

禪修基本須知 及專用詞彙手冊

巴利—中文—英文

Ven. Dhammasiri 編

台灣 法雨道場 印行

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KAMMAṬṬHĀNA 業處 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	入息長	<i>Breathing in a long breath</i>
Dīghaṃ vā passasanto	出息長	<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 kāyasankhāraṃ assasissāmī	全身入息	<i>Calming the breath body breathe in</i>
Passaṃbhayaṃ kāyasankhāraṃ passasissāmī	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

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

四種能使氣平息的因

THE FOUR FACTORS MAKE THE BREATH CALM

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

禪相的現象 APPEARANCE OF THE SIGNS

Uggaha-nimitta	取相	<i>Taken-up sign</i>
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¹ 即：硬、粗、流動、支持、推動等。

² 無常(anicca)、苦(dukkha)、無我(anatta)的性質。

		<i>or learning sign</i>
Paṭibhāga nimitta	似相	<i>Counterpart sign</i>
Parikamma-nimitta	預備相	<i>Preparatory sign</i>

SAMĀDHI 禪定 *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	精進	<i>Effort</i>
Sati	念	<i>Mindfulness</i>
Samādhi	定	<i>Concentration</i>
Paññā	慧	<i>Understanding</i>

BHĀVANĀ 兩種禪修法

TWO TYPES OF MEDITATION

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

JHĀNA 禪那 *ABSORPTION*

Lokiya-jhāna	世間禪	<i>Mundane jhāna</i>
Lokuttara-jhāna	出世間禪	<i>Supramundane jhāna</i>
Rūpāvacara-jhāna	色界禪	<i>Fine-material plane jhāna</i>
Arūpa-jhāna	無色界禪	<i>Immaterial plane jhāna</i>

SATTA BOJJAḍGA 平衡七覺支

BALANCING THE SEVEN FACTORS OF ENLIGHTENMENT

Sati	念覺支	<i>The Enlighten- ment Factor of Mindfulness</i>
Dhammavicaya	擇法覺支	<i>Investigation of Phenomena</i>

Vīriya	精進覺支	<i>Effort</i>
Pīti	喜覺支	<i>Joy</i>
Passaddhi	輕安覺支	<i>Tranquillity</i>
Samādhi	定覺支	<i>Concentration</i>
Upekkhā	捨覺支	<i>Equanimity</i>

PAÑCA JHĀNAḌGA 五禪支

FIVE JHĀNAS FACTORS

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

PAÑCA VASI-BHĀVA 五自在

THE FIVE KINDS OF MASTERY

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

其他 OTHERS

Bhavaṅga	有分心或有分識	<i>Life-continuum consciousness</i>
Paṭhamajjhānaṃ	初禪	<i>First jhāna (absorption)</i>
Dutiyajjhānaṃ	第二禪	<i>Second jhāna</i>
Tatijajjhānaṃ	第三禪	<i>Third jhāna</i>
Catutthajjhānaṃ	第四禪	<i>Forth jhāna</i>
Manodvāravīthi	意門心路過程	<i>Mind-door-thought-process</i>
Manodvāravajjana	意門轉向心	<i>Mind-door adverting 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

Kesā	髮	Head hairs
Lomā	毛	Body hairs
Nakhā	爪	Nails

Dantā	齒	<i>Teeth</i>
Taco	皮	<i>Skin</i>
Mamsaṃ	肉	<i>Flesh</i>
Nahārū	腱	<i>Sinews</i>
Atthi	骨	<i>Bones</i>
Atthi-miñjā	骨髓	<i>Bone marrow</i>
Vakkaṃ	腎	<i>Kidneys</i>
Hadayaṃ	心	<i>Heart</i>
Yakanaṃ	肝	<i>Liver</i>
Kilomakaṃ	膜	<i>Membrane</i>
Pihakaṃ	脾	<i>Spleen</i>
Papphāsaṃ	肺	<i>Lungs</i>
Antaṃ	腸	<i>Intestines</i>
Antaḡuṇaṃ	腸間膜	<i>Mesentery</i>
Udariyaṃ	胃中物	<i>Undigested food</i>
Karisaṃ	糞	<i>Faeces</i>
Matthaluṅgaṃ	腦	<i>Brain</i>
Pittaṃ	膽汁	<i>Bile</i>
Semhaṃ	痰	<i>Phlegm</i>
Pubbo	膿	<i>Pus</i>
Lohitaṃ	血	<i>Blood</i>
Sedo	汗	<i>Sweat</i>
Medo	脂肪	<i>Fat</i>
Assu	淚	<i>Tears</i>
Vasā	膏（皮脂）	<i>Grease</i>
Kheḷo	唾	<i>Saliva</i>
Siṅghāṇika	涕	<i>Snot</i>
Lasikā	關節滑液	<i>Synovial fluid</i>
Muttaṃ	尿	<i>Urine</i>

涅槃的三門 THE THREE ENTRANCES TO NIBBĀNA

Vaṇṇakaṣiṇa	色遍	<i>Colour kaṣiṇa</i>
Paṭikūla-manasikāra	厭惡作意(不淨觀)	<i>Repulsiveness</i>
Suññata	空(無我)	<i>Voidness of self</i>

AṬṬHIKĀ 白骨觀 THE SKELETON MEDITATION

Paṭikūla	厭惡	<i>Repulsive</i>
Aṭṭhikapaṭikūla	可厭的骨	<i>Repulsive skeleton</i>
Aṭṭhika	骨	<i>Skeleton</i>

