

(For seven weeks immediately following the enlightenment, the Buddha spent his time in lonely retreat. At the close of this period he decided to proclaim the doctrine (*Dhamma*), he had realized, to those five ascetics who were once struggling with him for enlightenment. Knowing that they were living at Isipatana (modern Sarnath), still steeped in the unmeaning rigours of extreme asceticism, the master left Gaya, where he attained enlightenment, for distant Varanasi, India's holy city. There at the Deer Park he rejoined them.)

[Evam-me sutam,] Ekam samayaṃ Bhagavā,  
Bārāṇsiyaṃ viharati isipatane migadāye.

Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

*I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:*

如是我闻，一时世尊住在波罗奈城附近仙人坠处的鹿野苑。当时世尊对五比丘说：

Dveme bhikkhave antā pabbajitena na sevitabbā,

*There are these two extremes that are not to be indulged in by one who has gone forth----*

“诸比丘，有两种极端行为是出家者所不应当从事的。

Yo cāyaṃ kāmesu kāma-sukhallikānuyogo,

Hīno gammo pothujjaniko anariyo anatta-sāṇhito,

*That which is devoted in sensual pleasure in sensual objects: base, vulgar, common, ignoble, unprofitable;*

一种是沉迷于感官欲乐，这是低下的、粗俗的、凡夫的、非神圣的、无益的；

Yo cāyaṃ atta-kilamathānuyogo,

Dukkho anariyo anatta-sāṇhito.

*and that which is devoted to self-affliction: painful, ignoble, unprofitable.*

另一种是自我折磨的苦行，这是痛苦的、非神圣的、无益的。

Ete te bhikkhave ubho ante anupagamma,  
Majjhimā paṭipadā tathāgatena abhisambuddhā,  
Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya  
samvattati.

*Avoiding both of these extremes, the middle way realised by the Tathagata---  
producing vision, producing knowledge---leads to calm, to direct knowledge, to  
self-awakening, to Liberation.*

“藉著避免这两种极端，如来证得中道。此中道引生法眼、引生真知，通向寂静、胜智、正觉、涅槃。

Katamā ca sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā,  
Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya  
samvattati.

*And what is the middle way realised by the Tathagata that---producing vision,  
producing knowledge---leads to calm, to direct knowledge, to self-awakening, to  
Unbinding?*

“诸比丘，那如来所证、引生法眼、引生真知，通向寂静、胜智、正觉、涅槃的中道是什么呢？”

Ayam-eva ariyo aṭṭhaṅgiko maggo,

Seyyathīdam, sammā-ditṭhi sammā-saṅkappo, Sammā-vācā sammā-kammanto  
sammā-ājīvo, Sammā-vāyāmo sammā-sati sammā-samādhi.

*Precisely this Noble Eightfold Path: right view, right aspiration, right speech,  
right action, right livelihood, right effort, right mindfulness, right concentration.*

“那就是这八支圣道—正见、正思惟、正语、正业、正命、正精进、正念、正定。

Ayam kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā,  
Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya  
samvattati.

*This is the middle way realized by the Tathagata that---producing vision,  
producing knowledge---leads to calm, to direct knowledge, to self-awakening, to  
Liberation.*

诸比丘，这就是如来所证、引生法眼、引生真知，通向寂静、胜智、正觉、涅槃的中道。

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ,  
*Now this, monks, is the noble truth of stress:*  
诸比丘！这是苦圣谛一

Jātipi dukkhā jarāpi dukkhā maraṇampi dukkhā,  
*Birth is stressful, ageing is stressful, death is stressful,*  
生是苦，老是苦，死是苦，

Soka-parideva-dukkha-domanassupāyāsāpi dukkhā,  
*Sorrow, lamentation, pain, distress, & despair are stressful,*  
忧、悲、苦、恼与失望是苦；

Appiyehi sampayogo dukkho piyehi vippayogo dukkho yamp'icchaṃ na labhati  
tampi dukkhā,  
*Association with things disliked is stressful, separation from things liked is stressful, not getting what one wants is stressful,*  
怨憎相会是苦、爱别离是苦、求不得也是苦。

Saṅkhittena pañcupādānakkhandhā dukkhā.  
*In short, the five aggregates for clinging are stressful.*  
简单地说：执取五蕴就是苦。

Idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccaṃ,  
*And this, monks, is the noble truth of the origination of stress:*  
诸比丘！这是苦集圣谛一

Yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā tatra tatrābhinandī,  
Seyyathidaṃ,  
Kāma-taṇhā bhava-taṇhā vibhava-taṇhā,  
*the craving that makes for further becoming---accompanied by passion & delight, relishing now here & now there---i.e. craving for sensual pleasure, craving for becoming, craving for non-becoming.*  
造成投生的是爱欲，它伴随着喜与贪同时生起，四处追求爱乐，也就是欲爱、有爱及无有爱。

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ,

*And this, monks, is the noble truth of the stopping of stress:*

诸比丘！这是苦灭圣谛——

*Yo tassā yeva tanhāya asesa-virāga-nirodho cāgo paṭinissaggo mutti anālayo, the remainderless fading & stopping, renunciation, relinquishment, release, & letting go of that very craving.*

即是此贪爱的息灭无余、舍弃、遣离、解脱、无著；

*Idaṃ kho pana bhikkhave dukkha-nirodha-gāminī- paṭipadā ariya-saccam,*

*And this, monks, is the noble truth of the way of practice leading to the stopping of stress:*

