

禪修基本須知 及專用詞彙手冊

巴利—中文—英文

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台灣 法雨道場 印行

禪修基本須知 及專用詞彙手冊

巴利—中文—英文



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第一章：修行安般念到入禪

Chapter 1: Develop Mindfulness-of-Breathing to Absorption

KAMMATTHANA 業處 MEDITATION SUBJECT

Anapanassati	安那般那念 (入出息念)	<i>Mindfulness of Breathing</i>
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ASSASA-PASSASA 入出息 BREATH IN AND OUT

Digham va assasanto	入息長	<i>Breathing in a long breath</i>
Digham va passasanto	出息長	<i>Breathing out a long breath</i>
Rassam va assasanto	入息短	<i>Breathing in a short breath</i>
Rassam va passasanto	出息短	<i>Breathing out a short breath</i>
Passambhayam kayasavkharam assasissami	全身入息	<i>Calming the breath body breathe in</i>
Passambhayam kayasavkharam passasissami	全身出息	<i>Calming the breath body breathe out</i>
	微細息	<i>Subtle breath</i>

NIMITTA 禪相 THE SIGN OF CONCENTRATION

Sabhava-lakkhana	自相 ¹ (自性相)	<i>Individual Characteristics</i>
Samabba-lakkhana	共相 ²	<i>General Characteristics</i>

四種能使氣平息的因

THE FOUR FACTORS MAKE THE BREATH CALM

Abhoga	思惟	<i>Reflecting</i>
Samannaharo	專念	<i>Bringing to mind</i>
Manasikara	作意	<i>Attending</i>
Vimamsa	觀察	<i>Deciding</i>

禪相的現象 APPEARANCE OF THE SIGNS

Uggaha-nimitta	取相	<i>Taken-up sign or learning sign</i>
Patibhaga nimitta	似相	<i>Counterpart sign</i>

¹ 即：硬、粗、流動、支持、推動等。

² 無常(anicca)、苦(dukkha)、無我(anatta)的性質。

Parikamma-nimitta	預備相	<i>Preparatory sign</i>
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SAMADHI 禪定 CONCENTRATION

Upacara	近行定	<i>Access concentration</i>
Appana	安止定	<i>Absorption concentration</i>
Sadisupacara	等分定	<i>Similary concentration</i>

PABCAPACCAYO 平衡五根 BALANCING THE FIVE CONTROLLING FACULTIES

Saddha	信	<i>Faith</i>
Viriya	精進	<i>Effort</i>
Sati	念	<i>Mindfulness</i>
Samadhi	定	<i>Concentration</i>
Pabba	慧	<i>Understanding</i>

BHAVANA 兩種禪修法

TWO TYPES OF MEDITATION

Samatha	止 (奢摩他)	<i>Tranquillity</i>
Vipassana	觀 (毗婆舍那)	<i>Insight</i>

JHANA 禪那 ABSORPTION

Lokiya-jhana	世間禪	<i>Mundane jhana</i>
Lokuttara-jhana	出世間禪	<i>Supramundane jhana</i>
Rupavacara-jhana	色界禪	<i>Fine-material plane jhana</i>
Arupa-jhana	無色界禪	<i>Immaterial plane jhana</i>

SATTA BOJJAጀGA 平衡七覺支

BALANCING THE SEVEN FACTORS OF ENLIGHTENMENT

Sati	念覺支	<i>The Enlightenment Factor of Mindfulness</i>
Dhammavicaya	擇法覺支	<i>Investigation of Phenomena</i>
Viriya	精進覺支	<i>Effort</i>
Piti	喜覺支	<i>Joy</i>
Passaddhi	輕安覺支	<i>Tranquillity</i>
Samadhi	定覺支	<i>Concentration</i>

Upekkha	捨覺支	<i>Equanimity</i>
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PABCA JHANA᳚GA 五禪支
FIVE JHANAS FACTORS

Vitakka	尋	<i>Applied thought</i>
Vicara	伺	<i>Sustained thought</i>
Piti	喜	<i>Joy</i>
Sukha	樂	<i>Bliss</i>
Ekaggata	一境性	<i>One-pointedness</i>

PABCA VASI-BHAVA 五自在
THE FIVE KINDS OF MASTERY

Avajjana-vasi	轉向自在	<i>Mastery in Adverting</i>
Samapajjana-vasi	入定自在	<i>" attaining</i>
Adhitthana-vasi	住定自在	<i>" resolving</i>
Vutthana-vasi	出定自在	<i>" emerging</i>
Paccavekkhana-vasi	省察自在	<i>" reviewing</i>

其他 OTHERS

Bhavavga	有分心或有分識	<i>Life-continuum consciousness</i>
Pathamajjhānam	初禪	<i>First jhāna (absorption)</i>
Dutiya-jjhānam	第二禪	<i>Second jhāna</i>
Tatiya-jjhānam	第三禪	<i>Third jhāna</i>
Catutthajjhānam	第四禪	<i>Forth jhāna</i>
Manodvaravithi	意門心路過程	<i>Mind-door-thought-process</i>
Manodvaravajjana	意門轉向心	<i>Mind-door advertинг consciousness</i>

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第二章：其它修定的法門
Chapter 2: Develop Absorption on Other Subjects

三十二身分

THE THIRTY-TWO PARTS OF THE BODY

Kesa	髮	<i>Head hairs</i>
Loma	毛	<i>Body hairs</i>
Nakha	爪	<i>Nails</i>
Danta	齒	<i>Teeth</i>
Taco	皮	<i>Skin</i>
Mamsam	肉	<i>Flesh</i>
Naharu	腱	<i>Sinews</i>
Atthi	骨	<i>Bones</i>
Atthi-mibja	骨髓	<i>Bone marrow</i>

Vakkam	腎	<i>Kidneys</i>
Hadayam	心	<i>Heart</i>
Yakanam	肝	<i>Liver</i>
Kilomakam	膜	<i>Membrane</i>
Pihakam	脾	<i>Spleen</i>
Papphasam	肺	<i>Lungs</i>
Antam	腸	<i>Intestines</i>
Antagunam	腸間膜	<i>Mesentery</i>
Udariyam	胃中物	<i>Undigested food</i>
Karisam	糞	<i>Faeces</i>
Matthaluvgam	腦	<i>Brain</i>
Pittam	膽汁	<i>Bile</i>
Semham	痰	<i>Phlegm</i>
Pubbo	膿	<i>Pus</i>
Lohitam	血	<i>Blood</i>
Sedo	汗	<i>Sweat</i>
Medo	脂肪	<i>Fat</i>
Assu	淚	<i>Tears</i>
Vasa	膏(皮脂)	<i>Grease</i>
Khelo	唾	<i>Saliva</i>
Sivghanika	涕	<i>Snot</i>
Lasika	關節滑液	<i>Synovial fluid</i>
Muttam	尿	<i>Urine</i>

涅槃的三門 THE THREE ENTRANCES TO NIBBANA

Vannakasina	色遍	<i>Colour kasina</i>
Patikula-manasikara	厭惡作意(不淨觀)	<i>Repulsiveness</i>
Subbata	空(無我)	<i>Voidness of self</i>

