE FOUR IMMATERIAL JHĀNAS

Ākāsānañcāyatanajhāna	空无遍处	<i>The Base-of-Boundless-Space</i>
Viññāṇañcāyatanajhāna	识无遍处	<i>Boundless-Consciousness</i>
Ākiñcaññāyatanajhāna	无所有处	<i>Nothingness</i>
Nevasaññānāsaññāyatanajhānā	非想非非想处	<i>Neither-Perception -Nor-Non-Perception</i>

第三章：四梵住与四护卫禅

Chapter 3: Develop the Sublime Abiding and Protective-Meditations

CATUBRAHMAVIHARĀ 四梵住 THE FOUR SUBLIME ABIDINGS

Metta-bhāvanā	慈心观	<i>Lovingkindness</i>
Karuṇā-bhāvanā	悲心观	<i>Compassion</i>
Muditā-bhāvanā	喜心观	<i>Appreciative-Joy</i>
Upekkhā-bhāvanā	舍心观	<i>Equanimity</i>

METTA BHĀVANĀ 慈心观 LOVINGKINDNESS

不应当对两类人修慈心观

LOVINGKIDNESS SHOULD NOT BE DEVELOPED TOWARDS TWO TYPES OF PERSON

Liṅgavisabhāga	异性之人	<i>Someone of the opposite sex</i>
Kālakata-puggala	已死之人	<i>Someone not alive</i>

应当对四类人修慈心观

LOVINGKIDNESS SHOULD BE DEVELOPED TOWARDS FOUR TYPES OF PERSON

Atta	你自己	<i>Yourself</i>
Piya	喜爱者	<i>A person you like and respect</i>
Majjhatta	中庸(无爱憎)	<i>A neutral person</i>
Verī	怨敌	<i>An enemy</i>

最初的时候不应当对四类人修慈心观

IN THE VERY BEGINNING YOU SHOULD NOT DEVELOPED LOVINGKIDNESS TOWARDS FOUR TYPES OF PERSON

Appiya-puggala	不喜爱者	<i>An antipathetic person</i>
Atippiyasahāyaka	极亲爱者	<i>A very dear person</i>
Majjhattapuggala	中庸、无爱憎者	<i>A neutral, indifferent person</i>
Verī-puggala	怨敌	<i>An enemy</i>

对自己培育慈爱的四种意念

THE FOUR TYPES OF THOUGHTS FOR DEVELOPING LOVINGKIDNESS TOWARDS YOURSELF

Ahaṃ avero homi	愿我免除危难	<i>May I be free from mental danger</i>
Abyāpajjo homi	愿我免除精神的痛苦	<i>mental pain</i>

Anīgho homi	愿我免除身体的痛苦	<i>physical pain</i>
Sukhī attānaṃ pariharāmi	愿我平安快乐	<i>May I be well and happy</i>

对敬爱的人散发慈爱

EXTENDING LOVINGKIDNESS TOWARDS A PERSON YOU LIKE AND RESPECT

Ayaṃ sappuriso avero hotu	愿此善人免除危难	<i>May this good person be free from danger</i>
Ayaṃ sappuriso abyāpajjo hotu	精神的痛苦	<i>mental pain</i>
Ayaṃ sappuriso anīgho hotu	身体的痛苦	<i>physical pain</i>
Ayaṃ sappuriso sukhī attānaṃ pariharatu	愿此善人平安快乐	<i>May this good person be well and happy</i>

SĪMĀSAMBHEDA 破除界限³THE BREAKING DOWN OF BOUNDARIES

廿二类遍满 **THE TWENTY-TWO CATEGORIES OF PERVASION**

Anodhiso-pharaṇā	五类不限定的遍满	<i>Five categories of unspecified pervasion</i>
Odhiso-pharaṇā	七类限定的遍满	<i>Seven categories of pervasion</i>
Disā-pharaṇā	十类方向的遍满	<i>Ten categories of directional pervasion</i>

五类不限定的遍满 **FIVE CATEGORIES OF UNSPECIFIED PERVASION**

Sabbe sattā	一切有情(众生)	<i>All beings</i>
Sabbe pāṇa	一切有命者(息生)	<i>All breathing things</i>
Sabbe bhūtā	一切生物	<i>All creatures</i>
Sabbe puggalā	一切个人(别生)	<i>All persons</i>
Sabbe attabhāva-pariyāpannā	一切个体(自生)	<i>All individuals</i>

七类限定的遍满 **SEVEN CATEGORIES OF SPECIFIED PERVASION**

Sabbā itthiyo	一切女人	<i>All beings</i>
Sabbe purisā	一切男人	<i>All breathing things</i>
Sabbe ariyā	一切圣者	<i>All women</i>
Sabbe anariyā	一切凡夫	<i>All men</i>
Sabbe devā	一切天神	<i>All enlightened beings</i>

³ 你会发现对敬爱者与对亲爱者的慈心变成相等，你可以将他们合为一类。于是只剩下四类人，即：你自己；喜爱者；中庸者；怨敌。

Sabbe manussā	一切人类	<i>All unenlightened beings</i>
Sabbe vinipātikā	一切恶道众生	<i>All beings in the lower realms</i>

十类方向的遍满⁴TEN CATEGORIES OF DIRECTIONAL PERVASION

Puratthimāya disāya	东方	<i>To the East</i>
Pacchimāya disāya	西方	<i>To the West</i>
Uttarāya disāya	南方	<i>To the North</i>
Dakkhiṇāya disāya	北方	<i>To the South</i>
Puratthimāya anudisāya	东南方	<i>To the South East</i>
Pacchimya anudisāya	西北方	<i>To the North West</i>
Uttarāya anudisāya	东北方	<i>To the North East</i>
Dakkhiṇāya anudisāya	西南方	<i>To the South West</i>
Heṭṭhīmya disāya	下方	<i>Below</i>
Uparīmya disāya	上方	<i>Above</i>

KARUṆĀ BHĀVANĀ 悲心观⁵ COMPASSION

Ayaṃ sappuriso dukkhā muccatu	愿此善人解脱 痛苦	<i>May this person be released from suffering</i>
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UPEKKHĀ BHĀVANĀ 舍心观 EQUANIMITY

Ayaṃ sappuriso kammaṣako	此善人是他自己 所造之业的承受 者	<i>This being is the heir to his own actions</i>
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CATURĀRAKKHA BHĀVANĀ 四护卫禅
THE FOUR PROTECTIVE MEDITATIONS

Buddhānussati	佛随念	<i>Recollection of the Buddha</i>
Asubha	不净观	<i>Repulsiveness</i>
Maraṇānussati	死随念	<i>Recollection of Death</i>
Mettā	慈心观	<i>Loving kindness</i>

⁴ 将慈爱遍满到十方，而每一方有四十八方式，总共就有 480 种（10x48）方式。当我们加上前述的四十八种时，总共有五百二十八种（480 + 48）遍满慈爱的方式。