DASA KASINA 十遍 THE TEN KASINAS

Nīla-kasiṇaṃ	青遍	<i>Blue kasiṇa</i>
Pīṭa-kasiṇaṃ	黃遍	<i>Yellow kasiṇa</i>
Lohita-kasiṇaṃ	紅遍	<i>Red kasiṇa</i>
Odāta-kasiṇaṃ	白遍	<i>White kasiṇa</i>
Paṭhavī-kasiṇaṃ	地遍	<i>Earth kasiṇa</i>
Āpo-kasiṇaṃ	水遍	<i>Water kasiṇa</i>
Tejokasiṇaṃ	火遍	<i>Fire kasiṇa</i>
Vāyokasiṇaṃ	風遍	<i>Wind kasiṇa</i>
Ālokakasiṇaṃ	光明遍	<i>Light kasiṇa</i>
Ākāsakasiṇaṃ	空遍	<i>Space kasiṇa</i>

CATU ARĀPA-JHĀNA 四無色禪

THE FOUR IMMATERIAL JHĀNAS

Ākāsānañcāyatana _{jhāna}	空無遍處	The Base-of-Boundless-Space
Viññānañcāyatana _{jhāna}	識無遍處	<i>Boundless-Consciousness</i>
Ākiñcaññāyatana _{jhāna}	無所有處	<i>Nothingness</i>
Nevasaññānāsaññāyatana _{jhāna}	非想非非想處	<i>Neither-Perception -Nor-Non-Perception</i>

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第三章：四梵住與四護衛禪

Chapter 3: Develop the Sublime Abidings and Protective-Meditations

CATUBRAHMAVIHARĀ 四梵住

THE FOUR SUBLIME ABIDINGS

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

METTA BHĀVANĀ 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

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

應當對四類人修慈心觀

LOVINGKIDNESS SHOULD BE DEVELOPED TOWARDS FOUR TYPES OF PERSON

Atta	你自己	<i>Yourself</i>
Piya	喜愛者	<i>A person you like and respect</i>
Majjhatta	中庸(無愛憎)	<i>A neutral person</i>
Verī	怨敵	<i>An enemy</i>

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	<i>An antipathetic person</i>
Atippiyasahāyaka	極親愛者	<i>A very dear person</i>
Majjhatappuggala	中庸、無愛憎者	<i>A neutral, indifferent person</i>
Verī-puggala	怨敵	<i>An enemy</i>

對自己培育慈愛的四種意念

THE FOUR TYPES OF THOUGHTS FOR DEVELOPING LOVINGKIDNESS
TOWARDS YOURSELF

Ahaṃ avero homi	願我免除危難	<i>May I be free from mental danger</i>
Abyāpajjo homi	願我免除精神的痛苦	<i>mental pain</i>
Anīgho homi	願我免除身體的痛苦	<i>physical pain</i>
Sukhī attānaṃ pariharāmi	願我平安快樂	<i>May I be well and happy</i>

對敬愛的人散發慈愛

EXTENDING LOVINGKIDNESS TOWARDS A PERSON YOU LIKE AND RESPECT

Ayaṃ sappuriso avero hotu	願此善人免除危難	<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	身體的痛苦	<i>physical pain</i>
Ayaṃ sappuriso sukhī attānaṃ pariharatu	願此善人平安快樂	<i>May this good person be well and happy</i>

SĪMĀSAMBHEDA 破除界限³
THE BREAKING DOWN OF BOUNDARIES

廿二類遍滿 THE TWENTY-TWO CATEGORIES OF PERVASION

Anodhiso-pharaṇā	五類不限定的遍滿	<i>Five categories of unspecified pervasion</i>
Odhiso-pharaṇā	七類限定的遍滿	<i>Seven categories of pervasion</i>
Disā-pharaṇā	十類方向的遍滿	<i>Ten categories of directional pervasion</i>

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

Sabbe sattā	一切有情(眾生)	All beings
Sabbe pāṇa	一切有命者(息生)	All breathing things
Sabbe bhūtā	一切生物	All creatures
Sabbe puggalā	一切個人(別生)	All persons
Sabbe attabhāva-pariyāpannā	一切個體(自生)	All individuals

七類限定的遍滿

SEVEN CATEGORIES OF SPECIFIED PERVASION

Sabbā itthiyo	一切女人	All beings
Sabbe purisā	一切男人	All breathing things
Sabbe ariyā	一切聖者	All women
Sabbe anariyā	一切凡夫	All men
Sabbe devā	一切天神	All enlightened beings
Sabbe manussā	一切人類	All unenlightened beings
Sabbe vinipātikā	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

Puratthimāya disāya	東方	To the East
Pacchimāya disāya	西方	To the West
Uttarāya disāya	南方	To the North
Dakkhiṇāya disāya	北方	To the South
Puratthimāya anudisāya	東南方	To the South East
Pacchimya anudisāya	西北方	To the North West

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。

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（10x48）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。

Uttarāya anudisāya	東北方	<i>To the North East</i>
Dakkhiṇāya anudisāya	西南方	<i>To the South West</i>
Heṭṭhimya disāya	下方	<i>Below</i>
Uparimya disāya	上方	<i>Above</i>

KARUṆĀ BHĀVANĀ 悲心觀⁵ COMPASSION

Ayaṃ sappuriso dukkhā muccatu	願此善人解脫痛苦	<i>May this person be released from suffering</i>
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UPEKKHĀ BHĀVANĀ 捨心觀 EQUANIMITY

Ayaṃ sappuriso kammaṣako	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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CATURĀRAKKHA BHĀVANĀ 四護衛禪

THE FOUR PROTECTIVE MEDITATIONS

Buddhānussati	佛隨念	<i>Recollection of the Buddha</i>
Asubha	不淨觀	<i>Repulsiveness</i>
Maraṇānussati	死隨念	<i>Recollection of Death</i>
Mettā	慈心觀	<i>Lovingkindness</i>