诸比丘！这是导向苦灭的道圣谛：

*Ayam-eva ariyo atthaṅgiko maggo,*

*Seyyathidaṃ, Sammā-diṭṭhi sammā-saṅkappo, Sammā-vācā sammā-kammanto sammā-ājīvo, Sammā-vāyāmo sammā-sati sammā-samādhi.*

*Precisely this Noble Eightfold Path---right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.*

那就是这八支圣道——正见、正志、正语、正业、正命、正精进、正念、正定。

*Idaṃ dukkhaṃ ariya-saccanti me bhikkhave,*

*Pubbe ananussutesu dhammesu,*

*Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.*

*Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of stress.'*

诸比丘！当我思维着‘此是苦圣谛’时：关于这前所未闻之法，我的心中生起眼、生起智、生起慧，生起明，生起光。

*Tam kho pan'idaṃ dukkhaṃ ariya-saccam pariññeyyanti me bhikkhave,*

*Pubbe ananussutesu dhammesu,*

*Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.*

*Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of stress is to be comprehended.'*

诸比丘！当我思维着‘此苦圣谛应当彻知’时：关于这前所未闻之法，我

的心中生起眼、生起智、生起慧，生起明，生起光。

Tam kho pan'idam dukkham ariya-saccam pariññānti me bhikkhave,  
Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.  
*Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of stress has been comprehended.'*

诸比丘！当我思维着‘此苦圣谛已经彻知’时：关于这前所未闻之法，我的心中生起眼、生起智、生起慧，生起明，生起光。

Idam dukkha-samudayo ariya-saccanti me bhikkhave,  
Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.  
*Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the origination of stress.'*

诸比丘！当我思维着‘此是苦集圣谛’时：关于这前所未闻之法，我的心中生起眼、生起智、生起慧，生起明，生起光。

Tam kho pan'idam dukkha-samudayo ariya-saccam pahātabbanti me bhikkhave,  
Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.  
*Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the origination of stress is to be abandoned.'*

诸比丘！当我思维着‘此苦集圣谛应当断除’时：关于这前所未闻之法，我的心中生起眼、生起智、生起慧，生起明，生起光。

Tam kho pan'idam dukkha-samudayo ariya-saccam pahīnanti me bhikkhave,  
Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.  
*Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the origination of stress has been abandoned.'*

诸比丘！当我思维着‘此苦集圣谛已断除’时：关于这前所未闻之法，我的心中生起眼、生起智、生起慧，生起明，生起光。

Idaṃ dukkha-nirodho ariya-saccanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

*Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the stopping of stress.'*

诸比丘！当我思维着‘此是苦灭圣谛’时：关于这前所未闻之法，我的心中生起眼、生起智、生起慧，生起明，生起光。

Tam kho pan'idaṃ dukkha-nirodho ariya-saccaṃ sacchikātabbanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

*Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the stopping of stress is to be directly experienced.'*

诸比丘！当我思维着‘此苦灭圣谛应当证悟’时：关于这前所未闻之法，我的心中生起眼、生起智、生起慧，生起明，生起光。

Tam kho pan'idaṃ dukkha-nirodho ariya-saccaṃ sacchikātaṃ me bhikkhave, Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

*Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the stopping of stress has been directly experienced.'*

诸比丘！当我思维着‘此苦灭圣谛已证悟’时：关于这前所未闻之法，我的心中生起眼、生起智、生起慧，生起明，生起光。

Idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

*Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the way of practice leading to the stopping of stress.'*

诸比丘！当我思维着‘此是导向苦灭的道圣谛’时：关于这前所未闻之法，我的心中生起眼、生起智、生起慧，生起明，生起光。

I am kho pan idam dukkha-nirodha-gāminī-paṭipadā ariya-saccam  
bhāvetabbanti me bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.  
*Vision arose, insight arose, discernment arose, knowledge arose, illumination  
arose within me with regard to things never heard before: 'This is the noble truth  
of the way of practice leading to the stopping of stress is to be developed.'*

诸比丘！当我思维着‘这导向苦灭道圣谛应当修’时：关于这前所未闻之  
法，我的心中生起眼、生起智、生起慧，生起明，生起光。

Tam kho pan idam dukkha-nirodha-gāminī-paṭipadā ariya-saccam bhāvitanti m  
bhikkhave,

Pubbe ananussutesu dhammesu,

Cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.  
*Vision arose, insight arose, discernment arose, knowledge arose, illumination  
arose within me with regard to things never heard before: 'This is the noble truth  
of the way of practice leading to the stopping of stress has been developed.'*

诸比丘！当我思维着‘这导向苦灭道圣谛已修’时：关于这前所未闻之  
法，我的心中生起眼、生起智、生起慧，生起明，生起光。

Yāvakīvañca me bhikkhave imesu catūsu ariya-saccesu,

Evan-ti-parivaṭṭam dvādas'ākāram yathābhūtam ñāṇa-dassanam na suvisuddham  
ahosi,

Neva tāvāham bhikkhave sadevake loke samārake sabrahmake,

Sassamaṇa-brāhmaṇiṇi pajāya sadeva-manussāya,

Anuttaram sammā-sambodhim abhisambuddho paccaññāsim.