ATTHIKA 白骨觀 THE SKELETON MEDITATION

Patikula	厭惡	<i>Repulsive</i>
Atthikapatikula	可厭的骨	<i>Repulsive skeleton</i>
Atthika	骨	<i>Skeleton</i>

DASA KASINA 十遍 THE TEN KASINAS

Nila-kasinam	青遍	<i>Blue kasina</i>
Pita-kasinam	黃遍	<i>Yellow kasina</i>
Lohita-kasinam	紅遍	<i>Red kasina</i>
Odata-kasinam	白遍	<i>White kasina</i>
Pathavi-kasinam	地遍	<i>Earth kasina</i>

Apo-kasinam	水遍	Water kasina
Tejokasinam	火遍	Fire kasina
Vayokasinam	風遍	Wind kasina
Alokakasinam	光明遍	Light kasina
Akasakasinam	空遍	Space kasina

CATU ARÆPA-JHANA 四無色禪

THE FOUR IMMATERIAL JHNAS

Akasanabcayatanajhana	空無遍處	The Base-of-Boundless-Space
Vibbanabcayatanajhana	識無遍處	Boundless-Consciousness
Akibcabbayatanajhana	無所有處	Nothingness
Nevasabbanasabbayatanajhana	非想非非想處	Neither-Perception -Nor-Non-Perception

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第三章：四梵住與四護衛禪

Chapter 3: Develop the Sublime Abidings and Protective-Meditations

CATUBRAHMAVIHARA 四梵住 THE FOUR SUBLIME ABIDINGS

Metta-bhavana	慈心觀	Lovingkindness
Karuna-bhavana	悲心觀	Compassion
Mudita-bhavana	喜心觀	Appreciative-Joy
Upekkha-bhavana	捨心觀	Equanimity

METTA BHAVANA 慈心觀 LOVINGKINDNESS

不應當對兩類人修慈心觀

LOVINGKIDNESS SHOULD NOT BE DEVELOPED TOWARDS TWO TYPES OF PERSON

Livgavisabhaga	異性之人	Someone of the opposite sex
Kalakata-puggala	已死之人	Someone not alive

應當對四類人修慈心觀

LOVINGKIDNESS SHOULD BE DEVELOPED TOWARDS FOUR TYPES OF PERSON

Atta	你自己	Yourself
Piya	喜愛者	A person you like and respect
Majjhatta	中庸(無愛憎)	A neutral person
Veri	怨敵	An enemy

最初的時候不應當對四類人修慈心觀

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

Appiya-puggala	不喜愛者	An antipathetic person
Atippiyasahayaka	極親愛者	A very dear person
Majjhattapuggala	中庸、無愛憎者	A neutral, indifferent person
Veri-puggala	怨敵	An enemy

對自己培育慈愛的四種意念

THE FOUR TYPES OF THOUGHTS FOR DEVELOPING LOVINGKIDNESS TOWARDS YOURSELF

Aham avero homi	願我免除危難	May I be free from mental danger
Abyapajjo homi	願我免除精神的痛苦	mental pain
Anigho homi	願我免除身體的痛苦	physical pain
Sukhi attanam pariharami	願我平安快樂	May I be well and happy

對敬愛的人散發慈愛

EXTENDING LOVINGKIDNESS TOWARDS A PERSON YOU LIKE AND RESPECT

Ayam sappuriso avero hotu	願此善人免除危難	May this good person be free from danger
Ayam sappuriso abyapajjo hotu	精神的痛苦	mental pain
Ayam sappuriso anigho hotu	身體的痛苦	physical pain
Ayam sappuriso sukhi attanam pariharatu	願此善人平安快樂	May this good person be well and happy

SIMASAMBHEDA 破除界限³

THE BREAKING DOWN OF BOUNDARIES

廿二類遍滿 THE TWENTY-TWO CATEGORIES OF PERVASION

Anodhiso-pharana	五類不限定的遍滿	Five categories of unspecified pervasion
Odhisopharana	七類限定的遍滿	Seven categories of pervasion
Disa-pharana	十類方向的遍滿	Ten categories of directional pervasion

五類不限定的遍滿 FIVE CATEGORIES OF UNSPECIFIED PERVASION

Sabbe satta	一切有情(眾生)	All beings
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³ 你會發現對敬愛者與對親愛者的慈心變成相等，你可以將他們合為一類。於是只剩下四類人，即：你自己；喜愛者；中庸者；怨敵。

Sabbe pana	一切有命者(息生)	All breathing things
Sabbe bhuta	一切生物	All creatures
Sabbe puggala	一切個人(別生)	All persons
Sabbe attabhava-pariyapanna	一切個體(自生)	All individuals

七類限定的遍滿

SEVEN CATEGORIES OF SPECIFIED PERVASION

Sabba itthiyo	一切女人	All beings
Sabbe purisa	一切男人	All breathing things
Sabbe arya	一切聖者	All women
Sabbe anariya	一切凡夫	All men
Sabbe deva	一切天神	All enlightened beings
Sabbe manussa	一切人類	All unenlightened beings
Sabbe vinipatika	一切惡道眾生	All beings in the lower realms

十類方向的遍滿⁴

TEN CATEGORIES OF DIRECTIONAL PERVASION

Puratthimaya disaya	東方	To the East
Pacchimaya disaya	西方	To the West
Uttaraya disaya	南方	To the North
Dakkhinaya disaya	北方	To the South
Puratthimaya anudisaya	東南方	To the South East
Pacchimaya anudisaya	西北方	To the North West
Uttaraya anudisaya	東北方	To the North East
Dakkhinaya anudisaya	西南方	To the South West
Hethimaya disaya	下方	Below
Uparimaya disaya	上方	Above

KARUNA BHAVANA 悲心觀⁵ COMPASSION

Ayam sappuriso dukkha muccatu	願此善人解脫痛苦	<i>May this person be released from suffering</i>
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UPEKKHA BHAVANA 捨心觀 EQUANIMITY

Ayam sappuriso kammasako	此善人是他自己所造之業的承受者	<i>This being is the heir to his own actions</i>
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CATURARAKKA BHAVANA 四護衛禪 THE FOUR PROTECTIVE MEDITATIONS

Buddhanussati	佛隨念	<i>Recollection of the Buddha</i>
Asubha	不淨觀	<i>Repulsiveness</i>
Marananussati	死隨念	<i>Recollection of Death</i>
Metta	慈心觀	<i>Lovingkindness</i>