BUDDHĀNUSSATI 佛隨念

RECOLLECTION OF THE BUDDHA

Itipi so bhagavā	世尊已滅除煩惱	<i>This Blessed One, having destroyed mental defilements</i>
Arahāṃ	堪受尊敬(阿羅漢)	<i>Is worthy of veneration</i>
Sammāsambuddho	他自己證悟圓滿正覺(正遍知)	<i>He has attained perfect enlightenment by himself</i>
Vijjācaraṇasampanno	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>
Lokavidū	他了解世間(世間覺)	<i>He knows the world</i>

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 x 12）= 132）。這與修行慈心觀時所用的方法相同。

Annuttaro purisadammasārathi	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>
Satthā devamanussānaṃ	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>
Bhagavā	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

Uddhumātakaṃ	腫脹	<i>A bloated corpse</i>
Vinīlakaṃ	青瘀	<i>A livid corpse</i>
Vipubbakaṃ	膿爛	<i>A fastering corpse</i>
Vicchiddakaṃ	斷壞	<i>A dismembered corpse</i>
Vikkhāyitakaṃ	食殘	<i>An eaten corpse</i>
Vikkhittakaṃ	散亂	<i>A scattered in pieces corpse</i>
Hatavikkhitta-kaṃ	斬斫離散	<i>A mutilated and scattered in pieces corpse</i>
Lohitakaṃ	血塗	<i>A bloody corpse</i>
Pulavakaṃ	蟲聚	<i>A worm infested corpse</i>
Atthikaṃ	骸骨	<i>A skeleton</i>

MARAṆĀNUSSATI 死隨念 RECOLLECTION OF DEATH

Maraṇaṃ me dhuvaṃ, jīvitaṃ me adhuvaṃ	我必然會死，人命是無常的	<i>I am certain to die, life is impermanent</i>
Maraṇaṃ me bhavissati	我一定會死	<i>I certainly die</i>
Maraṇapariyosānaṃ me jīvitaṃ	我的生命在死亡時斷絕	<i>My life will end in death</i>
Maraṇam maraṇam	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

CATTĀRO MAHĀBHÆTĀ 四界分別觀
THE FOUR ELEMENTS MEDITATION

PAÑCA PASĀDA-RÆPA 五淨色
THE FIVE TRANSPARENT-ELEMENT

Cakkhu-pasāda	眼淨色	<i>The eye trans-parent element</i>
Kāya-pasāda	身淨色	<i>The body...</i>
Sota-pasāda	耳淨色	<i>The ear ...</i>
Ghāna-pasāda	鼻淨色	<i>The nose ...</i>
Jivhā-pasāda	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>
Samūha-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-kalāpa
眼睛色為第十個色法的色聚
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	風界	<i>Wind element</i>
5. Vanṇa	顏色	<i>Colour</i>
6. Gandho	香	<i>Odour</i>
7. Raso	味	<i>Taste</i>
8. Ojā	食素	<i>Nutritive-essence</i>
9. Jivita	命根	<i>Life-faculty</i>
10. Cakkhu-pasāda	眼淨色	<i>Eye transparent element</i>

Kaya-dasaka-kalāpa 身淨色為第十個色法的色聚

Body as the tenth-factors-kalāpa

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

Sota-dasaka-kalāpa 耳淨色為第十個色法的色聚

Ear as the tenth-factors-kalāpa

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

Ghāna-dasaka-kalāpa 鼻淨色為第十個色法的色聚

Nose the tenth-factors-kalāpa

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

Jivhā-dasaka-kalāpa 舌淨色為第十個色法的色聚

Tongue the tenth-factors-kalāpa

1-9 same as Cakkhu-dasaka-kalāpa	第 1 至 9 與眼睛色為第十個色法的色聚相同	<i>1-9 same as Eye as the tenth-factors-kalāpa</i>
10. Jivhā-pasāda	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-kalāpa	眼十法聚	<i>Eye decad-kalāpa</i>
Kāya-dasaka-kalāpa	身十法聚	<i>Body decad-kalāpa</i>
Bhāva-dasaka-kalāpa	性根十法聚	<i>Sex decad-Kalāpa</i>
Cittaja-ojaṭṭhamaka-kalāpa	心生食素八法聚 (由心產生)	<i>Nutritive-essence octad kalāpa (opaque and produced by consciousness)</i>
Utujaja-ojaṭṭhamaka-kalāpa	時節生食素八法聚 (由時節產生)	<i>(opaque and produced by temperature)</i>

Āhāraja- ojaṭṭhamaka- kalāpa	食生食素八法聚 (由食物產生)	(opaque and produced by nutriment)
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Bhāva-dasaka-kalāpa 性根十法聚

The Sex decad kalāpa

1-9 same as Cakkhu-dasaka- kalāpa	第 1 至 9 與眼睛 色為第十個色法 的色聚相同	<i>1-9 same as Eye as the tenth-factors- kalāpa</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	完全相同與眼睛 色為第十個色法 的色聚的前八項	<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	前面的三十二個 部份相同於三十 二分	<i>The first thirty-two parts are same as the thirty-two parts of the body</i>
Tejodhātu	四個火界顯著的 部份：	<i>The four outstan- ding parts of the fire element</i>
--santappana- tejo	--間隔性發 燒之火	--
--jīraṇa-tejo	--導致成熟 和老化之火	--
--dahā-tejo	--普通發燒之火 --消化之火	--
--pācaka-tejo		<i>--fire of digestion</i>
Vāyodhātu	六個風界顯著的 部份：	<i>The six outstan- ding parts of the wind element</i>
--uddhaṅgama-	--上升風	<i>--ascend wind</i>