*And, monks, as long as this knowledge & vision of mine—with its three round &  
twelve permutations concerning these four noble truths as they actually are---  
was not pure, I did not claim to have directly awakened to the right self-  
awakening unexcelled in the cosmos with its deities, Maras, & Brahmas, with its  
contemplatives & priests, its royalty & common people.*

再者，诸比丘！只要我对这四圣谛的三转十二行相之如实知见还没有彻底  
清净，我就还不向诸天、魔与梵天的世界，诸沙门与婆罗门、诸天与人的  
世间宣称证悟无上圆满正觉。

Yato ca kho me bhikkhave imesu catūsu ariya- saccesu,

Evan-ti-parivaṭṭam dvādas'ākāram yathābhūtam ñāṇa-dassanam suvisuddham

ahosi,

Athāham bhikkhave sadevake loke samārake sabramake,

Sasamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,

Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsim.

*But as soon as this knowledge & vision of mine--- with its three rounds & twelve permutations concerning these four noble truths as they actually are--- was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras, & Brahmas, with its contemplatives & priests, its royalty & commonfolk.*

然而，诸比丘，一旦我对这三转十二行相四圣谛的如实知见完全清净，我就向诸天、魔与梵天的世界，诸沙门与婆罗门、诸天与人的世间宣称证悟无上圆满正觉。

ñāṇaṇca pana me dassanaṃ udapādi,

Akuppā me vimutti, Ayam-antimā jāti,

N'atthidāni punabbhavoti."

*The knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'*

知见在我的心中生起，我了知：我的解脱是不可动摇的，这是我的最后一生，我将不再有未来的投生。”

Idam-avoca Bhagavā,

Attamanā pañca-vaggyiā bhikkhū Bhagavato bhāsitaṃ abhinandun.

*That is what the Blessed One said. Glad at heart, the group of five monks delighted at his words.*

世尊如此说后，五比丘对世尊的开示感到欢喜与欣悦。

Imasmiṇca pana veyyā-karaṇasmim bhaññamāne,

Āyasmāto Koṇḍaññaassa virajāṃ vītamalaṃ dhamma-cakkhum udapādi,

*And while this explanation was being given, there arose to Ven. Kondanna the dustless, stainless Dhamma eye:*

世尊开示完后，乔陈如心中生起清净无染的法眼，他见到：

Yaṅkiñci samudaya-dhammaṃ sabbaṇ-taṃ nirodha- dhammanti.

*"Whatever is subject to origination is all subject to cessation."*

“凡是依靠因缘和合而生起的法，必定会灭去。”



Pavattite ca bhagavatā dhamma-cakke,

Bhummā devā saddamanussāvesum,

*Now when the Blessed One had set the Wheel of Dhamma in motion, the earth deities cried out:*

当世尊如此转起法轮之时，地（居天）神发出叫唤：

“Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ,

Appativattiyaṃ samaṇena vā brāhmaṇena vā deveṇa vā māreṇa vā brahmunā vā kenaci vā lokasminti.”

*“At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by priest or contemplative, deity, Mara, Brahma, or anyone at all in the cosmos.”*

“世尊在波罗奈仙人坠处的鹿野苑转起无上法轮，这不是任何沙门、婆罗门、天神、魔、梵天或世间的任何人所能阻止的。”

Bhummanāṃ devānaṃ saddaṃ sutvā,

Cātummahārājikā devā saddamanussāvesum.

*On hearing the earth deities' cry, the deities of the Heaven of the Four Kings took up the cry.*

听见地（居天）神的叫唤，四大王天的天神们也发出叫唤；

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā,

Tāvatisā devā saddamanussāvesum.

*On hearing the cry of the deities of the Heaven of the Four Kings, the deities of the Heaven of the Thirty-three took up the cry.*

听见四大王天天神的叫唤，三十三天（忉利天）的天神们也发出叫唤；

Tāvatisānaṃ devānaṃ saddaṃ sutvā,

Yāmā devā saddamanussāvesum.

*On hearing the cry of the deities of the Heaven of the Thirty-three, the Yama deities took up the cry.*

听见三十三天天神的叫唤，夜摩天的天神们也发出叫唤；

Yāmānaṃ devānaṃ saddaṃ sutvā,

Tusitā devā saddamanussāvesum.

*On hearing the cry of the Yama deities, the Tusita deities took up the cry.*  
听见夜摩天天神们的叫唤，兜率天的天神们也发出叫唤。

Tusitānaṃ devānaṃ saddaṃ sutvā,

Nimmānaratī devā saddāmanussāvesuṃ.

*On hearing the cry of the Tusita deities, the Nimmanarati deities took up the cry.*  
听见兜率天天神们的叫唤，化乐天的天神们也发出叫唤。

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā,

Paranimmita-vasavattī devā saddāmanussāvesuṃ.

*On hearing the cry of the Nimmanarati deities, the Paranimmita-vasavatti deities took up the cry.*

听见化乐天天神们的叫唤，他化自在天的天神们也发出叫唤。

Paranimmita-vasavattīnaṃ devānaṃ saddaṃ sutvā,

Brahma-kāyikā devā saddāmanussāvesuṃ.

*On hearing the cry of the Paranimmita-vasavatti deities, the deities Brahma's retinue took up the cry.*

听见他化自在天天神们的叫唤，梵天界的天神们也发出叫唤：

Brahma-pārisajjā devā saddāmanussāvesuṃ.

*the Brahma-parisajja deities took up the cry.*

听见他化自在天天神们的叫唤，梵众天的天神们也发出叫唤：

Brahma-pārisajjānaṃ devānaṃ saddaṃ sutvā,

Brahma-paro hitā devā saddāmanussāvesuṃ.