⁵ 修行一百三十二种遍满悲悯的方法，即：五类不限定的遍满、七类限定的遍满与一百二十类方向的遍满（5+7（10 x 12）= 132）。这与修行慈心观时所用的方法相同。

BUDDHĀNUSSATI 佛随念 RECOLLECTION OF THE BUDDHA

Itipi so bhagavā	世尊已灭除烦恼	<i>This Blessed One, having destroyed mental defilements</i>
Araham	堪受尊敬(阿罗汉)	<i>Is worthy of veneration</i>
Sammāsambuddho	他自己证悟圆满正觉(正遍知)	<i>He has attained perfect enlightenment by himself</i>
Vijjācaraṇasam-panno	他的智慧与德行达到完美(明行足)	<i>He is perfect in knowledge and the practice of morality</i>
Sugato	他只说利益与真实的话(善逝)	<i>He speaks only what is beneficial and true</i>
Lokavidū	他了解世间(世间觉)	<i>He knows the world</i>
Annuttaro purisadammasā-rathi	他是那些堪受调伏者的无上引导者(无上士调御丈夫)	<i>He is the unsurpassable leader of men fit to be tamed</i>
Satthā devama-nussānaṃ	他是天神与人类的导师(天人师)	<i>He is the teacher of devas and men</i>
Buddho	他是觉悟者(佛陀)	<i>He is an Enlightened One</i>
Bhagavā	他是过去生善业福德果报的最吉祥拥有者(世尊)	<i>He is the most fortunate possessor of the results of previous meritorious action</i>

ASUBHA 不净观 REPULSIVENESS

Uddhumātakam	肿胀	<i>A bloated corpse</i>
Vinīlakam	青瘀	<i>A livid corpse</i>
Vipubbakam	脓烂	<i>A fastering corpse</i>
Vicchiddakam	断坏	<i>A dismembered corpse</i>
Vikkhāyitakam	食残	<i>An eaten corpse</i>
Vikkhittakam	散乱	<i>A scattered in pieces corpse</i>
Hatavikkhitta-kam	斩斫离散	<i>A mutilated and scattered in pieces corpse</i>
Lohitakam	血涂	<i>A bloody corpse</i>
Pulavakam	虫聚	<i>A worm infested corpse</i>
Atthikam	骸骨	<i>A skeleton</i>

MARAṄĀNUSSATI 死随念 RECOLLECTION OF DEATH

Maraṇaṃ me dhuvaṃ, jīvaṃ me adhuvaṃ	我必然会死，人命是无常的	<i>I am certain to die, life is impermanent</i>
Maraṇaṃ me bhavissati	我一定会死	<i>I certainly die</i>
Maraṇapariyosānaṃ me jivitaṃ	我的生命在死亡时断绝	<i>My life will end in death</i>

第四章：如何辨识色法

Chapter 4: How to Discern Materiality

CATTĀRO MAHĀBHÆTĀ 四界分别观
THE FOUR ELEMENTS MEDITATION

PAÑCA PASĀDA-RĀPA 五净色 THE FIVE TRANSPARENT-ELEMENT

Cakkhu-pasāda	眼净色	<i>The eye trans-parent element</i>
Kāya-pasāda	身净色	<i>The body trans-parent element</i>
Sota-pasāda	耳净色	<i>The ear trans-parent element</i>
Ghāna-pasāda	鼻净色	<i>The nose trans-parent element</i>
Jivhā-pasāda	舌净色	<i>The tongue trans-parent element</i>

GHANA 三种密集 THE THREE KINDS OF COMPACTNESS

Santati-ghana	相续密集	<i>Compactness of continuity</i>
Samūha-ghana	组合密集	<i>Compactness of group</i>
Kicca-ghana	功用密集	<i>Compactness of function</i>

如何分析净色 HOW TO ANALYSE THE TRANSPARENT-ELEMENT
MATERIALITY

Cakkhu-dasaka-kalāpa 眼睛色为第十个色法的色聚
Eye as the tenth-factors-kalāpa

1. Paṭhavidhātu	地界	<i>Earth element</i>
2. Āpodhātu	水界	<i>Water element</i>
3. Tejodhātu	火界	<i>Fire element</i>
4. Vāyodhātu	风界	<i>Wind element</i>
5. Vaṇṇa	颜色	<i>Colour</i>
6. Gandho	香	<i>Odour</i>
7. Raso	味	<i>Taste</i>
8. Ojā	食素	<i>Nutritive-essence</i>
9. Jīvita	命根	<i>Life-faculty</i>
10. Cakkhu-pasāda	眼净色	<i>Eye transparent element</i>

Kāya-dasaka-kalāpa 身净色为第十个色法的色聚
Body as the tenth-factors-kalāpa

1. Paṭhavidhātu	地界	<i>Earth element</i>
2. Āpodhātu	水界	<i>Water element</i>

3. Tejodhātu	火界	<i>Fire element</i>
4. Vāyodhātu	风界	<i>Wind element</i>
5. Vaṇṇa	颜色	<i>Colour</i>
6. Gandho	香	<i>Odour</i>
7. Raso	味	<i>Taste</i>
8. Ojā	食素	<i>Nutritive-essence</i>
9. Jīvita	命根	<i>Life-faculty</i>
10. Kaya-pasāda	身净色	<i>Body transparent element</i>

Sota-dasaka-kalāpa 耳净色为第十个色法的色聚
Ear as the tenth-factors-kalāpa

1. Paṭhavidhātu	地界	<i>Earth element</i>
2. Āpodhātu	水界	<i>Water element</i>
3. Tejodhātu	火界	<i>Fire element</i>
4. Vāyodhātu	风界	<i>Wind element</i>
5. Vaṇṇa	颜色	<i>Colour</i>
6. Gandho	香	<i>Odour</i>
7. Raso	味	<i>Taste</i>
8. Ojā	食素	<i>Nutritive-essence</i>
9. Jīvita	命根	<i>Life-faculty</i>
10. Sota-pasāda	耳净色	<i>Ear transparent element</i>

Ghāna-dasaka-kalāpa 鼻净色为第十个色法的色聚
Nose the tenth-factors-kalāpa

1. Paṭhavidhātu	地界	<i>Earth element</i>
2. Āpodhātu	水界	<i>Water element</i>
3. Tejodhātu	火界	<i>Fire element</i>
4. Vāyodhātu	风界	<i>Wind element</i>
5. Vaṇṇa	颜色	<i>Colour</i>
6. Gandho	香	<i>Odour</i>
7. Raso	味	<i>Taste</i>
8. Ojā	食素	<i>Nutritive-essence</i>
9. Jīvita	命根	<i>Life-faculty</i>
10. Ghāna-pasāda	鼻净色	<i>Nose transparent element</i>