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。

vātā --adhogama-vātā --kucchisaya- vātā --kotṭhāsaya- vātā --aṅgamaṅgānu sārino-vātā --assāsa-passāsa	--下升風 --腹內腸外風 --腸內風 --於肢體內 循環之風 --入息與出息	--descend wind -- --wind in the intestine -- --breath-in and breath-out
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廿八種色法

THE TWENTY-EIGHTS MATERIAL PHENOMENA AT A GLANCE

十八種完成色

The Eighteenth Concretely Produced Matter

Bhūta-rūpa	元素色	<i>Great Essentials</i>
1. Pathavi-dhātu 2. Āpo-dhātu 3. Tejo-dhātu 4. Vāyo-dhātu	地界 水界 火界 風界	<i>Earth element</i> <i>Water element</i> <i>Fire element</i> <i>Air element</i>
Pasāda-rūpa	淨色	<i>Sensitive Phenomena</i>
5. Cakkhu 6. Sotaṃ 7. Ghānaṃ 8. Jivhā 9. Kāyo	眼淨色 耳淨色 鼻淨色 舌淨色 身淨色	<i>Eye-sensitivity</i> <i>Ear-sensitivity</i> <i>Nose-sensitivity</i> <i>Tongue-sensitivity</i> <i>Body-sensitivity</i>

Gocara-rūpa	淨色	<i>Objective Phenomena</i>
10. Rupaṃ 11. Saddo 12. Gandho 13. Raso	顏色 聲 香 味	<i>Visible form</i> <i>Sound</i> <i>Smell</i> <i>Taste</i>
Bhāva-rūpa	性根色	<i>Sexual Phenomena</i>
14. Itthattam 15. Purisattam	女根色 男根色	<i>Femininity</i> <i>Masculinity</i>
Hadaya-rūpa	心色	<i>Heart Phenomenon</i>
16. Hadaya-vatthu	心所依處	<i>Heart-base</i>

Jīvitarūpa	命色	<i>Life Phenomenon</i>
17. Jīvitindriyaṃ	命根色	<i>Life faculty</i>
Kabaḷīkārahāra	食色	<i>Nutritional Phenomenon</i>
18. Kabaḷīkāro	食素(營養)	<i>Nutriment</i>

Dasa Anipphannarūpa/十種不完成色
The Ten Non-Concrete Matter

Paricchedarūpa	限制色	<i>Limiting Phenomenon</i>
19. Ākāśadhātu	空界	<i>Space element</i>
Viññattirūpa	表色	<i>Communication Phenomena</i>
20. Kāyaviññatti	身表	<i>Bodily intimation</i>
21. Vacīviññatti	語表	<i>Vocal intimation</i>
Vikārarūpa	變化色	<i>Mutable Phenomena</i>
22. Rūpassa lahutā	色輕快性	<i>Lightness</i>
23. Rūpassamudutā	色柔軟性	<i>Malleability</i>
24. Rūpassa kammaññatā	色適業性	<i>Wieldiness</i>
Lakkhaṇarūpa	相色	<i>Characteristics of Matter</i>
25. Rūpassa upacaya	色積集性	<i>Production</i>
26. Santati	色相續性	<i>Continuity</i>
27. Jaratā	色老性	<i>Decay</i>
28. Aniccā	色無常性	<i>Impermanence</i>

[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

Aññasamānacetāsika 十三通一切心所
The Thirteenth Ethically Variables

Sabbacitta-sādhāraṇa--7	七遍一切心心所	Universals 7
1. Phassa	觸	Contact
2. Vedanā	受	Feeling
3. Sañña	想	Perception
4. Cetanā	思	Volition
5. Ekaggatā	一境性	One pointedness
6. Jīvitindriya	命根	Life faculty

7. Manasikāra	作意	<i>Attention</i>
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Pakiṇṇaka--6	六雜心所	<i>Occasionals--6</i>
8. Vitakka 9. Vicāra 10. Adhimokkha 11. Vīriya 12. Pīti 13. Chanda	尋 伺 勝解 精進 喜 欲	<i>Applied thought</i> <i>Sustained thought Decision</i> <i>Energy</i> <i>Joy</i> <i>Desire</i>

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

Akusala Cetasika	Sādhā-raṇa	四通一切不善心	<i>Unwholesome Universals--4</i>
14. Moha 15. Ahirika 16. Anottappa 17. Uddhacca		痴 無慚 無愧 掉舉	<i>Delusion</i> <i>Shamelessness</i> <i>Fearlessness of wrongdoing</i> <i>Restlessness</i>
Akusala Cetasika		十雜不善心所	<i>Unwholesome Occasionals</i> <i>10</i>
18. Lobha 19. Dīṭṭhi 20. Māna 21. Dosa 22. Issā 23. Macchariya 24. Kukkucca 25. Thīna 26. Middha 27. Vicikīcchā		貪 邪見 慢 瞋 嫉妒 慳 惡作 昏沉 睡眠 疑	<i>Greed</i> <i>Wrong view</i> <i>Conceit</i> <i>Hatred</i> <i>Envy</i> <i>Avarice</i> <i>Worry</i> <i>Sloth</i> <i>Torpor</i> <i>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	Beautiful Factors--19
28. Saddhā	信	Faith
29. Sati	念	Mindfulness
30. Hiri	慚	Shame
31. Ottappa	愧	Fear of wrong
32. Alobha	無貪	Non-greed
33. Adosa	無瞋	Non-hatred
34. Mettā	慈	lovingkindness
35. Tatraṃajjhataṭṭā	中捨性	Neutrality of mind
36. Kāya-passaddhi	身輕安	Tranquility of mental body
Citta-passaddhi	心輕安	Tranquility of consciousness
37. Kāya-lahutā	身輕快性	Lightness of mental body
38. Citta-lahutā	心輕快性	Lightness of consciousness
39. Kāya-mudutā	身柔軟性	Malleability of mental body
40. Citta-mudutā	心柔軟性	Malleability of consciousness
41. Kāya-kammaññatā	身適業性	Wieldiness of mental body
42. Citta-kammaññatā	心適業性	Wieldiness of consciousness
43. Kāya-paguññatā	身練達性	Proficiency of mental body
44. Citta-paguññatā	心練達性	Proficiency of consciousness
45. Kāyujjukatā	身正直性	Rectitude of mental body
46. Cittujjukatā	心正直性	Rectitude of consciousness