*On hearing the cry of the Brahma-parisajja deities, the Brahma-parohita deities took up the cry.*

听见梵众天天神们的叫唤，梵辅天的天神们也发出叫唤：

Brahma-parohitānaṃ devānaṃ saddaṃ sutvā,

Mahābrahmā devā saddāmanussāvesuṃ.

*On hearing the cry of the Brahma-parohita deities, the Mahābrahma deities took up the cry.*

听见梵辅天天神们的叫唤，大梵天的天神们也发出叫唤：

Mahābrahmānaṃ devānaṃ saddaṃ sutvā,

Parittābhā devā saddamanussāvesum.

*On hearing the cry of the Mahabrahma deities, the Parittabha deities took up the cry.*

听见大梵天天神们的叫唤，少光天的天神们也发出叫唤：

Parittābhānam devānam saddam sutvā,

Appamānābhā devā saddamanussāvesum.

*On hearing the cry of the Parittabha deities, the Appamanabha deities took up the cry.*

听见少光天天神们的叫唤，无量光天的天神们也发出叫唤：

Appamānābhānam devānam saddam sutvā,

Ābhassarā devā saddamanussāvesum.

*On hearing the cry of the Appamanabha deities, the Abhassara deities took up the cry.*

听见无量光天天神们的叫唤，光音天的天神们也发出叫唤：

Ābhassarānam devānam saddam sutvā,

Parittasubhā devā saddamanussāvesum.

*On hearing the cry of the Abhassara deities, the Parittasubha deities took up the cry.*

听见光音天天神们的叫唤，少净天的天神们也发出叫唤：

Parittasubhānam devānam saddam sutvā,

Appamāṇasubhā devā saddamanussāvesum.

*On hearing the cry of the Parittasubha deities, the Appamanasubha deities took up the cry.*

听见少净天天神们的叫唤，无量净天的天神们也发出叫唤：

Appamāṇasubhānam devānam saddam sutvā,

Subha-kinhākādevā saddamanussāvesum.

*On hearing the cry of the Appamanasubha deities, the Subha-kinhaka deities took up the cry.*

听见无量净天天神们的叫唤，遍净天的天神们也发出叫唤：

Subha-kinhākānam devānam saddam sutvā,

Vehapphalā devā saddamanussāvesum.

*On hearing the cry of the Subha-kinhaka deities, the Vehapphala deities took up the cry.*

听见遍净天天神们的叫唤，广果天的天神们也发出叫唤：

Vehapphalānaṃ devānaṃ saddaṃ sutvā,

Avihā devā saddamanussāvesuṃ.

*On hearing the cry of the Vehapphala deities, the Aviha deities took up the cry.*

听见广果天天神们的叫唤，無煩天的天神们也发出叫唤：

Avihānaṃ devānaṃ saddaṃ sutvā,

Atappā devā saddamanussāvesuṃ.

*On hearing the cry of the Aviha deities, the Atappa deities took up the cry.*

听见無煩天天神们的叫唤，无热天的天神们也发出叫唤：

Atappānaṃ devānaṃ saddaṃ sutvā,

Sudassā devā saddamanussāvesuṃ.

*On hearing the cry of the Atappa deities, the Sudassa deities took up the cry.*

听见无热天天神们的叫唤，善现天的天神们也发出叫唤：

Sudassānaṃ devānaṃ saddaṃ sutvā,

Sudassī devā saddamanussāvesuṃ.

*On hearing the cry of the Sudassa deities, the Sudassi deities took up the cry.*

听见善现天天神们的叫唤，善见天的天神们也发出叫唤：

Sudassīnaṃ devānaṃ saddaṃ sutvā,

Akanitthakā devā saddamanussāvesuṃ.

*On hearing the cry of the Sudassi*

*deities, the Akanittha deities took up the cry.*

听见善见天天神们的叫唤，色究竟天的天神们也发出叫唤：

“*Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ,*

*Appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.*”

*“At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by priest or contemplative, deity, Mara, Brahma, or anyone at all in the cosmos.”*

“世尊在波罗奈仙人坠处的鹿野苑转起无上法轮，这不是任何沙门、婆罗门、天神、魔、梵天或世间的任何人所能阻止的。”

Itiha tena khaṇena tena muhuttēna,

Yāva brahma-lokā saddo abbhuggacchi.

*So in that moment, that instant, the cry shot right up to the Brahma world.*

就在那个刹那，那个当下，那个瞬间，叫唤之声传遍了整个梵天界。

Ayañca dasa-sahassī loka-dhātu,

Saṅkampi sampakampī sampavedhi,

*And this ten-thousandfold cosmos shivered & quivered & quaked,*

这一万个世界摇动、震动、颤动，

Appamāṇo ca oḷāro obhāso loka pāturahosi,

Atikkammeva devānaṃ devānubhāvaṃ.

*While a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the deities.*

并且有无量庄严、超越了诸天威神的殊胜光明在宇宙现起，。

Atha kho Bhagavā udānaṃ udānesi,

”Aññāsi vata bho Koṇḍañño,

Aññāsi vata bho Koṇḍaññoṭi.”

*Then the Blessed One exclaimed: “So you really know, Kondanna? So you really know?”*

于是，世尊说道：乔陈如确实已经明白了！乔陈如确实已经明白了！

Iti hi daṃ āyasmato Koṇḍaññaṃ,

Añña-koṇḍañño’ tveva nāmaṃ, aho sīti.