Jivhā-dasaka-kalāpa 舌净色为第十个色法的色聚
Tongue the tenth-factors-kalāpa

1. Paṭhavidhātu	地界	<i>Earth element</i>
2. Āpodhātu	水界	<i>Water element</i>
3. Tejodhātu	火界	<i>Fire element</i>
4. Vāyodhātu	风界	<i>Wind element</i>
5. Vaṇṇa	颜色	<i>Colour</i>
6. Gandho	香	<i>Odour</i>
7. Raso	味	<i>Taste</i>
8. Ojā	食素	<i>Nutritive-essence</i>
9. Jīvita	命根	<i>Life-faculty</i>
10. Jivhā-pasāda	舌净色	<i>Tongue transparent element</i>

眼睛里的 54 种色法

THE FIFTY-FOUR TYPES OF MATERIALITY IN THE EYE

Cakkhu-dasaka-kalāpa	眼十法聚	<i>Eye decad- kalapa</i>
Kāya-dasaka-kalapa	身十法聚	<i>Body decad-kalapa</i>
Bhāva-dasaka-kalāpa	性根十法聚	<i>Sex decad-Kalapa</i>
Cittaja-ojaṭṭhamaka-kalāpa	心生食素八法聚 (由心产生)	<i>Nutritive-essence octad kalapa (opaque and produced by consciousness)</i>
Utuja-ojaṭṭhamaka-kalāpa	时节生食素八法聚 (由时节产生)	<i>(opaque and produced by temperature)</i>
Āhāraja-ojaṭṭhamaka-kalāpa	食生食素八法聚 (由食物产生)	<i>(opaque and produced by nutriment)</i>

Bhāva-dasaka-kalāpa 性根十法聚
The Sex decad kalāpa

1. Paṭhavidhātu	地界	<i>Earth element</i>
2. Āpodhātu	水界	<i>Water element</i>
3. Tejodhātu	火界	<i>Fire element</i>
4. Vāyodhātu	风界	<i>Wind element</i>
5. Vaṇṇa	颜色	<i>Colour</i>
6. Gandho	香	<i>Odour</i>
7. Raso	味	<i>Taste</i>
8. Ojā	食素	<i>Nutritive-essence</i>
9. Jīvita	命根	<i>Life-faculty</i>
10. Bhāva rūpa	性根色	<i>Sex materiality</i>

Cittaja-ojaṭṭhamaka-kalāpa 心生食素八法聚⁶

The nutritive-essence-octad kalāpa

All the eight factors are same as Cakkhu-dasaka-kalāpa	完全相同与眼睛色为第十个色法的色聚的前八项	<i>All the eight factors are same as Cakkhu-dasaka-kalāpa</i>
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四十二身分 THE FORTY-TWO PARTS OF THE BODY

The first thirty-two parts are same as the thirty-two parts of the body	前面的三十二个部份相同于三十二身分	<i>The first thirty-two parts are same as the thirty-two parts of the body</i>
Tejodhātu --santappana-tejo	四个火界显著的部份： --间隔性发烧之火	<i>The four outstanding parts of the fire element</i> --
--jīraṇa-tejo --ḍahā-tejo --pācaka-tejo	--导致成熟和老化之火 --普通发烧之火 --消化之火	-- -- <i>--fire of digestion</i>
Vāyodhātu --uddhaṅgama-vātā --adhogama-vātā --kucchisaya-vātā --koṭṭhāsaya-vātā --aṅgamaṅgaṇu sārino-vātā --assāsa-passāsa	六个风界显著的部份： --上升风 --下降风 --腹内肠外风 --肠内风 --于肢体内循环之风 --入息与出息	<i>The six outstanding parts of the wind element</i> --ascend wind --descend wind -- -- <i>--wind in the intestine</i> <i>--breath-in and breath-out</i>

廿八种色法

THE TWENTY-EIGHTS MATERIAL PHENOMENA AT A GLANCE

十八种完成色

The Eighteenth Concretely Produced Matter

<u>Bhūta-rūpa</u>	<u>元素色</u>	<u>Great Essentials</u>
1. Paṭhavi-dhātu 2. Āpo-dhātu 3. Tejo-dhātu 4. Vāyo-dhātu	地界 水界 火界 风界	<i>Earth element</i> <i>Water element</i> <i>Fire element</i> <i>Air element</i>
<u>Pasāda-rūpa</u>	<u>净色</u>	<u>Sensitive Phenomena</u>
5. Cakkhu 6. Sotaṃ 7. Ghānam 8. Jivhā 9. Kāyo	眼净色 耳净色 鼻净色 舌净色 身净色	<i>Eye-sensitivity</i> <i>Ear-sensitivity</i> <i>Nose-sensitivity</i> <i>Tongue-sensitivity</i> <i>Body-sensitivity</i>
<u>Gocara-rūpa</u>	<u>境色</u>	<u>Objective Phenomena</u>

⁶ 时节生食素八法聚及食生食素八法聚相同于心生食素八法聚。

10. Rupam 11. Saddo 12. Gandho 13. Raso	颜色 声 香味	<i>Visible form</i> <i>Sound</i> <i>Smell</i> <i>Taste</i>
<u>Bhāva-rūpa</u>	<u>性根色</u>	<u><i>Sexual Phenomena</i></u>
14. Itthattaṃ 15. Purisattaṃ	女根色 男根色	<i>Femininity</i> <i>Masculinity</i>
<u>Hadayarūpa</u>	<u>心色</u>	<u><i>Heart Phenomenon</i></u>
16. Hadaya-vatthu	心所依处	<i>Heart-base</i>
<u>Jīvitarūpa</u>	<u>命色</u>	<u><i>Life Phenomenon</i></u>
17. Jīvitindriyaṃ	命根色	<i>Life faculty</i>
<u>Kabalīkārāhāra</u>	<u>食色</u>	<u><i>Nutritional Phenomenon</i></u>
18. Kabaḷīkāro	食素(营养)	<i>Nutriment</i>

Dasa Anipphannarūpa/十种不完成色
The Ten Non-Concrete Matter

<u>Paricchedarūpa</u>	<u>限制色</u>	<u><i>Limiting Phenomenon</i></u>
19. Ākāsadhātu	空界	<i>Space element</i>
<u>Viññattirūpa</u>	<u>表色</u>	<u><i>Communication Phenomena</i></u>
20. Kāyaviññatti 21. Vacīviññatti	身表 语表	<i>Bodily intimation</i> <i>Vocal intimation</i>
<u>Vikārarūpa</u>	<u>变化色</u>	<u><i>Mutable Phenomena</i></u>
22. Rūpassa lahutā 23. Rūpassamudutā 24. Rūpassa kammaññatā	色轻快性 色柔软性 色适业性	<i>Lightness</i> <i>Malleability</i> <i>Wieldiness</i>
<u>Lakkhanarūpa</u>	<u>相色</u>	<u><i>Characteristics of Matter</i></u>
25. Rūpassa upacaya 26. Santati 27. Jaratā 28. Aniccatā	色积集性 色相续性 色老性 色无常性	<i>Production</i> <i>Continuity</i> <i>Decay</i> <i>Impermanence</i>