BUDDHANUSSATI 佛隨念 RECOLLECTION OF THE BUDDHA

Itipi so bhagava	世尊已滅除煩惱	<i>This Blessed One, having destroyed mental defilements</i>
Araham	堪受尊敬(阿羅漢)	<i>Is worthy of veneration</i>
Sammasambuddho	他自己證悟圓滿正覺(正遍知)	<i>He has attained perfect enlightenment by himself</i>
Vijjacaranasampanno	他的智慧與德行達到完美(明行足)	<i>He is perfect in knowledge and the practice of morality</i>
Sugato	他只說利益與正實的話(善逝)	<i>He speaks only what is beneficial and true</i>
Lokavidu	他了解世間(世間覺)	<i>He knows the world</i>
Annuttaro purisadammasa-rathi	他是那些堪受調伏者的無上引導者(無上士調御丈夫)	<i>He is the unsurpassable leader of men fit to be tamed</i>
Sattha devamanussanam	他是天神與人類的導師(天人師)	<i>He is the teacher of devas and men</i>
Buddho	他是覺悟者(佛陀)	<i>He is an Enlightened One</i>
Bhagava	他是過去生善業福德果報的最吉祥擁有者(世尊)	<i>He is the most fortunate possessor of the results of previous meritorious action</i>

ASUBHA 不淨觀 REPULSIVENESS

Uddhumatakam	腫脹	<i>A bloated corpse</i>
Vinilakam	青瘀	<i>A livid corpse</i>
Vipubbakam	膿爛	<i>A festering corpse</i>
Vicchiddakam	斷壞	<i>A dismembered corpse</i>

⁴ 將慈愛遍滿到十方，而每一方有四十八方式，總共就有 480 種 (10×48) 方式。當我們加上前述的四十八種時，總共有五百二十八種 ($480 + 48$) 遍滿慈愛的方式。

⁵ 修行一百三十二種遍滿悲憫的方法，即：五類不限定的遍滿、七類限定的遍滿與一百二十類方向的遍滿 ($5 + 7 + 10 \times 12 = 132$)。這與修行慈心觀時所用的方法相同。

Vikkhayitakam	食殘	An eaten corpse
Vikkhittakam	散亂	A scattered in pieces corpse
Hatavikkhitta-kam	斬斫離散	A mutilated and scattered in pieces corpse
Lohitakam	血塗	A bloody corpse
Pulavakam	蟲聚	A worm infested corpse
Atthikam	骸骨	A skeleton

MARANANUSSATI 死隨念
RECOLLECTION OF DEATH

Maranam me dhuvam, jivitam me adhvam	我必然會死，人命是無常的	<i>I am certain to die, life is impermanent</i>
Maranam me bhavissati	我一定會死	<i>I certainly die</i>
Maranapariyosa nam me jivitam	我的生命在死亡時斷絕	<i>My life will end in death</i>
Maranam maranam	死，死	<i>Death, death</i>

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第四章：如何辨識色法
Chapter 4: How to Discern Materiality

CATTARO MAHABH&TA 四界分別觀
THE FOUR ELEMENTS MEDITATION

PABC A PASADA-R&PA 五淨色

THE FIVE TRANSPARENT-ELEMENT

Cakkhu-pasada	眼淨色	<i>The eye trans-parent element</i>
Kaya-pasada	身淨色	<i>The body ...</i>
Sota-pasada	耳淨色	<i>The ear ...</i>
Ghana-pasada	鼻淨色	<i>The nose ...</i>
Jivha-pasada	舌淨色	<i>The tongue ...</i>

GHANA 三種密集

THE THREE KINDS OF COMPACTNESS

Santati-ghana	相續密集	<i>Compactness of continuity</i>
Samuha-ghana	組合密集	<i>Compactness of group</i>
Kicca-ghana	功用密集	<i>Compactness of function</i>

如何分析淨色
HOW TO ANALYSE THE TRANSPARENT-ELEMENT MATERIALITY

Cakkhu-dasaka-kalapa
眼睛色爲第十個色法的色聚
Eye as the tenth-factors-kalapa

1. Pathavidhatu 2. Apodhatu 3. Tejodhatu 4. Vayodhatu 5. Vanna 6. Gandho 7. Raso 8. Oja 9. Jivita 10. Cakkhu-pasada	地界 水界 火界 風界 顏色 香 味 食素 命根 眼淨色	Earth element Water element Fire element Wind element Colour Odour Taste Nutritive-essence Life-faculty Eye transparent element
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Kaya-dasaka-kalapa 身淨色爲第十個色法的色聚

Body as the tenth-factors-kalapa

1-9 same as Cakkhu-dasaka-kalapa	第 1 至 9 與眼睛色為第十個色法的色聚相同	1-9 same as Eye as the tenth-factors-kalapa
10. Kaya-pasada	身淨色	<i>Body transparent element</i>

Sota-dasaka-kalapa 耳淨色為第十個色法的色聚
Ear as the tenth-factors-kalapa

1-9 same as Cakkhu-dasaka-kalapa	第 1 至 9 與眼睛色為第十個色法的色聚相同	1-9 same as Eye as the tenth-factors-kalapa
10. Sota-pasada	耳淨色	<i>Ear transparent element</i>

Ghana-dasaka-kalapa 鼻淨色為第十個色法的色聚
Nose the tenth-factors-kalapa

1-9 same as Cakkhu-dasaka-kalapa	第 1 至 9 與眼睛色為第十個色法的色聚相同	1-9 same as Eye as the tenth-factors-kalapa
10. Ghana-pasada	鼻淨色	<i>Nose transparent element</i>

Jivha-dasaka-kalapa 舌淨色為第十個色法的色聚
Tongue the tenth-factors-kalapa

1-9 same as Cakkhu-dasaka-kalapa	第 1 至 9 與眼睛色為第十個色法的色聚相同	1-9 same as Eye as the tenth-factors-kalapa
10. Jivha-pasada	舌淨色	<i>Tongue transparent element</i>

眼睛裡的 54 種色法

THE FIFTY-FOUR TYPES OF MATERIALITY IN THE EYE

Cakkhu-dasaka-kalapa	眼十法聚	<i>Eye decad-kalapa</i>
Kaya-dasaka-kalapa	身十法聚	<i>Body decad-kalapa</i>
Bhava-dasaka-kalapa	性根十法聚	<i>Sex decad-Kalapa</i>
Cittaja-ojatthamaka-kalapa	心生食素八法聚 (由心產生)	<i>Nutritive-essence octad kalapa</i> <i>(opaque and produced by consciousness)</i>
Utuja-ojatthamaka-kalapa	時節生食素八法聚 (由時節產生)	<i>(opaque and produced by temperature)</i>
Aharaja-	食生食素八法聚	<i>(opaque and produced by nutriment)</i>

ojatthamaka-kalapa	(由食物產生)	
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Bhava-dasaka-kalapa 性根十法聚

The Sex decad kalapa

1-9 same as Cakkhu-dasaka-kalapa	第 1 至 9 與眼睛色為第十個色法的色聚相同	1-9 same as Eye as the tenth-factors-kalapa
10. Bhava rupa	性根色	<i>Sex materiality</i>
All the eight factors are same as Cakkhu-dasaka-kalapa	完全相同與眼睛色為第十個色法的色聚的前八項	<i>Cittaja-ojatthamaka-kalapa</i> 心生食素八法聚 ⁶ <i>The nutritive-essence-octad kalapa</i>