*And that is how Ven. Kondanna acquired the name Anna-Kondanna--- Kondanna who knows.*

这就是乔陈如得到其名号，“阿若乔陈如”（Annasi-Kondanna）——“明白的乔陈如”之由来。

อนัตตลักษณะพระสูตร  
*The Discourse on the Not-self characteristic*  
无我相经

[Evam-me sutam,] Ekaṃ samayaṃ Bhagavā, Bārāṇasiyaṃ viharati isipatane migadāye.

Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.

*I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:*

如是我闻，一时世尊住在波罗奈城仙人坠处的鹿野苑。那时世尊对五比丘如此说：

“Rūpaṃ bhikkhave anattā.

Rūpañca idaṃ bhikkhave attā abhavissa,

Nayidaṃ rūpaṃ ābādhāya saṃvatteyya,

Labbhetha ca rūpe,

Evam me rūpaṃ hotu evaṃ me rūpaṃ mā ahosīti.

*“Form (the body), monks, is not self. If form were the self, this body would not lead itself to dis-ease. It would be possible (to say) with regard to form, ‘let my form be this. Let my form not be thus.’*

“诸比丘！色（色身）是无我的。诸比丘！假如色是我，这个色不会让它自己不适；对于色可能可以[说]，‘让我的色变成这样；让我的色不要变成这样’。”

Yasmā ca kho bhikkhave rūpaṃ anattā,

Tasmā rūpaṃ ābādhāya saṃvattati,

Na ca labbhati rūpe,

Evam me rūpaṃ hotu evaṃ me rūpaṃ mā ahosīti.

*But precisely because form is not self, form lends itself to dis-ease. And it is not possible (to say) with regard to form, ‘Let my form be thus. Let my form not be thus.’*

诸比丘！正因为色是无我，所以色会让它自己不适，对于色不可能可以[说]，‘让我的色变成这样；让我的色不要变成这样’。”

Vedanā anattā.

Vedanā ca idaṃ bhikkhave attā abhavissa,

Nayidaṃ vedanā ābādhāya saṃvatteyya,

Labbhetha ca vedanāya,

Evam me vedanā hotu evam me vedanā mā ahoṣīti.

*Feeling is not self. If feeling were the self, this feeling would not lend itself to dis-ease. It would be possible (to say) with regard to feeling, 'Let my feeling be thus. Let my feeling not be thus.'*

“诸比丘！受(感受)是无我的。诸比丘！假如受是我，这个受不会让它自己不适；对于受可能可以[说]，‘让我的受变成这样；让我的受不要变成这样’。”

Yasmā ca kho bhikkhave vedanā anattā,

Tasmā vedanā ābādhāya samvattati,

Na ca labbhanti vedanāya,

Evam me vedanā hotu evam me vedanā mā ahoṣīti.

*But precisely because feeling is not self, feeling lends itself to dis-ease. And it is not possible (to say) with regard to feeling, 'Let my feeling be thus. Let my feeling not be thus.'*

诸比丘！正因为受是无我，所以受会让它自己不适，对于受不可能可以[说]，‘让我的受变成这样；让我的受不要变成这样’。”

Saññā anattā.

Saññā ca hi daṁ bhikkhave attā abhavissa,

Nayidaṁ saññā ābādhāya samvatteyya,

Labbhetha ca saññāya,

Evam me saññā hotu evam me saññā mā ahoṣīti.

*Perception is not self. If perception were the self, this perception would not lend itself to dis-ease. It would be possible (to say) with regard to perception, 'Let my perception be thus. Let my perception not be thus.'*

“诸比丘！想(辨识、认知)是无我的。诸比丘！假如想是我，这个想不会让它自己不适；对于想可能可以[说]，‘让我的想变成这样；让我的想不要变成这样’。”

Yasmā ca kho bhikkhave saññā anattā,

Tasmā saññā ābādhāya samvattati,

Na ca labbhati saññāya,

Evam me saññā hotu evam me saññā mā ahoṣīti.

*But precisely because perception is not self, perception lends itself to dis-ease. And it is not possible (to say) with regard to perception, 'Let my perception be thus. Let my perception not be thus.'*

诸比丘！正因为想是无我，所以想会让它自己不适，对于想不可能可以[说]，‘让我的想变成这样；让我的想不要变成这样’。”

Saṅkhārā anattā.

Saṅkhārā ca hi daṃ bhikkhave attā abhavissamsu,

Nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ,

Labbhetha ca saṅkhāresu,

Evam me saṅkhārā hontu evaṃ me saṅkhārā mā ahesunti,

*Mental processes are not self. If mental processes were the self, these mental processes would not lend themselves to dis-ease. It would be possible (to say) with regard to mental processes, 'Let my mental processes be thus. Let my mental processes not be thus.'*

“诸比丘！行(心理造作)是无我的。诸比丘！假如行是我，这个行不会让它自己不适；对于行可能可以[说]，‘让我的行变成这样；让我的行不要变成这样’。”

Yasmā ca kho bhikkhave saṅkhārā ānattā,

Tasmā saṅkhārā ābādhāya saṃvattanti,

Na ca labbhati saṅkhāresu,

Evam me saṅkhārā hontu evaṃ me saṅkhārā mā ahesunti.

*But precisely because mental processes are not self, mental processes lend themselves to dis-ease. And it is not possible (to say) with regard to mental processes, 'Let my mental processes be thus. Let my mental processes not be thus.'*

诸比丘！正因为行是无我，所以行会让它自己不适，对于行不可能可以[说]，‘让我的行变成这样；让我的行不要变成这样’。”

Viññāṇaṃ anattā.