第五章：如何辨识名法

Chapter 5: How to Discern Mentality

五十二心所 THE FIFTY-TWO FACTORS AT A GLANCE

Aññasamānacetāsika 十三通一切心所
The Thirteenth Ethically Variables

<u>Sabbacitta-sādhāraṇa--7</u>	<u>七遍一切心心所</u>	<u>Universals 7</u>
1. Phassa 2. Vedanā 3. Sañña 4. Cetanā 5. Ekaggatā 6. Jīvitindriya 7. Manasikāra	触 受 想 思 一境性 命根 作意	Contact Feeling Perception Volition One pointedness Life faculty Attention
<u>Pakinnaka--6</u>	<u>六杂心所</u>	<u>Occasionals--6</u>
8. Vitakka 9. Vicāra 10. Adhimokkha 11. Vīriya 12. Pīti 13. Chanda	寻 伺 胜解 精进 喜 欲	Applied thought Sustained thought Decision Energy Joy Desire

Akusala Sādhāraṇa Cetasika 十四不善心所 The Fourteenth Unwholesome Factors

<u>Akusala Sādhāraṇa Cetasika</u>	<u>四通一切不善心</u>	<u>Unwholesome Universals--4</u>
14. Moha 15. Ahirika 16. Anottappa 17. Uddhacca	痴 无惭 无愧 掉举	Delusion Shamelessness Fearlessness of wrongdoing Restlessness
<u>Akusala Cetasika</u>	<u>十杂不善心所</u>	<u>Unwholesome Occasionals 10</u>
18. Lobha 19. Diṭṭhi 20. Māna 21. Dosa 22. Issā 23. Macchariya 24. Kukkucca 25. Thīna 26. Middha 27. Vicikicchā	贪 邪见 慢 瞋 嫉妒 悭 恶作 昏沉 睡眠 疑	Greed Wrong view Conceit Hatred Envy Avarice Worry Sloth Torpor Doubt

Akusala Sādhā-raṇa Cetasika	四通一切不善心	<i>Unwholesome Universals--4</i>
14. Moha 15. Ahirika 16. Anottappa 17. Uddhacca	痴 无惭 无愧 掉举	<i>Delusion Shamelessness Fearlessness of wrongdoing Restlessness</i>
Akusala Cetasika	十杂不善心所	<i>Unwholesome Occasionals 10</i>
18. Lobha 19. Diṭṭhi 20. Māna 21. Dosa 22. Issā 23. Macchariya 24. Kukkucca 25. Thīna 26. Middha 27. Vicikicchā	贪 邪见 慢 瞋 嫉妒 悭 恶作 昏沉 睡眠 疑	<i>Greed Wrong view Conceit Hatred Envy Avarice Worry Sloth Torpor Doubt</i>

Sobhanacetāsika 廿五美心所 The Twenty-five Beautiful Factors

Sobhana-sādhāraṇa--19	十九遍一切美心 心所	<i>Beautiful Factors--19</i>
28. Saddhā 29. Sati 30. Hiri 31. Ottappa 32. Aloḥha 33. Adosa 34. Mettā 35. Tatramajjhataṭā 36. Kāya-passaddhi Citta-passaddhi 37. Kāya-lahutā 38. Citta-lahutā 39. Kāya-mudutā 40. Citta-mudutā 41. Kāya-kammaññatā 42. Citta-kammaññatā 43. Kāya-paguññatā 44. Citta-paguññatā 45. Kāyujjukatā 46. Cittujjukatā	信 念 惭 愧 无贪 无瞋 慈 中舍性 身轻安 心轻安 身轻快性 心轻快性 身柔软性 心柔软性 身适业性 心适业性 身练达性 心练达性 身正直性 心正直性	<i>Faith Mindfulness Shame Fear of wrong Non-greed Non-hatred lovingkindness Neutrality of mind Tranquility of mental body Tranquility of consciousness Lightness of mental body Lightness of consciousness Malleability of mental body Malleability of consciousness Wieldiness of mental body Wieldiness of consciousness Proficiency of mental body Proficiency of consciousness Rectitude of mental body Rectitude of consciousness</i>

Samucchedavirati 三离 The Three Abstinences

47. Sammāvācā	正语	<i>Right speech</i>
48. Sammākammanta	正业	<i>Right action</i>
49. Sammā-ājīva	正命	<i>Right livelihood</i>

Appamaññā 二无量 Two Illimitables

50. Karuṇā	悲悯	<i>Compassion</i>
51. Muditā	随喜	<i>Appreciative joy</i>

Amoha 一无痴 Non-delusion

52. Paññā	慧根	<i>Wisdom faculty</i>
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心根据它们存在的界之分类

CONSCIOUSNESS WHICH CLASSIFIED ACCORDING TO THEIR PLANE OF EXISTENCE

Kāmāvacara	欲界	<i>Sensual plane</i>
Rūpāvacara	色界	<i>Fine-material plane</i>
Arūpāvacara	无色界	<i>Immaterial plane</i>
Lokuttarā	出世间	<i>Supramundane</i>

两种心 TWO TYPES OF CONSCIOUSNESS

1. Cittavīthi	心路过程心	<i>Consciousness in the thoughtprocess</i>
2. Vīthimutta	离心路过程心	<i>Consciousness outside the thought-process</i>

初禅的意门心路过程由一连串不同功能的六种心组成⁷

A MIND-DOOR THOUGHT-PROCESS OF THE FIRST JHĀNA CONSISTS OF A SEQUENCE OF SIX TYPES OF CONSCIOUSNESS EACH WITH DIFFERENT FUNCTIONS

1. Manodvārāva-jjana	意门转向心（12个）	<i>Mind-door-adverting consciousness</i>
2. Parikamma	遍作心（34个）	<i>A preparatory consciousness</i>
3. Upacāra	近行心	<i>An access consciousness</i>
4. Anuloma	随顺心（34个）	<i>A conformity consciousness</i>
5. Gotrabhū	种性心（34个）	<i>A change-of-lineage consciousness</i>

⁷ 二禅的前五者于初禅相似，禅那速行（除寻、伺）；三禅的前五者于初禅相似，禅那速行（除寻、伺、喜）；四禅的禅那速行（除寻、伺、喜，以「舍」取代「乐」）

6. Jhāna-javana-citta	相续不断一连串的禅那速行心 (34个)	<i>An uninterrupted sequence of jhāna impulsion consciousness</i>
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初禅的三十四个名法⁸

THE FIRST JHĀNA CONSISTS OF THIRTY-FOUR MENTALITY

1. Viññāṇa	识 ⁹	<i>Consciousness</i>
2. Phassa	触 ¹⁰	<i>Contact</i>
3. Vedanā	受 ¹¹	<i>Feeling</i>
4~14 Please refer to Aññasamā-nacetāsika no. 3~13	第 4 至 14 项请见十三通一切心所的第 3 至 13 项	<i>4~14 Please refer to Thirteenth Ethically Variables no. 3~13</i>
15~33 Please refer to Sobhanacetāsika no. 28~46	第 15 至 33 项请见廿五美心所的第 28 至 46 项	<i>15~33 Please refer to Twenty-five Beautiful Factors no. 28~46</i>
34. Paññā	慧根	<i>Wisdom faculty</i>