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	前面的三十二個部份相同於三十二身分	<i>The first thirty-two parts are same as the thirty-two parts of the body</i>
Tejodhatu --santappa-tejo	四個火界顯著的部份： --間隔性發燒之火	<i>The four outstanding parts of the fire element</i> --
--jirana-tejo --daha-tejo --pacaka-tejo	--導致成熟和老化之火 --普通發燒之火 --消化之火	--
Vayodhatu --uddhavagamavata	六個風界顯著的部份： --上升風	<i>The six outstanding parts of the wind element</i> --ascend wind --descend wind

⁶ 時節生食素八法聚及食生食素八法聚相同於心生食素八法聚。

--adhogama-vata	--下升風	--
--kucchisaya-vata	--腹內腸外風	--wind in the intestine
--kotthasaya-vata	--腸內風	--
--angamavganusarino-vata	--於肢體內循環之風	--breath-in and breath-out
--assasa-passasa	--入息與出息	

廿八種色法

THE TWENTY-EIGHTS MATERIAL PHENOMENA AT A GLANCE

十八種完成色

The Eighteenth Concretely Produced Matter

Bhuta-rupa	元素色	Great Essentials
1.Pathavi-dhatu	地界	Earth element
2. Apo-dhatu	水界	Water element
3. Tejo-dhatu	火界	Fire element
4. Vayo-dhatu	風界	Air element
Pasada-rupa	淨色	Sensitive Phenomena
5. Cakkhu	眼淨色	Eye-sensitivity
6. Sotam	耳淨色	Ear- sensitivity
7. Ghanam	鼻淨色	Nose- sensitivity
8. Jivha	舌淨色	Tongue-sensitivity
9. Kayo	身淨色	Body- sensitivity

Gocara-rupa	淨色	Objective Phenomena
10. Rupam	顏色	Visible form
11. Saddo	聲	Sound
12. Gandho	香	Smell
13. Raso	味	Taste
Bhava-rupa	性根色	Sexual Phenomena
14. Itthattam	女根色	Femininity
15. Purisattam	男根色	Masculinity
Hadayarupa	心色	Heart Phenomenon
16. Hadaya-vatthu	心所依處	Heart-base
Jivitarupa	命色	Life Phenomenon

17. Jivitindriyam	命根色	Life faculty
Kabalikarahara	食色	Nutritional Phenomenon
18. Kabalikaro	食素(營養)	Nutriment

Dasa Anipphannarupa/十種不完成色

The Ten Non-Concrete Matter

Paricchedarupa	限制色	Limiting Phenomenon
19. Akasadhatu	空界	Space element
Vibbattirupa	表色	Communication Phenomena
20. Kayavibbatti	身表	Bodily intimation
21. Vacivibbatti	語表	Vocal intimation
Vikararupa	變化色	Mutable Phenomena
22. Rupassa lahuta	色輕快性	Lightness
23. Rupassamuduta	色柔軟性	Malleability
24. Rupassa kammabbata	色適業性	Wieldiness
Lakkhanarupa	相色	Characteristics of Matter
25. Rupassa upacaya	色積集性	Production
26. Santati	色相續性	Continuity
27. Jarata	色老性	Decay
28. Aniccata	色無常性	Impermanence

回目錄

第五章：如何辨識名法

Chapter 5: How to Discern Mentality

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

Abbasamanacetasika 十三通一切心所

The Thirteenth Ethically Variables

Sabbacitta-sadharana--7	七遍一切心心所	Universals 7
1. Phassa	觸	Contact
2. Vedana	受	Feeling
3. Sabba	想	Perception
4. Cetana	思	Volition
5. Ekaggata	一境性	One pointedness
6. Jivitindriya	命根	Life faculty
7. Manasikara	作意	Attention

Pakinnaka--6	六雜心所	<i>Occasionals--6</i>
8. Vitakka	尋	<i>Applied thought</i>
9. Vicara	伺	<i>Sustained thought</i>
10. Adhimokkha	勝解	<i>Decision</i>
11. Viriya	精進	<i>Energy</i>
12. Piti	喜	<i>Joy</i>
13. Chanda	欲	<i>Desire</i>

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

Akusala Cetasika	Sadha-rana	四通一切不善心	Unwholesome Universals--4
14. Moha	痴	<i>Delusion</i>	
15. Ahirika	無慚	<i>Shamelessness</i>	
16. Anottappa	無愧	<i>Fearlessness of wrongdoing</i>	
17. Uddhacca	掉舉	<i>Restlessness</i>	
Akusala Cetasika	十雜不善心所	Unwholesome Occasionals 10	
18. Lobha	貪	<i>Greed</i>	
19. Ditthi	邪見	<i>Wrong view</i>	
20. Mana	慢	<i>Conceit</i>	
21. Dosa	瞋	<i>Hatred</i>	
22. Issa	嫉妒	<i>Envy</i>	
23. Macchariya	憚	<i>Avarice</i>	
24. Kukkucca	惡作	<i>Worry</i>	
25. Thina	昏沉	<i>Sloth</i>	
26. Middha	睡眠	<i>Torpor</i>	
27. Vicikiccha	疑	<i>Doubt</i>	

Sobhanacetasika 廿五美心所 The Twenty-five Beautiful Factors

Sobhana-sadharana--19	十九遍一切美心心所	Beautiful Factors--19
28. Saddha	信	<i>Faith</i>
29. Sati	念	<i>Mindfulness</i>
30. Hiri	慚	<i>Shame</i>
31. Ottappa	無貪	<i>Fear of wrong</i>
32. Alooha	無瞋	<i>Non-greed</i>
33. Adosa	慈	<i>Non-hatred</i>
34. Metta	中捨性	<i>lovingkindness</i>
35. Tatramajjhattata	身輕安	<i>Neutrality of mind</i>
36. Kaya-passaddhi	心輕安	<i>Tranquility of mental body</i>
Citta-passaddhi		<i>Tranquility of consciousness</i>
37. Kaya-lahuta	身輕快性	<i>Lightness of mental body</i>
38. Citta-lahuta	心輕快性	<i>Lightness of consciousness</i>
39. Kaya-muduta	身柔軟性	<i>Malleability of mental body</i>
40. Citta-muduta	心柔軟性	<i>Malleability of consciousness</i>
41. Kaya-kammabbata	身適業性	<i>Wieldiness of mental body</i>
42. Citta-kammabbata	心適業性	<i>Wieldiness of consciousness</i>
43. Kaya-pagubba	身練達性	<i>Proficiency of mental body</i>
44. Citta-pagubba	心練達性	<i>Proficiency of consciousness</i>
45. Kayujjukata	身正直性	<i>Rectitude of mental body</i>
46. Cittujjukata	心正直性	<i>Rectitude of consciousness</i>

Samucchedavirati 三離 The Three Abstinences

47. Sammavaca	正語	Right speech
48. Sammakammanta	正業	Right action
49. Samma-ajiva	正命	Right livelihood

Appamabba 二無量 Two Illimitables

50. Karuna	悲憫	Compassion
51. Mudita	隨喜	Appreciative joy

Amoha 一無痴 Non-delusion

52. Pabba	慧根	Wisdom faculty
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心根據它們存在的界之分類
CONSCIOUSNESS WHICH CLASSIFIED ACCORDING TO THEIR PLANE OF EXISTENCE