Viññāṇaṃ ca hi daṃ bhikkhave attā abhavissa,

Nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya,

Labbhetha ca viññāṇe,

Evam me viññāṇaṃ hotu evaṃ me viññāṇaṃ mā ahoṣīti.

*Consciousness is not self. If consciousness were the self, this consciousness would not lend itself to dis-ease. It would be possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'*

“诸比丘！识(意识)是无我的。诸比丘！假如识是我，这个识不会让它自己不适；对于识可能可以[说]，‘让我的识变成这样；让我的识不要变



成这样’。”

Yasmā ca kho bhikkhave viññāṇaṃ anattā,

Tasmā viññāṇaṃ ābādhāya saṃvattati,

Na ca labbhati viññāṇe,

Evam me viññāṇaṃ hotu evam me viññāṇaṃ mā ahoṣīti.

*But precisely because consciousness is not self, consciousness lends itself to disease. And it is not possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'*

诸比丘！正因为识是无我，所以识会让它自己不适，对于识不可能可以[说]，‘让我的识变成这样；让我的识不要变成这样’。”

Tam kim maññatha bhikkhave rūpaṃ niccaṃ vā aniccaṃ vāti.”

*How do you construe thus, monks --- Is form constant or inconstant?*

“你们认为如何，诸比丘——色是常还是无常的？”

‘Aniccaṃ bhante.’

*‘Inconstant, lord.’*

“无常，尊者。”

‘Yam-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti.’

*‘And is that which is inconstant easeful or stressful?’*

“那么，无常(的事物)是乐还是苦？”

‘Dukkhaṃ bhante.’

*‘Stressful, lord.’*

“是苦，尊者！”

‘Yam-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,

Kallaṃ nu taṃ samanupassitum,

Etaṃ mama eso’ham-asmi eso me attāti.’

*‘And is it fitting to regard what is inconstant, stressful, subject to change as:*

*‘This is mine. This is my self. This is what I am?’*

“那么，把无常、苦、变化不定的，看成‘这是我的、这是我、这是我的自我’适合吗？”

‘No hetam bhante.’

‘No, lord.’

“确实不能，尊者！”

‘Taṃ kim maññaṇa bhikkhave vedanā niccā vā aniccā vāti.’

*How do you construe thus, monks — Is feeling constant or inconstant?*

“你们认为如何，诸比丘——受是常还是无常的？”

‘Aniccā bhante.’

‘Inconstant, lord.’

“无常，尊者。”

‘Yaṃ-panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti.’

*And is that which is inconstant easeful or stressful?*

“那么，无常(的事物)是乐还是苦？”

‘Dukkhaṃ bhante.’

‘Stressful, lord.’

“是苦，尊者！”

‘Yaṃ-panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ,

Kallaṃ nu taṃ samanupassitum,

Etaṃ mama eso’ham-asmi eso me attāti.’

*And is it fitting to regard what is inconstant, stressful, subject to change as:*

*‘This is mine. This is my self. This is what I am’?*

“那么，把无常、苦、变化不定的，看成‘这是我的、这是我、这是我的自我’适合吗？”

‘No hetam bhante.’

‘No, lord.’

“确实不能，尊者！”

‘Taṃ kim maññaṇa bhikkhave sañña niccā vā aniccā vāti.’

*How do you construe thus, monks — Is perception constant or inconstant?*

“你们认为如何，诸比丘——想是常还是无常的？”

‘Aniccā bhante.’

‘Inconstant, lord.’

*'And is that which is inconstant easeful or stressful?'*

“那么，无常（的事物）是乐还是苦？”

‘Dukkham bhante.’

‘Stressful, lord.’

“是苦，尊者！”

‘Yam-panāniccam dukkham vipariṇāma-dhammam,

Kallam nu tam samanupassitum,

Etam mama eso’ham-asmi eso me attāti.’

*'And is it fitting to regard what is inconstant, stressful, subject to change as:*

*'This is mine. This is my self. This is what I am'?*

“那么，把无常、苦、变化不定的，看成‘这是我的、这是我、这是我的自我’适合吗？”

‘No hetam bhante.’

‘No, lord.’

“确实不能，尊者！”

‘Tam kim maññatha bhikkhave saṅkhārā niccā vā aniccā vāti.’

*How do you construe thus, monks — Is mental processes constant or inconstant?*

“你们认为如何，诸比丘——行是常还是无常的？”

‘Aniccā bhante.’

‘Inconstant, lord.’

“无常，尊者。”

‘Yam-panāniccam dukkham vā tam sukham vāti.’

*'And is that which is inconstant easeful or stressful?'*

“那么，无常（的事物）是乐还是苦？”

‘Dukkham bhante.’

‘Stressful, lord.’

“是苦，尊者！”

‘Yam-panāniccam dukkham vipariṇāma-dhammam,  
Kallam nu taṁ samanupassitum,  
Etaṁ mama eso’ham-asmi eso me attāti.’

‘And is it fitting to regard what is inconstant, stressful, subject to change as:  
‘This is mine. This is my self. This is what I am’?’

“那么，把无常、苦、变化不定的，看成‘这是我的、这是我、这是我的自我’适合吗？”

‘No hetam bhante.’

‘No, lord.’

“确实不能，尊者！”

‘Taṁ kiṁ maññatha bhikkhave viññāṇam niccam vā aniccam vāti.’

How do you construe thus, monks — Is consciousness constant or inconstant?’

“你们认为如何，诸比丘——识是常还是无常的？”

‘Aniccā bhante.’