Samucchedavirati 三離 The Three Abstinenances

47. Sammāvācā	正語	Right speech
48. Sammākammanta	正業	Right action
49. Sammā-ājīva	正命	Right livelihood

Appamaññā 二無量 Two Illimitables

50. Karuṇā	悲憫	Compassion
51. Muditā	隨喜	Appreciative joy

Amoha 一無痴 Non-delusion

52. Paññā	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

Kāmāvacara	欲界	Sensual plane
Rūpāvacara	色界	Fine-material plane
Arūpāvacara	無色界	Immaterial plane
Lokuttarā	出世間	Supramundane

兩種心 TWO TYPES OF CONSCIOUSNESS

1. Cittavīthi	心路過程心	<i>Consciousness in the thought-process</i>
2. Vīthimutta	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 JHĀNA CONSISTS OF A SEQUENCE OF SIX TYPES OF CONSCIOUSNESS EACH WITH DIFFERENT FUNCTIONS

1. Manodvārāvājjana	意門轉向心 (12 個)	<i>Mind-door-adv-rting consciou-ness</i>
2. Parikamma	遍作心 (34 個)	<i>A preparatory consciousness</i>
3. Upacāra	近行心	<i>An access consciousness</i>
4. Anuloma	隨順心 (34 個)	<i>A conformity consciousness</i>
5. Gotrabhū	種性心 (34 個)	<i>A change-of-lineage consciousness</i>
6. Jhāna-javana-citta	相續不斷一連串的禪那速行心 (34 個)	<i>An uninterrupted sequence of jhāna impulsion consciousness</i>

初禪的三十四個名法⁸

THE FIRST JHĀNA CONSISTS OF THIRTY-FOUR MENTALITY

1. Viññāṇa	識 ⁹	Consciousness
2. Phassa	觸 ¹⁰	Contact
3. Vedanā	受 ¹¹	Feeling
4~14 Please refer to Aññasamānacetāsika 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>

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 *jānanam 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）。

15~33 Please refer to Sobhanacetāsika no. 28~46	第 15 至 33 項請見廿五美心所的第 28 至 46 項	15~33 Please refer to Twenty-five Beautiful Factors no. 28~46
34. Paññā	慧根	<i>Wisdom faculty</i>

MANODVĀRA 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

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

CAKKHUDVĀRA 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. Paññicadvārāvajjana	五門轉向心	<i>Five-door adv-rtng consciousness</i>
2. Cakkhuvīññāṇa	眼識	<i>An eye consciousness</i>
3. Sampaticchana	領受心	<i>A receiving consciousness</i>
4. Santīraṇa	推度心	<i>An investigating consciousness</i>
5. Voṭṭhapana	確定心	<i>A determining consciousness</i>
6. Javana-citta	速行心	<i>Impulsion consciousness</i>
7. Tadārammaṇa-citta	被所緣心	<i>Registration consciousness</i>

其他 OTHERS

<i>Pañcadvāra-vīthi</i>	五門心路過程	<i>Five-door thought-process</i>
<i>Manodvāra-vīthi</i>	意門心路過程	<i>Mind-door thought process</i>
<i>Kāmāvacara-vīthi</i>	欲界心路過程心	<i>Sensual plane thought-process</i>
<i>Kāmāvacara-kusalamanodvāra-vīthi</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>Rūpa-kammaṭṭhāna</i>	名業處	<i>Discernment of materiality</i>
<i>Nāma-kammaṭṭhāna</i>	色業處	<i>Discernment of mentality</i>
<i>Jhāna-javana-citta</i>	禪那速行心	<i>Absorption impulsion</i>

		<i>consciousness</i>
Cittaniyāma	心法法則	<i>Natural law</i>
Yoniso-manasikāra	如理作意 (從根源作意)	<i>Wise attention</i>
Ayoniso-manasikāra	不如理作意 (不從根源作意)	<i>Unwise attention</i>

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

PAṬICCASAMUPPĀDA 緣起 (第一法)

DEPENDENT-ORIGINATION (1st Method)

1. Avijjāpaccayā saṅkhārā	緣於無明，行生起	<i>Dependent on ignorance arise kammic formations</i>
2. Saṅkhārapaccayā viññāṇaṃ	緣於行，識生起	<i>" kammic formation " consciousness</i>
3. Viññāṇapaccayā nāmarūpaṃ	緣於識，名色生起	<i>" consciousness " mind-and-matter</i>
4. Nāmarūpappaccayā saḷāyata-naṃ	緣於名色，六處生起	<i>" mind-and-matter " the six sense bases</i>
5. Saḷāyatana-paccayā phasso	緣於六處，觸生起	<i>" the six sense bases " contact</i>
6. Phassa-paccayā vedanā	緣於觸，受生起	<i>" contact " feeling</i>
7. Vedanā-paccayā taṇhā	緣於受，愛生起	<i>" feeling " craving</i>
8. Taṇhā-paccaya upādānaṃ	緣於愛，取生起	<i>" craving " clinging</i>
9. Upādāna-paccayā bhavo	緣於取，有生起	<i>" clinging " existence</i>
10. Bhava-paccayā jāti	緣於有，生生起	<i>" existence " birth</i>
11. Jātipaccayā jarā-maraṇa-soka-parideva-dukkha-domanass' upāyassā sambhavanti	緣於生，老、死、愁、悲、苦、憂、惱生起	<i>" birth " decay-and-death, sorrow, lamentation, pain, grief, and despair</i>