MANODVĀRA VITHI

欲界的善意门心路过程由一连串不同功能的心组成

A WHOLESOME MIND-DOOR THOUGHT-PROCESS OF THE SENSUAL PLANE CONSISTS OF CONSCIOUSNESS EACH WITH DIFFERENT FUNCTIONS

Manodvārā-vajjana	意门转向心	<i>Mind-door-adverting consciousness</i>
Javana-citta	七个速行心	<i>Seven impulsion consciousness</i>
Tadārammaṇa-citta	两个被所缘心	<i>Two registration consciousness</i>

CAKKHUDVĀRA VITHI

眼门心路过程由一连串不同功能的七种心组成

AN EYE-DOOR THOUGHT-PROCESS CONSISTS OF A SEQUENCE OF SEVEN TYPES OF CONSCIOUSNESS EACH WITH DIFFERENT FUNCTIONS

1. Paññicadvārā-vajjana	五门转向心	<i>Five-door adverting consciousness</i>
2. Cakkhuviññāṇa	眼识	<i>An eye consciousness</i>
3. Sampāṭicchana	领受心	<i>A receiving consciousness</i>
4. Santīraṇa	推度心	<i>An investigating consciousness</i>
5. Voṭṭhapana	确定心	<i>A determining consciousness</i>

⁸ 以白遍为例。

⁹ 识 = 「拥有」那白遍似相。(根据疏钞所说的 jānanam nāma upaladdhi)

¹⁰ 触 = 接触白遍似相(相)；触 = 把白遍似相和似「连接」起来(作用)。

¹¹ 受 = 体验白遍似相之可喜。(这是初禅的乐受)。

6. Javana-citta	速行心	<i>Impulsion consciousness</i>
7. Tadārammaṇa-citta	被所缘心	<i>Registration consciousness</i>

其他 OTHERS

Pañcadvāra-vīthi	五门心路过程	<i>Five-door thought-process</i>
Manodvāra-vīthi	意门心路过程	<i>Mind-door thought process</i>
Kāmāvacara-vīthi	欲界心路过程心	<i>Sensual plane thought-process</i>
Kāmāvacara-kusala-manodvāra-vīthi	欲界的善意门心路过程	<i>Wholesome mind-door thought-process of the sensual plane takes place</i>
Rūpa-kammaṭṭhāna	名业处	<i>Discernment of materiality</i>
Nāma-kammaṭṭhāna	色业处	<i>Discernment of mentality</i>
Jhāna-javana-citta	禅那速行心	<i>Absorption impulsion consciousness</i>
Cittaniyāma	心法法则	<i>Natural law</i>
Yoniso-manasikāra	如理作意 (从根源作意)	<i>Wise attention</i>
Ayoniso-manasikāra	不如理作意 (不从根源作意)	<i>Unwise attention</i>

第六章：如何透视缘起的环结

Chapter 6: How to See the Links of Dependent-Origination

PAṬICCASAMUPPĀDA 缘起 (第一法)
DEPENDENT-ORIGINATION (1st Method)

1. Avijjāpaccayā saṅkhārā	缘于无明，行生起	<i>Dependent on ignorance arise kammic formations</i>
2. Saṅkhārapaccayā viññāṇam	缘于行，识生起	<i>" kammic formation " consciousness</i>
3. Viññāṇapaccayā nāmarūpam	缘于识，名色生起	<i>" consciousness " mind-and-matter</i>
4. Nāmarūpappaccayā saḷāyatanā	缘于名色，六处生起	<i>" mind-and-matter " the six sense bases</i>
5. Saḷāyatanapaccayā phasso	缘于六处，触生起	<i>" the six sense bases " contact</i>
6. Phassapaccayā vedanā	缘于触，受生起	<i>" contact " feeling</i>
7. Vedanāpaccayā taṇhā	缘于受，爱生起	<i>" feeling " craving</i>
8. Taṇhāpaccayā upādānam	缘于爱，取生起	<i>" craving " clinging</i>
9. Upādānapaccayā bhavo	缘于取，有生起	<i>" clinging " existence</i>
10. Bhavapaccayā jāti	缘于有，生生起	<i>" existence " birth</i>
11. Jātipaccayā jarā-maraṇa-sokaparideva-dukkha-domanass' upāyassā sambhavanti	缘于生，老、死、愁、悲、苦、忧、恼生起	<i>" birth " decay-and-death, sorrow, lamentation, pain, grief, and despair</i>

PAṬICCASAMUPPĀDA 缘起 (第五法)
DEPENDENT-ORIGINATION (5th Method)

1. Ñāta pariññā	知遍知	Autological knowledge--comprehension of the nature of things
2. Tīraṇa pariññā	度遍知	Analytical knowledge--comprehension of their characteristics, such as anicca (impermanence), dukkha (suffering), anatta (selflessness)
3. Pahāna pariññā	断遍知	Dispelling knowledge--comprehension culminating in their complete and final cessation

三种轮 THREE KINDS OF ROUND

Kilesa-vaṭṭa	烦恼轮	<i>Round of defilement</i>
Kamma-vaṭṭa	业轮	<i>Round of kamma</i>
Vipāka-vaṭṭa	果轮	<i>Round of results</i>

临死速行心的对相

OBJECT OF NEAR DEATH IMPULSION CONSCIOUSNESS

Kamma	业	<i>Action</i>
Kamma-nimitta	业相	<i>Kamma sign</i>
Gati-nimitta	趣相	<i>Rebirth sign</i>

其他 OTHERS

Cetanā	思	<i>Intention</i>
Kusala-cetanā	善思	<i>Wholesome intention</i>
Paṭisandhi-citta	结生识	<i>Rebirth-linking consciousness</i>
Maraṇāsanna-javana-citta	临死速行心	<i>Near death impulsion consciousness</i>
Arahatta-magga	阿罗汉道	<i>Attainment of the Arahant path</i>

第七章：如何培育观智以透视涅槃

Chapter 7: How to Develop the Insight-Knowledges to See Nibbana

CHA VATTHæ 六依处 THE SIX BASES

1. Cakkhu-vathū	眼依处	<i>Eye base</i>
2. Sota-vathū	耳依处	<i>Ear base</i>
3. Ghāna-vathū	鼻依处	<i>Nose base</i>
4. Jivhā-vathū	舌依处	<i>Tongue base</i>
5. Kāya-vathū	身依处	<i>Body base</i>
6. Viññāṇa-vathū	识依处	<i>Mind base</i>

PAÑCA KHANDHA 五蕴 THE FIVE AGGREGATES

Rūpa	色	<i>Materiality</i>
Vedanā	受	<i>Feeling</i>
Sañña	想	<i>Perception</i>
Saṅkhāra	行	<i>Volition</i>
Viññāṇa	识	<i>Consciousness</i>