Kamavacara	欲界	Sensual plane
Rupavacara	色界	Fine-material plane
Arupavacara	無色界	Immaterial plane
Lokuttara	出世間	Supramundane

兩種心 TWO TYPES OF CONSCIOUSNESS

1. Cittavithi	心路過程心	Consciousness in the thought-
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		process
2. Vithimutta	離心路過程心	<i>Consciousness outside the thought-process</i>

初禪的意門心路過程由一連串不同功能的六種心組成⁷
A MIND-DOOR THOUGHT-PROCESS OF THE FIRST JHANA CONSISTS OF A SEQUENCE OF SIX TYPES OF CONSCIOUSNESS EACH WITH DIFFERENT FUNCTIONS

1. Manodvarava-jjana	意門轉向心 (12 個)	<i>Mind-door-adv-rtинг consciousness</i>
2. Parikamma	遍作心 (34 個)	<i>A preparatory consciousness</i>
3. Upacara	近行心	<i>An access consciousness</i>
4. Anuloma	隨順心 (34 個)	<i>A conformity consciousness</i>
5. Gotrabhu	種性心 (34 個)	<i>A change-of-lineage consciousness</i>
6. Jhana-javana-citta	相續不斷一連串的禪那速行心 (34 個)	<i>An uninterrupted sequence of jhana impulsion consciousness</i>

初禪的三十四個名法⁸

THE FIRST JHANA CONSISTS OF THIRTY-FOUR MENTALITY

1. Vibbana	識 ⁹	Consciousness
2. Phassa	觸 ¹⁰	Contact
3. Vedana	受 ¹¹	Feeling
4~14 Please refer to Abbasama-nacetasika no. 3~13	第 4 至 14 項請見十三通一切心所的第 3 至 13 項	<i>4~14 Please re-fer to Thirteenth Ethically Varia-bles no. 3~13</i>
15~33 Please refer to Sobha-nacetasika no.	第 15 至 33 項請見廿五美心所的第 28 至 46 項	<i>15~33 Please refer to Twenty-five Beautiful Factors no. 28~46</i>

⁷ 二禪的前五者於初禪相似，禪那速行（除尋、伺）；三禪的前五者於初禪相似，禪那速行（除尋、伺、喜）；四禪的禪那速行（除尋、伺、喜，以「捨」取代「樂」）

⁸ 以白遍為例。

⁹ 識 = 「擁有」那白遍似相。（根據疏鈔所說的 jānanaḥ nāma upaladdhi）

¹⁰ 觸 = 接觸白遍似相（相）；觸 = 把白遍似相和似「連接」起來（作用）。

¹¹ 受 = 體驗白遍似相之可喜。（這是初禪的樂受）。

28~46	28 至 46 項	
34. Pabba	慧根	<i>Wisdom faculty</i>

MANODVARA VITHI

欲界的善意門心路過程由一連串不同功能的心組成

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

Manodvara-vajjana	意門轉向心	<i>Mind-door-adv-rtинг consciousness</i>
Javana-citta	七個速行心	<i>Seven impulsion consciousness</i>
Tadarammana-citta	兩個被所緣心	<i>Two registration consciousness</i>

CAKKHUDVARA VITHI

眼門心路過程由一連串不同功能的七種心組成

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

1. Pabbcdvara-vajjana	五門轉向心	<i>Five-door advertising consciousness</i>
2. Cakkhuvibbana	眼識	<i>An eye consciousness</i>
3. Sampaticchana	領受心	<i>A receiving consciousness</i>
4. Santirana	推度心	<i>An investigating consciousness</i>
5. Votthapanā	確定心	<i>A determining consciousness</i>
6. Javana-citta	速行心	<i>Impulsion consciousness</i>
7. Tadarammana-citta	被所緣心	<i>Registration consciousness</i>

其他 OTHERS

<i>Pabcadvara-vithi</i>	五門心路過程	<i>Five-door thought-process</i>
<i>Manodvara-vithi</i>	意門心路過程	<i>Mind-door thought process</i>
<i>Kamavacara-vithi</i>	欲界心路過程心	<i>Sensual plane thought-process</i>
<i>Kamavacara-kusala-manodvara-vithi</i>	欲界的善意門心路過程	<i>Wholesome mind-door thought-process of the sensual plane takes place</i>
<i>Rupa-kammathana</i>	名業處	<i>Discernment of materiality</i>
<i>Nama-kammathana</i>	色業處	<i>Discernment of mentality</i>
<i>Jhana-javana-citta</i>	禪那速行心	<i>Absorption impulsion consciousness</i>
<i>Cittaniyama</i>	心法法則	<i>Natural law</i>
<i>Yoniso-manasikara</i>	如理作意 (從根源作意)	<i>Wise attention</i>

Ayoniso-manasikara	不如理作意 (不從根源作意)	<i>Unwise attention</i>
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3. Pahana paribba	斷遍知	dukha (suffering), anatta (selfless-ness) Dispelling knowledge--comprehension culminating in their complete and final cessation
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回目錄 第六章：如何透視緣起的環結
Chapter 6: How to See the Links of Dependent-Origination

PATICCASAMUPPADA 緣起 (第一法)
DEPENDENT-ORIGINATION (1st Method)

1. Avijapaccaya savkhara	緣於無明，行生起	<i>Dependent on ignorance arise kammic formations</i>
2. Savkharapaccaya vibbanam	緣於行，識生起	" kammic formation " consciousness
3. Vibbanapaccaya namarupam	緣於識，名色生起	" consciousness " mind-and-matter
4. Namarupapaccaya salayata-nam	緣於名色，六處生起	" mind-and-matter " the six sense bases
5. Salayatanapaccaya phasso	緣於六處，觸生起	" the six sense bases " contact
6. Phassapaccaya vedana	緣於觸，受生起	" contact " feeling
7. Vedanapacca-ya tanha	緣於受，愛生起	" feeling " craving
8. Tanhapaccaya upadanam	緣於愛，取生起	" craving " clinging
9. Upadanapaccaya bhavo	緣於取，有生起	" clinging " existence
10. Bhavapaccaya jati	緣於有，生生起	" existence " birth
11. Jatipaccaya jara-marana-sokaparideva-dukkha-domanass' upayassa sambhavanti	緣於生，老、死、愁、悲、苦、憂、惱生起	" birth " decay-and-death, sorrow, lamentation, pain, grief, and des-pair

PATICCASAMUPPADA 緣起 (第五法)
DEPENDENT-ORIGINATION (5th Method)

1. Bata paribba	知遍知	Autological knowledge--comprehension of the nature of things
2. Tirana paribba	度遍知	Analytical knowledge--comprehension of their characteristics, such as anicca (impermanence),

三種輪 THREE KINDS OF ROUND

Kilesa-vatta	煩惱輪	<i>Round of defilement</i>
Kamma-vatta	業輪	<i>Round of kamma</i>
Vipaka-vatta	果輪	<i>Round of results</i>