PAṬICCASAMUPPĀDA 緣起 (第五法)

DEPENDENT-ORIGINATION (5th Method)

1. Nāta 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 (selfless-ness)
3. Pahāna pariññā	斷遍知	Dispelling knowledge--comprehension culminating in their complete and final cessation

三種輪 *THREE KINDS OF ROUND*

Kilesa-vaṭṭa	煩惱輪	<i>Round of defilement</i>
Kamma-vaṭṭa	業輪	<i>Round of kamma</i>
Vipāka-vaṭṭa	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*

Cetanā	思	Intention
Kusala-cetanā	善思	<i>Wholesome intention</i>
Paṭisandhi-citta	結生識	<i>Rebirth-linking consciousness</i>
Maraṇāsanna-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 Nibbāna

CHA VATTHæ 六依處 *THE SIX BASES*

1. Cakkhu-vathū	眼依處	<i>Eye base</i>
2. Sota-vathū	耳依處	<i>Ear base</i>
3. Ghāna-vathū	鼻依處	<i>Nose base</i>
4. Jivhā-vathū	舌依處	<i>Tongue base</i>

5. Kāya-vathū	身依處	<i>Body base</i>
6. Viññāṇa-vathū	識依處	<i>Mind base</i>

PAÑCA KHANDHA 五蘊 THE FIVE AGGREGATES

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

十一種受及想

THE ELEVEN TYPES OF FEELING AND PERCEPTION

1. Atīta	過去	<i>Past</i>
2. Anāgata	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. Olārīka	粗	<i>Gross</i>
7. Sukhuma	細	<i>Subtle</i>
8. Hīna	劣	<i>Inferior</i>
9. Paṇita	勝	<i>Superior</i>
10. Dūra	近	<i>Near</i>
11. Santika	遠	<i>far</i>

CHA DVĀRA 六門 THE SIX DOORS

1. Cakkhu-dvāra	眼門	<i>Eye door</i>
2. Sota-dvāra	耳門	<i>Ear door</i>
3. Ghāna-dvāra	鼻門	<i>Nose door</i>
4. Jivhā-dvāra	舌門	<i>Tongue door</i>
5. Kāya-dvāra	身門	<i>Body door</i>
6. Viññāṇa-dvāra	意門	<i>Mind door</i>

CHA RAMMAṆA 六所緣(六塵)

THE SIX OBJECTS

1. Rūpārammaṇa	顏色所緣(=色)	<i>Visible form</i>
2. Saddārammaṇa	聲所緣(=聲)	<i>Sound</i>

3. Gandhārammaṇa	香所緣(=香)	<i>Smell</i>
4. Rasārammaṇa	味所緣(=味)	<i>Taste</i>
5. Phoṭṭhabbārammaṇa	觸所緣(=觸)	<i>Tangible</i>
6. Dhammārammaṇa	法所緣(=法)	<i>Mental-object</i>

CHA VIÑÑĀNA 六識 *THE SIX CONSCIOUSNESS*

1. Cakkhu-viññāna	眼識	<i>Eye consciousness</i>
2. Sota- viññāna	耳識	<i>Ear consciousness</i>
3. Ghāna- viññāna	鼻識	<i>Nose consciousness</i>
4. Jivhā- viññāna	舌識	<i>Tongue consciousness</i>
5. Kāya- viññāna	身識	<i>Body consciousness</i>
6. Mano- viññāna	意識	<i>Mind consciousness</i>

DVĀDA ĀYATANA 十二處

THE TWELVE SENSE BASES

1. Cakkhāyatana	眼處	<i>Eye base</i>
2. Sotāyatana	耳處	<i>Ear base</i>
3. Ghānayatana	鼻處	<i>Nose base</i>
4. Jivhāyatana	舌處	<i>Tongue base</i>
5. Kāyāyatana	身處	<i>Body base</i>
6. Manāyatana	意處	<i>Mind base</i>
7. Rūpāyatana	顏色處	<i>Visible form base</i>
8. Saddāyatana	聲處	<i>Sound base</i>
9. Gandhāyatana	香處	<i>Smell base</i>
10. Rasāyatana	味處	<i>Taste base</i>
11. Phoṭṭhabbāyatana	觸處	<i>Tangible base</i>
12. Dhammāyatana	法處	<i>Mental-object base</i>

AṬṬHĀRASA 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	顏色界	<i>Visible form element</i>
7. Sadda-dhātu	聲界	<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	觸界	<i>Tangible element</i>
11. Cakkhuvīññāṇa-dhātu	眼識界	<i>Eye consciousness element</i>
12. Sota-dhātu	耳識界	<i>Ear consciousness element</i>
13. Ghāna-dhātu	鼻識界	<i>Nose consciousness element</i>
14. Jivhā-dhātu	舌識界	<i>Tongue consciousness element</i>
15. Kāya-dhātu	身識界	<i>Body consciousness element</i>
16. Mona-dhātu	意界	<i>Mind element</i>
17. Dhamma-dhātu	法界	<i>Mental-object element</i>
18. Manovīññāṇa-dhātu	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. Lakkhaṇa	相、特相、特徵	<i>Its characteristic</i>
2. Rasa	作用 (味)	<i>Its function</i>
3. Paccupaṭṭhāna	現起、現狀	<i>Its manifestation</i>
4. Padaṭṭhāna	近因 (足處)	<i>Its proximate cause</i>