十一种受及想

THE ELEVEN TYPES OF FEELING AND PERCEPTION

1. Atīta	过去	<i>Past</i>
2. Anāgata	现在	<i>Present</i>
3. Paccuppanna	未来	<i>Future</i>
4. Ajjhata	内	<i>Internal</i>
5. Bahiddha	外	<i>External</i>
6. Olārīka	粗	<i>Gross</i>
7. Sukhuma	细	<i>Subtle</i>
8. Hīna	劣	<i>Inferior</i>
9. Paṇita	胜	<i>Superior</i>
10. Dūra	近	<i>Near</i>
11. Santika	远	<i>far</i>

CHA DVĀRA 六门 THE SIX DOORS

1. Cakkhu-dvāra	眼门	<i>Eye door</i>
2. Sota-dvāra	耳门	<i>Ear door</i>
3. Ghāna-dvāra	鼻门	<i>Nose door</i>
4. Jivhā-dvāra	舌门	<i>Tongue door</i>
5. Kāya-dvāra	身门	<i>Body door</i>
6. Viññāṇa-dvāra	意门	<i>Mind door</i>

CHA RAMMAṆA 六所缘(六尘)THE SIX OBJECTS

1. Rūpārammaṇa	颜色所缘(=色)	<i>Visible form</i>
2. Saddārammaṇa	声所缘(=声)	<i>Sound</i>
3. Gandhārammaṇa	香所缘(=香)	<i>Smell</i>
4. Rasārammaṇa	味所缘(=味)	<i>Taste</i>
5. Phoṭṭhabbārammaṇa	触所缘(=触)	<i>Tangible</i>
6. Dhammārammaṇa	法所缘(=法)	<i>Mental-object</i>

CHA VIÑÑĀṆA 六识 THE SIX CONSCIOUSNESS

1. Cakkhu-viññāṇa	眼识	<i>Eye consciousness</i>
2. Sota- viññāṇa	耳识	<i>Ear consciousness</i>
3. Ghāna- viññāṇa	鼻识	<i>Nose consciousness</i>
4. Jivhā- viññāṇa	舌识	<i>Tongue consciousness</i>
5. Kāya- viññāṇa	身识	<i>Body consciousness</i>
6. Mano- viññāṇa	意识	<i>Mind consciousness</i>

DVĀDA ĀYATANA 十二处 THE TWELVE SENSE BASES

1. Cakkhāyatana	眼处	<i>Eye base</i>
2. Sotāyatana	耳处	<i>Ear base</i>
3. Ghānayatana	鼻处	<i>Nose base</i>
4. Jivhāyatana	舌处	<i>Tongue base</i>
5. Kāyāyatana	身处	<i>Body base</i>
6. Manāyatana	意处	<i>Mind base</i>

7. Rūpāyatana	颜色处	<i>Visible form base</i>
8. Saddayatana	声处	<i>Sound base</i>
9. Gandhāyatana	香处	<i>Smell base</i>
10. Rasāyatana	味处	<i>Taste base</i>
11. Phoṭṭhabbāyatana	触处	<i>Tangible base</i>
12. Dhammāyatana	法处	<i>Mental-object base</i>

ATṬHĀRASA DHĀTU 十八界 *THE EIGHTEENTH ELEMENTS*

1. Cakkhu-dhātu	眼界	<i>Eye element</i>
2. Sota-dhātu	耳界	<i>Ear element</i>
3. Ghāna-dhātu	鼻界	<i>Nose element</i>
4. Jivha-dhātu	舌界	<i>Tongue element</i>
5. Kāya-dhātu	身界	<i>Body element</i>
6. Rūpa-dhātu	颜色界	<i>Visible form element</i>
7. Sadda-dhātu	声界	<i>Sound element</i>
8. Gandha-dhātu	香界	<i>Smell element</i>
9. Rasa-dhātu	味界	<i>Taste element</i>
10. Poṭṭhabba-dhātu	触界	<i>Tangible element</i>
11. Cakkhuvīññāṇa-dhātu	眼识界	<i>Eye consciousness element</i>
12. Sota-dhātu	耳识界	<i>Ear consciousness element</i>
13. Ghāna-dhātu	鼻识界	<i>Nose consciousness element</i>
14. Jivhā-dhātu	舌识界	<i>Tongue consciousness element</i>
15. Kāya-dhātu	身识界	<i>Body consciousness element</i>
16. Mana-dhātu	意界	<i>Mind element</i>
17. Dhamma-dhātu	法界	<i>Mental-object element</i>
18. Manovīññāṇa-dhātu	意识界	<i>Mind-consciousness element</i>

四个方法阐明究竟法的本质

THE FOUR WAYS TO ELUCIDATE THE NATURE OF ULTIMATE REALITY

1. Lakkhaṇa	相、特相、特征	<i>Its characteristic</i>
2. Rasa	作用 (味)	<i>Its function</i>
3. Paccupaṭṭhāna	现起、现状	<i>Its manifestation</i>

4. Padaṭṭhāna	近因 (足处)	<i>Its proximate cause</i>
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七清净

THE SEVEN STAGES OF PURIFICATION

1. Sīla-visuddhi	戒清净	<i>Purification of Virtue</i>
2. Citta- visuddhi	心清净	<i>Purification of Mind</i>
3. Diṭṭhi- visuddhi	见清净	<i>Purification of View</i>
4. Kaṅkhāvitarāṇa- visuddhi	度疑清净	<i>Purification by Overcoming doubt</i>
5. Maggāmagga- ñāṇadassana- visuddhi	道非道智见清净	<i>The Purification by Knowledge and Vision of What is and What is not Path</i>
6. Paṭipadañāṇa-dassana- visuddhi	行道智见清净	<i>The Purification by Vision of the Way</i>
7. Ñāṇadassana- visuddhi	智见清净	<i>The Purification by and Vision</i>

十六观智 THE SIXTEEN INSIGHT-KNOWLEDGES

1. Nāmarūpa-pariccheda-ñāṇa	名色识别智	<i>The Knowledge of Analyzing Mentality-and-Materiality</i>
2. Paccaya-pariggaha-ñāṇa	缘摄受智	<i>The Knowledge of Discerning Cause and Condition</i>
3. Sammasana-ñāṇa	思惟智	<i>" Comprehension</i>
4. Udayabbaya-ñāṇa	生灭随观智	<i>" Arising and Passing-away</i>
5. Bhaṅga-ñāṇa	坏灭随观智	<i>" Dissolution</i>
6. Bhaya-ñāṇa	怖畏现起智	<i>" Terror</i>
7. Ādīnava-ñāṇa	过患随观智	<i>" Danger</i>
8. Nibbidā-ñāṇa	厌离随观智	<i>" Disenchantment</i>
9. Muñcitukamyatā-ñāṇa	欲解脱智	<i>" Desire for Deliverance</i>
10. Paṭisankhā-ñāṇa	审察随观智	<i>" Reflection</i>
11. Saṅkhārupekkhā-ñāṇa	行舍智	<i>" Equanimity Toward Formations</i>
12. Anuloma-ñāṇa	随顺智	<i>" Conformity</i>
13. Gotrabhu-ñāṇa	种性智	<i>" Change-of-lineage</i>
14. Magga-ñāṇa	道智	<i>The Path Knowledge</i>
15. Phala-ñāṇa	果智	<i>The Fruition Knowledge</i>
16. Paccavekkhaṇa-ñāṇa	省察智	<i>Reviewing Knowledge</i>