臨死速行心的對相

OBJECT OF NEAR DEATH IMPULSION CONSCIOUSNESS

Kamma	業	Action
Kamma-nimitta	業相	<i>Kamma sign</i>
Gati-nimitta	趣相	<i>Rebirth sign</i>

其他 OTHERS

Cetana	思	Intention
Kusala-cetana	善思	<i>Wholesome intention</i>
Patisandhi-citta	結生識	<i>Rebirth-linking consciousness</i>
Maranasanna-javana-citta	臨死速行心	<i>Near death impulsion consciousness</i>
Arahatta-magga	阿羅漢道	<i>Attainment of the Arahant path</i>

第七章：如何培育觀智以透視涅槃

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

CHA VATTHÆ 六依處 THE SIX BASES

1. Cakkhu-vathu	眼依處	<i>Eye base</i>
2. Sota-vathu	耳依處	<i>Ear base</i>
3. Ghana-vathu	鼻依處	<i>Nose base</i>
4. Jivha-vathu	舌依處	<i>Tongue base</i>
5. Kaya-vathu	身依處	<i>Body base</i>
6. Vippava-vathu	識依處	<i>Mind base</i>

PABCA KHANDHA 五蘊 THE FIVE AGGREGATES

Rupa	色	<i>Materiality</i>
Vedana	受	<i>Feeling</i>

Sabba	想	<i>Perception</i>
Savkhara	行	<i>Volition</i>
Vibbana	識	<i>Consciousness</i>

十一種受及想

THE ELEVEN TYPES OF FEELING AND PERCEPTION

1. Atita	過去	<i>Past</i>
2. Anagata	現在	<i>Present</i>
3. Paccuppanna	未來	<i>Future</i>
4. Ajjhatta	內	<i>Internal</i>
5. Bahiddha	外	<i>External</i>
6. Olarika	粗	<i>Gross</i>
7. Sukhuma	細	<i>Subtle</i>
8. Hina	劣	<i>Inferior</i>
9. Panita	勝	<i>Superior</i>
10. Dura	近	<i>Near</i>
11. Santika	遠	<i>far</i>

CHA DVARA 六門 THE SIX DOORS

1. Cakkhu-dvara	眼門	<i>Eye door</i>
2. Sota-dvara	耳門	<i>Ear door</i>
3. Ghana-dvara	鼻門	<i>Nose door</i>
4. Jivha-dvara	舌門	<i>Tongue door</i>
5. Kaya-dvara	身門	<i>Body door</i>
6. Vibbana-dvara	意門	<i>Mind door</i>

CHA RAMMANA 六所緣(六塵)

THE SIX OBJECTS

1. Ruparammana	顏色所緣(=色)	<i>Visible form</i>
2. Saddarammana	聲所緣(=聲)	<i>Sound</i>
3. Gandharammana	香所緣(=香)	<i>Smell</i>
4. Rasarammana	味所緣(=味)	<i>Taste</i>
5. Photthabbarammana	觸所緣(=觸)	<i>Tangible</i>
6. Dhammarammana	法所緣(=法)	<i>Mental-object</i>

CHA VIBBANA 六識 THE SIX CONSCIOUSNESS

1. Cakkhu-vibbana	眼識	<i>Eye consciousness</i>
2. Sota- vibbana	耳識	<i>Ear consciousness</i>

3. Ghana- vibbana	鼻識	<i>Nose consciousness</i>
4. Jivha- vibbana	舌識	<i>Tongue consciousness</i>
5. Kaya- vibbana	身識	<i>Body consciousness</i>
6. Mano- vibbana	意識	<i>Mind consciousness</i>

DVADA AYATANA 十二處

THE TWELVE SENSE BASES

1. Cakkhayatana	眼處	<i>Eye base</i>
2. Sotayatana	耳處	<i>Ear base</i>
3. Ghanayatana	鼻處	<i>Nose base</i>
4. Jivhayatana	舌處	<i>Tongue base</i>
5. Kayayatana	身處	<i>Body base</i>
6. Manayatana	意處	<i>Mind base</i>
7. Rupayatana	顏色處	<i>Visible form base</i>
8. Saddayatana	聲處	<i>Sound base</i>
9. Gandhayatana	香處	<i>Smell base</i>
10. Rasayatana	味處	<i>Taste base</i>
11. Photthabbayatana	觸處	<i>Tangible base</i>
12. Dhammayatana	法處	<i>Mental-object base</i>

ATTHARASA DHATU 十八界

THE EIGHTEENTH ELEMENTS

1. Cakkhu-dhatu	眼界	<i>Eye element</i>
2. Sota-dhatu	耳界	<i>Ear element</i>
3. Ghana-dhatu	鼻界	<i>Nose element</i>
4. Jivha-dhatu	舌界	<i>Tongue element</i>
5. Kaya-dhatu	身界	<i>Body element</i>
6. Rupa-dhatu	顏色界	<i>Visible form element</i>
7. Sadda-dhatu	聲界	<i>Sound element</i>
8. Gandha-dhatu	香界	<i>Smell element</i>
9. Rasa-dhatu	味界	<i>Taste element</i>
10. Potthabba-dhatu	觸界	<i>Tangible element</i>
11. Cakkhuvibbana-dhatu	眼識界	<i>Eye consciousness element</i>
12. Sota-dhatu	耳識界	<i>Ear consciousness element</i>
13. Ghana-dhatu	鼻識界	<i>Nose consciousness element</i>
14. Jivha-dhatu	舌識界	<i>Tongue consciousness element</i>
15. Kaya-dhatu	身識界	<i>Body consciousness element</i>

16. Mona-dhatu	意界	<i>Mind element</i>
17. Dhamma-dhatu	法界	<i>Mental-object element</i>
18. Manovibbana-dhatu	意識界	<i>Mind-conscious-ness element</i>

四個方法闡明究竟法的本質

THE FOUR WAYS TO ELUCIDATE THE NATURE OF ULTIMATE REALITY

1. Lakkhana	相、特相、特徵	<i>Its characteristic</i>
2. Rasa	作用(味)	<i>Its function</i>
3. Paccupatthana	現起、現狀	<i>Its manifestation</i>
4. Padatthana	近因(足處)	<i>Its proximate cause</i>

七清淨

THE SEVEN STAGES OF PURIFICATION

1. Sila-visuddhi	戒清淨	<i>Purification of Virtue</i>
2. Citta-v.	心清淨	<i>Purification of Mind</i>
3. Ditthi-v.	見清淨	<i>Purification of View</i>
4. Kavkhavitarana-v.	度疑清淨	<i>Purification by Overcoming doubt</i>
5. Maggamagga-banaadassana-v.	道非道智見清淨	<i>The Purification by Knowledge and Vision of What is and What is not Path</i>
6. Patipadabana-dassana-v.	行道智見清淨	<i>The Purification by Vision of the Way</i>
7. Banadassana-v.	智見清淨	<i>The Purification by and Vision</i>