‘Inconstant, lord.’

“无常，尊者。”

‘Yam-panāniccam dukkham vā taṁ sukham vāti.’

‘And is that which is inconstant easeful or stressful?’

“那么，无常(的事物)是乐还是苦？”

‘Dukkham bhante.’

‘Stressful, lord.’

“是苦，尊者！”

‘Yam-panāniccam dukkham vipariṇāma-dhammam,  
Kallam nu taṁ samanupassitum,  
Etaṁ mama eso’ham-asmi eso me attāti.’

‘And is it fitting to regard what is inconstant, stressful, subject to change as:  
‘This is mine. This is my self. This is what I am’?’

“那么，把无常、苦、变化不定的，看成‘这是我的、这是我、这是我的自我’适合吗？”

‘No hetam bhante.’

‘No, lord.’

“确实不能，尊者！”

‘Tasmātiha bhikkhave yaṅkiñci rūpaṃ atītānāgata-paccuppannaṃ,

Ajjhattaṃ vā bahiddhā vā,      Olārikaṃ vā sukhumā vā,

Hīnaṃ vā paṇītaṃ vā,      Yandūre santike vā,

Sabbaṃ rūpaṃ,

*Thus, monks, any form whatsoever — past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form—*

“因此，诸比丘，任何的色，不论是过去的、未来的或现在的，内在的、外在的，粗的或细的，低劣的或殊胜的，远的或近的，所有的色，

Netam mama neso’ham-asmi na meso attāti,

Evam-etam yathābhūtaṃ sammappaññāya datṭhabbaṃ.

*is to be seen as it actually is with right discernment as: ‘This is not mine. This is not my self. This is not what I am.’*

应该以正智如实看成：‘这不是我的。这不是我。这不是我的自我’。

Yā kāci vedanā atītānāgata-paccuppannā,

Ajjhattā vā bahiddhā vā,      Olārikā vā sukhumā vā,

Hīnā vā paṇītā vā,      Yā dūre santike vā,

Sabbā vedanā,

*Any feeling whatsoever — past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every feeling—*

任何的受，不论是过去的、未来的或现在的，内在的或外在的，粗的或细的，低劣的或殊胜的，远的或近的，所有的受，

Netam mama neso’ham-asmi na meso attāti,

Evam-etam yathābhūtaṃ sammappaññāya datṭhabbaṃ.

*is to be seen as it actually is with right discernment as: ‘This is not mine. This is not my self. This is not what I am.’*

应该以正智如实看成：‘这不是我的。这不是我。这不是我的自我’。

Yā kāci saññā atītānāgata-paccuppannā,

Ajjhattā vā bahiddhā vā,      Olārikā vā sukhumā vā,

Hīnā vā paṇītā vā,

Yā dūre santike vā,

Sabbā saññā,

*Any perception whatsoever — past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every perception—*

任何的想，不论是过去的、未来的或现在的，内在的或外在的，粗的或细的，低劣的或殊胜的，远的或近的，所有的想，

Netam mama neso'ham-asmi na meso attāti,

Evam-etam yathābhūtaṃ sammappaññāya datṭhabbam.

*is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'*

应该以正智如实看成：‘这不是我的。这不是我。这不是我的自我’。

Ye keci saṅkhārā atītānāgata-paccuppannā,

Ajjhattā vā bahiddhā vā,

Olārikā vā sukhumā vā,

Hīnā vā paṇītā vā,

Ye dūre santike vā,

Sabbe saṅkhārā

*Any mental processes whatsoever — past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: all mental processes—*

任何的行，不论是过去的、未来的或现在的，内在的或外在的，粗的或细的，低劣的或殊胜的，远的或近的，所有的行，

Netam mama neso'ham-asmi na meso attāti,

Evam-etam yathābhūtaṃ sammappaññāya datṭhabbam.

*are to be seen as it actually are with right discernment as: 'This is not mine. This is not my self. This is not what I am.'*

应该以正智如实看成：‘这不是我的。这不是我。这不是我的自我’。

Yaṅkiñci viññāṇaṃ atītānāgata-paccuppannam,

Ajjhattam vā bahiddhā vā,

Olārikaṃ vā sukhumaṃ vā,

Hīnaṃ vā paṇītaṃ vā,

Yandūre santike vā,

Sabbam viññāṇam,

*Any consciousness whatsoever — past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness—*

任何的识，不论是过去的、未来的或现在的，内在的或外在的，粗的或细的，低劣的或殊胜的，远的或近的，所有的识，

Evam mama neso'ham-asmi na meso attāti,

Evam-etam yathābhūtaṃ sammappaññāya datṭhabbam.

*is to be seen as it actually is with right discernment as: 'This is not mine. This not my self. This is not what I am.'*

应该以正智如实看成：‘这不是我的。这不是我。这不是我的自我’。

Evam passam bhikkhave sutavā āriya-sāvako,

Rūpasmiṃ pi nibbindati, Vedanāya pi nibbindati,

Saññāya pi nibbindati, Saṅkhāreṣu pi nibbindati,

Viññāṇasmiṃ pi nibbindati.

*Seeing thus, the instructed Noble disciple grows disenchanted with form, disenchanted with feelings, disenchanted with perception, disenchanted with mental processes & disenchanted with consciousness.*

「诸比丘！如此看待时，多闻的圣弟子对色厌离、对受厌离、对想厌离、对行厌离、对识厌离。」

Nibbindam virajjati,

Virāgā vimuccati,

*Disenchanted, he becomes dispassionate. Through dispassion, he is released.*

厌而离欲；透过离欲而解脱。

Vimuttasmiṃ vimuttam-iti ñāṇam hoti,

Khīṇā jāti,

Vusitam brahma-cariyam,

Katam karaṇīyam,

Nāparam itthattāyāti pajānātīti.