CATTĀRĪSĀKĀRAANUPASSANĀ 四十种思惟法 THE FORTY PERCEPTIONS

无常组有十个「to」

There are ten βto û in the impermanence group

1. Aniccato	无常	<i>Impermanent</i>
2. Palokato	毁	<i>Disintegrating</i>
3. Calato	动	<i>Fickle</i>
4. Pabhaṅgato	坏	<i>Perishable</i>
5. Addhuvato	不恒	<i>Unenduring</i>
6. Vipariṇāma-dhammato	变易法	<i>Subject to change</i>
7. Asārakato	不实	<i>Having no core</i>
8. Vibhavato	无有	<i>Subject to annihilation</i>
9. Maraṇadhammato	死法	<i>Subject to death</i>
10. Saṅkhatato	有为	<i>Formed</i>

苦组有廿五个「-to」

There are twenty-five βto û in the suffering group

1. Dukkhatto	苦	<i>Suffering</i>
2. Rogato	病	<i>A disease</i>
3. Aghato	恶	<i>A calamity</i>
4. Gaṇḍato	痈、疮	<i>A boil</i>
5. Sallato	箭	<i>A dart</i>
6. Ābādhato	疾	<i>An affliction</i>
7. Upaddavato	祸	<i>A disaster</i>
8. Bhayato	怖畏	<i>A terror</i>
9. Ītito	难	<i>A plague</i>
10. Upassaggato	灾	<i>A menace</i>
11. Atāṇato	非保护所	<i>No protection</i>
12. Aleṇato	非避难所	<i>No shelter</i>
13. Asaraṇato	非皈依处	<i>No refuge</i>
14. Vadhakato	杀戮者	<i>Murderous</i>
15. Aghamūlato	恶之根	<i>The root of calamity</i>
16. Ādīnavato	患	<i>A danger</i>

17. Sāsavato	有漏	<i>Subject to taints</i>
18. Mārāmisato	魔餌	<i>Māra's bait</i>
19. Jātidhammato	生法	<i>Subject to birth</i>
20. Jarādhammato	老法	<i>Subject to aging</i>
21. Byādhidhammato	病法	<i>Subject to illness</i>
22. Sokadhammato	愁法	<i>Cause of sorrow</i>
23. Paridevadhammato	悲法	<i>Cause of lamentation</i>
24. Upāyāsadhammato	惱法	<i>Cause of despair</i>
25. Saṅkilesadhammato	杂染法	<i>Subject to defilement</i>

无我组有五个「-to」

There are five -to in the non-self group

1. Anattato	无我	<i>Non-self</i>
2. Suññato	空	<i>Void</i>
3. Parato	敌	<i>Independent</i>
4. Rittato	无	<i>Empty</i>
5. Tucchato	虚	<i>Vain</i>

DASA-UPAKKILESA 十种随烦恼

THE TEN IMPERFECTIONS OF INSIGHT

1. Obhāsa	光明	<i>Light</i>
2. Ñāṇa	智	<i>Insight</i>
3. Pīti	喜	<i>Joy</i>
4. Passaddhi	清安	<i>Tranquillity</i>
5. Sukha	乐	<i>Bliss</i>
6. Adhimokkha	胜解	<i>Confidence</i>
7. Paggaha	策励	<i>Effort</i>
8. Upaṭṭhāna	现起	<i>Mindfulness</i>
9. Upekkhā	舍	<i>Equanimity</i>
10. Nikanti	欲	<i>Attachment</i>

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Visuddhimagga 《清净道论》 The Path of Purification
bhante 尊者 venerable
kamma-ṭṭhāna 业处 meditation object
ānāpāna-sati 安般念(出入息念)mindfulness-of-breathing
assāsa-passāsa 息 breath
parimukkha 人中(及上唇)upper lip
nāsāpuṭa 鼻孔 nostrils
sati 觉知 aware
sabhāva-lakkhaṇa 自性相 individual characteristics
sāmañña-lakkhaṇa 共相 general characteristics
anicca 无常 impermanent
dukkha 苦 suffering
anatta 无我 non-self
lakkhaṇa 特征(特相) characteristics
paññatti 观念、施設、概念、假名 concept
nīvaraṇa 五盖 five hindrances
kāmacchanda 贪欲 sensual desire
byāpāda(=vyāpāda)瞋恨 ill-will
thina-middha 昏沉睡眠 sloth and torpor
kukkucca 后悔 remorse
uddhacca 掉举 Restless 妄念 agitated
vicikicchā 怀疑 doubt
pañcīndriyā 五根 five controlling faculties
saddhā 信 faith
vīriya 精进(英雄本色 vīraṇaṃ bhavo) effort
sati 念 mindfulness
samādhi 定 concentration
paññā 慧 wisdom

satta bojjhaṅga 七觉支 SEVEN FACTORS OF ENLIGHTENMENT

sati	念 mindfulness
dhammavicaya	择法 investigation
vīriya	精进(英雄本色 vīraṇaṃ bhavo) effort
pīti	喜 joy
passadhi	轻安 tranquillity
samādhi	定 concentration
upekkhā	舍(平等、旁观)equanimity

nimitta 相(禅相) sign
parikamma 遍作(预备) preparatory
uggaha-nimitta 取相 taken-up sign(learning sign)
paṭibhāga-nimitta 似相 counterpart sign
upacāra-samādhi 近行 access concentration
appanā-samādhi 安止 absorption. concentration
bhavaṅga 有分 life-continuum
jhāna 禅那 concentration

jhānaṅga 禅支 JHĀNAS FACTORS

pañca 五 five
vitakka 寻(专注于目标)applied thought
vicāra 伺(继续专注于目标)sustained thought
pīti 喜(对「似相」的喜悦, 属于行蕴) joy
sukha 乐(乐受或体验「似相」的快乐感受, 属于受蕴) bliss
ekaggatā 一境性(对「似相」的心的专一) one-pointedness
paṭhamam jhānam 初禅 first jhāna(寻、伺、喜、乐、一境性)
dutiyaṃ jhānam 第二禅 second jhāna(喜、乐、一境性)
tatiyaṃ jhānam 第三禅 third jhāna(乐、一境性)
catuttham jhānam 第四禅 fourth jhāna(一境性、舍 upekkhā)

pañca vasī 五自在 (five) mastery
samāpajjana vasī 入定自在 attaining(有能力随心所欲地在任何时候入定)
adhiṭṭhāna vasī 住定(决意)自在 resolving(有能力决定入禅的时间多久)
vutthana vasī 出定自在 emerging(有能力依照自己决定的时刻出定)
āvajjana vasī 转向自在 adverting(有能力在出定后以意门转向心去省察禅支)
paccavekkhana vasī 省察自在 reviewing(有能力以速行心去省察禅支)