十六觀智 THE SIXTEEN INSIGHT-KNOWLEDGES

1.Namarupa-pariccheda-bana	名色識別智	<i>The Knowledge of Analysing Mentality-and-Materiality</i>
2.Paccaya-pariggaha-bana	緣攝受智	<i>" Discerning Cause and Condition</i>
3. Sammasana-bana	思惟智	<i>" Comprehension</i>
4. Udayabbaya-bana	生滅隨觀智	<i>" Arising and Passing-away</i>
5. Bhavga-bana	壞滅隨觀智	<i>" Dissolution</i>
6. Bhaya-bana	怖畏現起智	<i>" Terror</i>
7. Adinava-bana	過患隨觀智	<i>" Danger</i>
8. Nibbida-bana	厭離隨觀智	<i>" Disenchantment</i>
9. Mubcitukamyata-bana	欲解脫智	<i>" Desire for Deliverance</i>
10. Patisavkha-bana	審察隨觀智	<i>" Reflection</i>
11.Savkharupekkha-bana	行捨智	<i>" Equanimity Toward Formations</i>
12. Anuloma-bana	隨順智	<i>" Conformity</i>
13. Gotrabhu-bana	種性智	<i>" Change-of-lineage</i>
14. Magga-bana	道智	<i>The Path Knowledge</i>

15. Phala-bana	果智	<i>The Fruition Knowledge</i>
16.Paccavekkhana-bana	省察智	<i>Reviewing Knowledge</i>

CATTARISAKARAANUPASSANA

四十種思惟法 THE FORTY PERCEPTIONS

無常組有十個「to」

There are ten βtōū in the impermanence group

1. Aniccato	無常	<i>Impermanent</i>
2. Palokato	毀	<i>Disintegrating</i>
3. Calato	動	<i>Fickle</i>
4. Pabhavguto	壞	<i>Perishable</i>
5. Addhuvato	不恆	<i>Unenduring</i>
6.Viparinama-dhammato	變易法	<i>Subject to change</i>
7. Asarakato	不實	<i>Having no core</i>
8. Vibhavato	無有	<i>Subject to annihilation</i>
9. Maranadhammato	死法	<i>Subject to death</i>
10. Savkhatato	有爲	<i>Formed</i>

苦組有廿五個「-to」

There are twenty-five β-toū in the suffering group

1. Dukkhato	苦	<i>Suffering</i>
2. Rogato	病	<i>A disease</i>
3. Aghato	惡	<i>A calamity</i>
4. Gandato	癰、瘡	<i>A boil</i>
5. Sallato	箭	<i>A dart</i>
6. Abadhato	疾	<i>An affliction</i>
7. Upaddavato	禍	<i>A disaster</i>
8. Bhayato	怖畏	<i>A terror</i>
9. Itito	難	<i>A plague</i>
10. Upassaggato	災	<i>A menace</i>
11. Atanato	非保護所	<i>No protection</i>
12. Alenato	非避難所	<i>No shelter</i>
13. Asaranato	非皈依處	<i>No refuge</i>
14. Vadhakato	殺戮者	<i>Murderous</i>
15. Aghamulato	惡之根	<i>The root of calamity</i>
16. Adinavato	患	<i>A danger</i>
17. Sasavato	有漏	<i>Subject to taints</i>
18. Maramisato	魔餌	<i>Mara's bait</i>
19. Jatidhammato	生法	<i>Subject to birth</i>
20. Jaradhammato	老法	<i>Subject to aging</i>
21. Byadhidhammato	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. Upayasadhammato	惱法	<i>Cause of despair</i>
25. Samkilesadhammato	雜染法	<i>Subject to defilement</i>

無我組有五個「-to」

There are five βτοῦ in the non-self group

1. Anattato	無我	<i>Non-self</i>
2. Subbato	空	<i>Void</i>
3. Parato	敵	<i>Independent</i>
4. Rittato	無	<i>Empty</i>
5. Tucchato	虛	<i>Vain</i>

DASA-UPAKKILESA 十種隨煩惱

THE TEN IMPERFECTIONS OF INSIGHT

1. Obhasa	光明	<i>Light</i>
2. Bana	智	<i>Insight</i>
3. Piti	喜	<i>Joy</i>
4. Passaddhi	清安	<i>Tranquillity</i>
5. Sukha	樂	<i>Bliss</i>
6. Adhimokkha	勝解	<i>Confidence</i>
7. Paggaha	策勵	<i>Effort</i>
8. Upatthana	現起	<i>Mindfulness</i>
9. Upekkha	捨	<i>Equanimity</i>
10. Nikanti	欲	<i>Attachment</i>

回目錄

參考資料

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回目錄

帕奧修程之巴~中~英文對照補充

Visuddhimagga 《清淨道論》The Path of Purification

bhante 尊者 venerable

kamma-ttha 業處 meditation object

anapana-sati 安般念(出入息念)mindfulness-of-breathing

assasa-passasa 息 breath

parimukkha 人中(及上唇)upper lip

nasaputra 鼻孔 nostrils

sati 覺知 aware

sabha-lakkhana 自性相 individual characteristics

samabba-lakkhana 共相 general characteristics

anicca 無常 impermanent

dukkha 苦 suffering

anattta 無我 non-self

lakkhana 特徵(特相) characteristics

pabbatti 觀念、施設、概念、假名 concept

nivarana 五蓋 five hindrances

kamacchanda 貪欲 sensual desire

byapada(=vyāpāda)瞋恨 ill-will

thina-middha 昏沉睡眠 sloth and torpor

kukkucca 後悔 remorse

uddhacca 掉舉 Restless 妄念 agitated

vicikiccha 懷疑 doubt

pabcindriya 五根 five controlling faculties

saddha 信 faith

viriya 精進(英雄本色 viranam bhavo) effort

sati 念 mindfulness

samadhi 定 concentration

pabba 慧 wisdom

satta bojjhavga 七覺支 SEVEN FACTORS OF ENLIGHTENMENT

sati 念 mindfulness

dhammavicaya 擇法 investigation

viriya 精進(英雄本色 viranam bhavo) effort

piti 喜 joy

passadhi	輕安 tranquillity
samadhi	定 concentration
upekkha	捨(平等、旁觀)equanimity

nimitta 相(禪相) sign

parikamma 遍作(預備) preparatory

uggaha-nimitta 取相 taken-up sign(learning sign)

patibhaga-nimitta 似相 counterpart sign

upacara-samadhi 近行 access concentration

appana-samadhi 安止 absorption. concentration

bhavavga 有分 life-continuum

jhana 禪那 concentration

jhanavga 禪支 JHNANS FACTORS

pabca 五 five

vitakka 尋(專注於目標)applied thought

vicara 同(繼續專注於目標)sustained thought

piti 喜(對「似相」的喜悅，屬於行蘊) joy

sukha 樂(樂受或體驗「似相」的快樂感受，屬於受蘊)bliss

ekaggata—境性(對「似相」的心的專一)one-pointedness

pathamam jhanam 初禪 first jhana(尋、同、喜、樂、一境性)

dutiyam jhanam 第二禪 second jhana(喜、樂、一境性)

tatiyam jhanam 第三禪 third jhana(樂、一境性)

catuttham jhanam 第四禪 forth jhana(一境性、捨 upekkha)

pabca vasi 五自在 (five) mastery

samapajjana vasi 入定自在 attaining(有能力隨心所欲地在任何時候入定)

adhitthana vasi 住定(決意)自在 resolving(有能力決定入禪的時間多久)

vutthana vasi 出定自在 emerging(有能力依照自己決定的時刻出定)

avajjana vasi 轉向自在 adverting(有能力在出定後以意門轉向心去省察禪支)

paccavekkhana vasi 省察自在 reviewing(有能力以速行心去省察禪支)