七清淨

THE SEVEN STAGES OF PURIFICATION

1. Sīla-visuddhi	戒清淨	<i>Purification of Virtue</i>
2. Citta-v.	心清淨	<i>Purification of Mind</i>
3. Diṭṭhi-v.	見清淨	<i>Purification of View</i>
4. Kaṅkhāvitarāṇa-v.	度疑清淨	<i>Purification by Overcoming doubt</i>
5. Maggāmagga-ñāṇaadassana-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. Paṭipadañāṇadassana-v.	行道智見清淨	<i>The Purification by Vision of the Way</i>
7. Ñāṇadassana-v.	智見清淨	<i>The Purification by and Vision</i>

十六觀智 THE SIXTEEN INSIGHT-KNOWLEDGES

1. Nāmarūpa-pariccheda-ñāṇa	名色識別智	<i>The Knowledge of Analysing Mentality-and-Materiality</i>
2. Paccaya-pariggaha-ñāṇa	緣攝受智	<i>" Discerning Cause and Condition</i>
3. Sammasana-ñāṇa	思惟智	<i>" Comprehension</i>
4. Udayabbaya-ñāṇa	生滅隨觀智	<i>" Arising and Passing-away</i>
5. Bhaṅga-ñāṇa	壞滅隨觀智	<i>" Dissolution</i>

6. Bhaya-nāṇa	怖畏現起智	" <i>Terror</i>
7. Ādīnava-nāṇa	過患隨觀智	" <i>Danger</i>
8. Nibbidā-nāṇa	厭離隨觀智	" <i>Disenchantment</i>
9. Muñcitukamyatā-nāṇa	欲解脫智	" <i>Desire for Deliverance</i>
10. Paṭisaṅkhā-nāṇa	審察隨觀智	" <i>Reflection</i>
11. Saṅkhārupekkhā-nāṇa	行捨智	" <i>Equanimity Toward Formations</i>
12. Anuloma-nāṇa	隨順智	" <i>Conformity</i>
13. Gotrabhu-nāṇa	種性智	" <i>Change-of-lineage</i>
14. Magga-nāṇa	道智	<i>The Path Knowledge</i>
15. Phala-nāṇa	果智	<i>The Fruition Knowledge</i>
16. Paccavekkhaṇa-nāṇa	省察智	<i>Reviewing Knowledge</i>

CATTĀRĪSĀKĀRAANUPASSANĀ

四十種思惟法 THE FORTY PERCEPTIONS

無常組有十個「to」

There are ten βtoû in the impermanence group

1. Aniccato	無常	Impermanent
2. Palokato	毀	<i>Disintegrating</i>
3. Calato	動	<i>Fickle</i>
4. Pabhaṅgato	壞	<i>Perishable</i>
5. Addhuvato	不恆	<i>Unenduring</i>
6. Vipariṇāma-dhammato	變易法	<i>Subject to change</i>
7. Asārakato	不實	<i>Having no core</i>
8. Vibhavato	無有	<i>Subject to annihilation</i>
9. Maraṇadhammato	死法	<i>Subject to death</i>
10. Saṅkhatato	有為	<i>Formed</i>

苦組有廿五個「-to」

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

1. Dukkhatto	苦	<i>Suffering</i>
2. Rogato	病	<i>A disease</i>
3. Aghato	惡	<i>A calamity</i>
4. Gaṇḍato	癰、瘡	<i>A boil</i>
5. Sallato	箭	<i>A dart</i>
6. Ābādhato	疾	<i>An affliction</i>
7. Upaddavato	禍	<i>A disaster</i>
8. Bhayato	怖畏	<i>A terror</i>
9. Ītito	難	<i>A plague</i>
10. Upassaggato	災	<i>A menace</i>
11. Atāṇato	非保護所	<i>No protection</i>
12. Aleṇato	非避難所	<i>No shelter</i>

13. Asaraṇato	非皈依處	<i>No refuge</i>
14. Vadhakato	殺戮者	<i>Murderous</i>
15. Aghamūlato	惡之根	<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. Paridevadhhammato	悲法	<i>Cause of lamentation</i>
24. Upāyāsadhhammato	惱法	<i>Cause of despair</i>
25. Saṃkilesadhhammato	雜染法	<i>Subject to defilement</i>

無我組有五個「-to」

There are five ʽtoʼ in the non-self group

1. Anattato	無我	<i>Non-self</i>
2. Suññato	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. 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	樂	<i>Bliss</i>
6. Adhimokkha	勝解	<i>Confidence</i>
7. Paggaha	策勵	<i>Effort</i>
8. Upatthāna	現起	<i>Mindfulness</i>
9. Upekkhā	捨	<i>Equanimity</i>
10. Nikanti	欲	<i>Attachment</i>

[回目錄](#)

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[回目錄](#)