CATTĀRO MAHĀBHŪTĀ 四大(界)分别观 four element

dhātu 界 element
paṭhavi 地 Earth
āpo 水 water
tejo 火 fire
vāyo 风 wind
lakkhaṇa 特相 characteristics
1) kakkhalaṃ 硬 hardness
2) pharusam 粗 roughness
3) garukaṃ 重 heaviness
4) mudukaṃ 软 softness
5) saṇham 滑 smoothness

- 6) lahukaṃ 轻 lightness
 7) paggharaṇa 流动 flowing
 8) abandhana 黏结 cohesion
 9) uṇha 热 heat
 10) sīta 冷 coldness
 11) vitthambhana 支持 supporting
 12) samudīraṇa 推动 pushing

anupubbato 次第 in order
 nātisīghato 不太快 not too fast
 nātisaṇikato 不太慢 not too slow vikkhepapaṭibāhanato
 kaṣiṇa 遍 (整遍)
 lokiya-jhāna 世间禅 mundane
 lokuttara-jhāna 出世间禅 supramundane jhānas
 rūpa-jhāna 色界禅 fine-material jhānas
 arūpa-jhāna 无色界禅 immaterial jhānas
 paramattha 胜义(第一义) *ultimate mentality-materiality*
 samatha 奢摩他(止) tranquillity
 vipassanā 观(毗婆舍那) insight knowledge

rūpa kammaṭṭhāna 【色业处】

rūpa 色(物质) materiality
 kalāpa 色聚 atom
 ghana 密集 continuity
 santati 相续 compactness
 samūha 组合 group
 kicca 功用 function
 pasāda 净色 transparent element
 cakkhu 眼 eye
 sota 耳 ear
 ghāna 鼻 nose
 jivhā 舌 tongue
 kāya 身 body
 vaṇṇa 颜色 Colour
 gandho 香 odour
 raso 味 taste
 ojā 食素 nutritive-essence
 jīvita 命根 life-faculty
 dasaka 第十 tenth
 decad-kalāpa 十法聚

bhāva 性根 sex

cittaja-ojaṭṭhamaka-kalāpa 心生(由心产生)食素八法聚 nutritive-essence octad
kalāpa(opaque and produced by consciousness)

utuja-ojaṭṭhamaka-kalāpa 时节生(由时节产生)食素八法聚 opaque and produced by
temperature)

āhāraja 食生 produced by nutriment

nāma 名(精神) mental

cetasika 心所 mental factor

hadaya-vatthu(hadaya-rūpa) 心所依处 heart-base

mano-dvārāvīthi 意门心路 mind-door-thought-process

mano-dvārāvajjana 意门转向心 mind-door adverting

consciousness vottapanacitta 确定心 determining consciousness

phala-citta 果心 fruition consciousness

vipassanā-ñāṇa 观智 insight-knowledges

magga-ñāṇa 道智 path knowledge

dasa pāramī 十波罗蜜 ten pāramī

¹ dāna 布施 giving

² sīla 持戒 morality

³ nekkhamma 出离(出离欲望) forsaking , giving up the world

⁴ paññā 智慧(闻.思.修慧)wisdom

⁵ vīriya 精进(英雄本色 vīraṇaṃ bhavo) effort

⁶ khanti 忍辱 patience

⁷ sacca 真实(不妄语) true

⁸ adhiṭṭhāna 决意(不动摇己意)determination , resolution

⁹ mettā 慈(增益众生安乐)loving-kindness

¹⁰ upekkhā 舍(平等心、旁观) equanimity , indifference

tisso sikkha 三学 three training

sīla-sikkhā 戒学 training of virtuous

samādhi 定学 training of concentration

paññā-sikkhā 慧学 training of wisdom

ariya-aṭṭhaṅgika magga 圣八正道 noble eightfold path

sammādiṭṭhi 正见 right view,

sammāsāṅkappa 正思惟 right thought,

sammāvāca 正语 right speech

sammākammanta 正业 right action

sammā-ājīva 正命 right livelihood

sammāvāyāma 正精进 right effort
sammāsati 正念 right mindfulness,
sammāsamādhi 正定 right concentration

jāti 生 birth
jarā 老 ageing
gilāna 病 sickness
maraṇa 死 death
saṃsāra 轮回 round of rebirths
nirodha-samāpatti 灭尽定 attainment of cessation

三颠倒 three vipallasa (hallucination, delusion, erroneous observation)

sañña-vipallasa 想颠倒 delusion of perception

- (1) 以无常为常 it perceives impermanence as permanence.
- (2) 以不净为净 Impurity as purity
- (3) 以不好为好 ill as good
- (4) 以无我为我 no-soul as soul.

citta-vipallasa 心颠倒 delusion of thought

diṭṭhi-vipallasa 见颠倒 delusion of views

three maññanā 三思惟(思量)

[fantasy, imagination, feigning to oneself that one is what one is not]

1. taṇhā-maññanā 渴爱思惟 fantasy by lust [desire of the senses]
2. māna-maññanā 慢思惟 fantasy by conceit.
3. diṭṭhi-maññanā 邪见思惟 fantasy by error [in beliefs]

two abhinivesa 二执持 [strong belief set in the mind as stone pillars]

1. taṇhābhinivesa 渴爱执持 firm belief induced by lust.
2. diṭṭhibhinivesa 渴爱执持 firm belief induced by error.

two bhūmi 二地 [stages, where all creatures find their footing, generate and grow]

puṭhujjana-bhūmi 凡夫地 ordinary being, with diṭṭhi-vipallasa [erroneous view]

ariya-bhūmi 圣地 noble one, knows right view, right apprehension and right understanding.

二谛 two truth

sammuti-sacca 世俗谛 conventional or relative truth

paramattha-sacca 胜义谛 ultimate truth. the opposite to delusion.

ti-ñāṇa 三慧 three knowledge

1. sutamaya-ñāṇa 闻所成慧 knowledge acquired by learning.
2. cintamaya-ñāṇa 思所成慧 knowledge acquired by reasoning.

3. bhāvanāmaya-ñāṇa 修所成慧 knowledge acquired by contemplation.

三遍知 three pariññā [profound knowledge.]

1. ñāta pariññā 知遍知[autological knowledge]

由于名色分别智与缘摄受智，能够清楚、明显及正确知道作为观禅目标的诸法，此二者亦名为「知遍知」

2. tīrāna pariññā 审察遍知（度遍知）[analytical knowledge]

「思惟智」和「生灭随观智」的作用是审察与辨明一切名色法及其诸因的无常、苦与无我三相。此二智亦被称为「审察遍知」。

3. pahāna pariññā 断遍知 [dispelling knowledge]

从「坏灭随观智」（bhaṅga ñāṇa）开始的观智，只看到一切名色法及其诸因的坏灭，和这些法的无常、苦与无我三相。由于应断的烦恼于此暂时受到观智断除，所以它们亦名为「断遍知」。