CATTĀRO MAHĀBHĀTĀ 四大(界)分別觀 four element

dhātu 界 element

pathavi 地 Earth

apo 水 water

tejo 火 fire

vāyo 風 wind

lakkhana 特相 characteristics

1) kakkhalam 硬 hardness

2) pharusam 粗 roughness

3) garukam 重 heaviness

4) mudukam 軟 softness

5) sanham 滑 smoothness

6) lahukam 輕 lightness

7) paggharana 流動 flowing

8) abandhana 黏結 cohesion

9) unha 熱 heat

10) sita 冷 coldness

11) vitthambhana 支持 supporting

12) samudirana 推動 pushing

anupubbato 次第 in order

nātisāghato 不太快 not too fast

nātisaōikato 不太慢 not too slow vikkhepapatibāhanato

kasina 遍(整遍)

lokiya-jhana 世間禪 mundane

lokuttara-jhana 出世間禪 supramundane jhanas

rupa-jhana 色界禪 fine-material jhanas

arupa-jhana 無色界禪 immaterial jhanas

paramattha 勝義(第一義)ultimate mentality-materiarity

samatha 奢摩他(止) tranquillity

vipassana 觀(毗婆舍那) insight knowledge

rupa kammathana 【色業處】

rupa 色(物質) materiality

kalapa 色聚 atom

ghana 密集 continuity

santati 相續 compactness

samāha 組合 group

kicca 功用 function

pasāda 淨色 transparent element

cakkhu 眼 eye

sota 耳 ear

ghāna	鼻 nose
jīvhā	舌 tongue
kāya	身 body
vāoōa	顏色 Colour
gandho	香 odour
raso	味 taste
ojā	食素 nutritive-essence
jāvita	命根 life-faculty
dasaka	第十 tenth
decad-kalāpa	十法聚
bhāva	性根 sex
cittaja-ojatthamaka-kalāpa	心生(由心產生)食素八法聚 nutritive-essence octad kalāpa(opaque and produced by consciousness)
utuja-ojatthamaka-kalāpa	時節生(由時節產生)食素八法聚 opaque and produced by temperature)
ahāraja	食生 produced by nutriment

nama	名 (精神) mental
cetasika	心所 mental factor
hadaya-vatthu(hadaya-rāpa)	心所依處 heart-base
mano-dvāravāthi	意門心路 mind-door-thought-process
mano-dvārāvajjana	意門轉向心 mind-door adverting
consciousness	votthapanacitta 確定心 determining consciousness
phala-citta	果心 fruition consciousness
vipassanā-ñāoā	觀智 insight-knownledges
magga-bana	道智 path knowledge

dasa parami 十波羅蜜 ten parami

¹ dana 布施 giving

² sila 持戒 morality

³ nekkhamma 出離(出離欲望) forsaking, giving up the world

⁴ pabba 智慧(聞.思.修慧) wisdom

⁵ viriya 精進(英雄本色 viranam bhavo) effort

⁶ khanti 忍辱 patience

⁷ sacca 真實(不妄語) true

⁸ adhitthana 決意(不動搖己意)determination, resolution

⁹ metta 慈(增益眾生安樂)loving-kindness

¹⁰ upekkha 捨(平等心、旁觀) equanity, indifference

tisso sikkha 三學 three training

sila-sikkha 戒學 training of virtuous

samadhi 定學 training of concentration

pabba-sikkha 慧學 training of wisdom

ariya-atthavgi magga 聖八正道 noble eightfold path

sammāditthi 正見 right view,

sammāsavakappa 正思惟 right thought,

sammāvaca 正語 right speech

sammākammanta 正業 right action

samma-ajiva 正命 right livelihood

sammāvayama 正精進 right effort

sammasati 正念 right mindfulness,

sammasamadhi 正定 right concentration

jati 生 birth

jara 老 ageing

gilana 痘 sickness

marana 死 death

samsara 輪迴 round of rebirths

nirodha-samapatti 滅盡定 attainment of cessation

三顛倒 three vipallasa (hallucination, delusion, erroneous observation)

sabba-vipallasa 想顛倒 delusion of perception

- (1)以無常為常 it perceives impermanence as permanence.
- (2)以不淨為淨 Impurity as purity
- (3)以不好為好 ill as good
- (4)以無我為我 no-soul as soul.

citta-vipallasa 心顛倒 delusion of thought

ditthi-vipallassa 見顛倒 delusion of views

three mabbana 三思惟(思量)

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

1. tanha-mabbana 渴愛思惟 fantasy by lust [desire of the senses]
2. mana-mabbana 慢思惟 fantasy by conceit.
3. ditthi-mabbana 邪見思惟 fantasy by error [in beliefs]

two abhinivesa 二執持 [strong belief set in the mind as stone pillars]

1. tanhabhinivesa 渴愛執持 firm belief induced by lust.
2. ditthibhinivesa 渴愛執持 firm belief induced by error.

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

puthujana-bhumi 凡夫地 ordinary being, with dithi-vipallassa[erroneous view]
ariya-bhumi 聖地 noble one, knows right view, right apprehension and right understanding.

二諦 two truth

sammoti-sacca 世俗諦 conventional or relative truth

paramattha-sacca 勝義諦 ultimate truth. the opposite to delusion.

ti-bana 三慧 three knowledge

1. sutamaya-bana 聞所成慧 knowledge aquired by learning.
2. cintamaya-banan 思所成慧 knowledge aquired by reasoning.
3. bhavanamaya-bana 修所成慧 knowledge aquired by contemplation.

三遍知 three paribba [profound knowledge.]

1. bata paribba 知遍知[autological knowledge]

由於名色分別智與緣攝受智，能夠清楚、明顯及正確知道作為觀禪目標的諸法，此二者亦名為「知遍知」。

2. tirana paribba 審察遍知（度遍知）[analytical knowledge]

「思惟智」和「生滅隨觀智」的作用是審察與辨明一切名色法及其諸因的無常、苦與無我三相。此二智亦被稱為「審察遍知」。

3. pahana paribba 斷遍知 [dispelling knowledge]

從「壞滅隨觀智」（bhavga bana）開始的觀智，只看到一切名色法及其諸因的壞滅，和這些法的無常、苦與無我三相。由於應斷的煩惱於此暫時受到觀智斷除，所以它們亦名為「斷遍知」。

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