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Visuddhimagga 《清淨道論》 The Path of Purification

bhante 尊者 venerable

kamma-tthana 業處 meditation object

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

assāsa-passāsa 息 breath

parimukha 人中(及上唇)upper lip

nāsāpuṭa 鼻孔 nostrils

sati 覺知 aware

sabhava-lakkhana 自性相 individual characteristics

samabba-lakkhana 共相 general characteristics

anicca 無常 impermanent

dukkha 苦 suffering

anattā 無我 non-self

lakkhaṇa 特徵(特相) characteristics

paññatti 觀念、施設、概念、假名 concept

nīvaraṇa 五蓋 five hindrances

kāmacchanda 貪欲 sensual desire

byāpāda(=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

vicikicchā 懷疑 doubt

pañcendriyā 五根 five controlling faculties

saddha 信 faith

vīriya 精進(英雄本色 vīraṇā bhavo) effort

sati 念 mindfulness

samādhi 定 concentration

paññā 慧 wisdom

satta bojjhaṅga 七覺支 SEVEN FACTORS OF ENLIGHTENMENT

sati 念 mindfulness

dhammavicaya 擇法 investigation

virīya 精進(英雄本色 vīraṇaṃ bhavo) effort

pīti 喜 joy

passadhi 輕安 tranquillity

samādhi 定 concentration

upekkhā 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-samādhi 近行 access concentration

appana-samādhi 安止 absorption. concentration

bhavavga 有分 life-continuum

jhana 禪那 concentration

jhanavga 禪支 JHĀNAS FACTORS

pañca 五 five

vitakka 尋(專注於目標)applied thought

vicāra 伺(繼續專注於目標)sustained thought

pīti 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 一境性(對「似相」的心的專一)one-pointedness

paṭhamā jhāna 初禪 first jhana(尋、伺、喜、樂、一境性)

duṭṭhiyā jhāna 第二禪 second jhana(喜、樂、一境性)

tatiyā jhāna 第三禪 third jhana(樂、一境性)

catutthā jhāna 第四禪 forth jhana(一境性、捨 upekkhā)

pañca 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)

adhithana 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 MAHĀBHŪTĀ 四大(界)分別觀 four element

dhātu 界 element

paṭhavi 地 Earth

āpo 水 water

tejo 火 fire

vāyo 風 wind

lakkhaṇa 特相 characteristics

- 1) kakkhalaṃ 硬 hardness
- 2) pharusāṃ 粗 roughness
- 3) garukaṃ 重 heaviness
- 4) mudukaṃ 軟 softness
- 5) saṃhaṃ 滑 smoothness
- 6) lahukaṃ 輕 lightness
- 7) paggharaṇa 流動 flowing
- 8) abandhana 黏結 cohesion
- 9) uṇha 熱 heat
- 10) sīta 冷 coldness
- 11) vitthambhana 支持 supporting
- 12) samudiraṇa 推動 pushing

anupubbato 次第 in order

nātisīghato 不太快 not too fast

nātisaṇikato 不太慢 not too slow vikkhepapaṭibāhanato

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-materiality

samatha 奢摩他(止) tranquillity

vipassana 觀(毗婆舍那) insight knowledge

rupa kammaṭṭhāna 【色業處】

rupa 色(物質) materiality

kalapa 色聚 atom
 ghana 密集 continuity
 santati 相續 compactness
 samūha 組合 group
 kicca 功用 function
 pasāda 淨色 transparent element
 cakkhu 眼 eye
 sota 耳 ear
 ghāna 鼻 nose
 jivhā 舌 tongue
 kāya 身 body
 vaṇṇa 顏色 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(由心產生)食素八法聚 nutritive-essence octad
 kalāpa(opaque and produced by consciousness)
 utuja-ojaṭṭhamaka-kalāpa 時節生(由時節產生)食素八法聚 opaque and
 produced by temperature)
 āhāraja 食生 produced by nutriment

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

dasa parami 十波羅蜜 ten parami

¹ dāna 布施 giving

- ² sīla 持戒 morality
³ nekkhamma 出離 (出離欲望) forsaking, giving up the world
⁴ paññā 智慧(聞.思.修慧)wisdom
⁵ vīriya 精進(英雄本色 vīraṇaṃ bhavo) effort
⁶ khanti 忍辱 patience
⁷ sacca 真實(不妄語) true
⁸ adhiṭṭhāna 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) equanimity, indifference

tisso sikkha 三學 three training

sīla-sikkha 戒學 training of virtuous
samādhi 定學 training of concentration
pabba-sikkha 慧學 training of wisdom

ariya-aṭṭhaṅgika magga 聖八正道 noble eightfold path

sammādiṭṭhi 正見 right view,
sammāsankappa 正思惟 right thought,
sammāvāca 正語 right speech
sammākammanta 正業 right action
sammā-ājīva 正命 right livelihood
sammāvāyāma 正精進 right effort
sammāsati 正念 right mindfulness,
sammāsamādhi 正定 right concentration

jāti 生 birth

jarā 老 ageing

gilāna 病 sickness

maraṇa 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)

sañña-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
diṭṭhi-vipallassa 見顛倒 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 渴愛思惟 fantasy by lust [desire of the senses]
2. māna-maññanā 慢思惟 fantasy by conceit.
3. diṭṭhi-maññanā 邪見思惟 fantasy by error [in beliefs]

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

1. taṇhābhinivesa 渴愛執持 firm belief induced by lust.
2. diṭṭhibhinivesa 渴愛執持 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-vipallassa [erroneous view]
ariya-bhūmi 聖地 noble one, knows right view, right apprehension and right understanding.

二諦 two truth

sammuti-sacca 世俗諦 conventional or relative truth
paramattha-sacca 勝義諦 ultimate truth. the opposite to delusion.

ti-ñāṇa 三慧 three knowledge

1. sutamaya-ñāṇa 聞所成慧 knowledge acquired by learning.
2. cintamaya-ñāṇa 思所成慧 knowledge acquired by reasoning.
3. bhāvanā-maya-ñāṇa 修所成慧 knowledge acquired by contemplation.

三遍知 three pariñā [profound knowledge.]

1. ñāta pariñā 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. tīrāna pariñā 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. pahāna pariñā 斷遍知 [dispelling knowledge]

從「壞滅隨觀智」（bhaṅga ñāṇa）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」。

[回目錄](#)