*With release, there is the knowledge, 'Released.' He discerns that, 'Birth is depleted, the holy life fulfilled, the task done. There is nothing further for this world.'*

随著彻底解脱，而生起解脱智——他了知‘生已灭尽，梵行已立，应作皆办，不受后有。’

Idam-avoca Bhagavā,

Attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitam abhinandun.

*That is what the Blessed One said. Glad at heart, the group of five monks delighted at his words.*

世尊如此说后，五比丘对世尊的开示感到欢喜与欣悦。

Imasmiṃca pana veyyā-karaṇasmiṃ bhaññamāne,

Pañca-vaggiyānam bhikkhūnam anupādāya,

Āsavehi cittāni vimuccimsūti.

And while this explanation was being given, the hearts of the group of five monks, through lack of clinging, were released from the mental effluents.

又说此教时，五比丘心无执取，而从诸漏解脱。

## เอกัตถะปริยายะสูตรัง

### Āditta-pariyāya Sutta

### The Fire Discourse

[Evam-me sutam,] Ekam samayam Bhagavā,

Gayāyam viharati gayāsīse,

Saddhim bhikkhu-sahassena,

Tatra kho Bhagavā bhikkhū āmantesi.

*I have heard that on one occasion the Blessed One was staying in Gaya, at Gaya Head, with 1000 monks. There he addressed the monks:*

如是我闻，一时世尊与一千位比丘住在伽耶国的象头山。那时世尊对他们如此说：

“Sabbam bhikkhave ādittam, Kiñca bhikkhave sabbam ādittam.

Cakkhum bhikkhave ādittam, Rūpā ādittā,

Cakkhu-viññānam ādittam, Cakkhu-samphasso āditto,

*“Monks, the All is aflame. What All is aflame? The eye is aflame. Forms are aflame. Consciousness at the eye is aflame. Contact at the eye is aflame.*

“诸比丘，一切都在燃烧。哪一切在燃烧？眼在燃烧。色在燃烧。眼识在燃烧。眼触在燃烧。

Yampidam cakkhu-samphassa-paccayā uppajjati vedayitam,

Sukham vā dukkham vā adukkham-asukham vā, Tampi ādittam.

*And whatever there is that arises in dependence on contact at the eye, experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.*

凡是依赖于眼触而升起的感受，不管是快乐的、苦恼的，或是不苦不乐的感受，都在燃烧。

Kena ādittam.

*Aflame with what?*

以什麼來燃燒呢？

Ādittam rāg’agginā dos’agginā moh’agginā, Ādittam jātiyā jarā-maraṇena,



Sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

*Aflame with the fire of passion, the fire of aversion, the fire of delusion.*

*Aflame, I tell you, with birth, ageing & death, with sorrows, lamentations, pain distresses & despairs.*

以贪慾的火、嗔恨的火、愚痴的火來燒。我也說：以生、老、死，乃至忧、悲、苦、恼与失望的火來燃燒。

Sotam ādittam, Saddā ādittā, Sota-viññāṇam ādittam, Sota-samphasso āditto,

*The ear is aflame. Sounds are aflame. Consciousness at the ear is aflame.*

*Contact at the ear is aflame.*

耳在燃燒。聲音在燃燒。耳識在燃燒。耳觸在燃燒。

Yamp'idam sota-samphassa-paccayā uppajjati vedayitam,

Sukham vā dukkham vā adukkham-asukham vā, Tampi ādittam.

*And whatever there is that arises in dependence on contact at the ear,*

*experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.*

凡是依赖于耳触而升起的感受，不管是快乐的、苦恼的，或是不苦不乐的  
感受，都在燃燒。

Kena ādittam.

*Aflame with what?*

以什麼來燃燒呢？

Ādittam rāg'agginā dos'agginā moh'agginā, Ādittam jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

*Aflame with the fire of passion, the fire of aversion, the fire of delusion.*

*Aflame, I tell you, with birth, ageing & death, with sorrows, lamentations, pains, distresses & despairs.*

以贪慾的火、嗔恨的火、愚痴的火來燒。我也說：以生、老、死，乃至忧、悲、苦、恼与失望的火來燃燒。

Ghānam ādittam, Ghadhā ādittā, Ghāna-viññāṇam ādittam,

Ghāna-samphasso āditto,

*The nose is aflame. Odors are aflame. Consciousness at the nose is aflame.*

*Contact at the nose is aflame.*

鼻在燃燒。氣息在燃燒。鼻識在燃燒。鼻觸在燃燒。

Yampidaṃ ghāna-samphassa-paccayā uppajjati vedayitam,

Sukham vā dukkham vā adukkham-asukham vā, Tampi ādittam.

*And whatever there is that arises in dependence on contact at the nose,*

*experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.*

凡是依赖于鼻触而升起的感受，不管是快乐的、苦恼的，或是不苦不乐的感受，都在燃烧。

Kena ādittam.

*Aflame with what?*

以什麼來燃燒呢？

Ādittam rāg'agginā dos'agginā moh'agginā, Ādittam jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

*Aflame with the fire of passion, the fire of aversion, the fire of delusion.*

*Aflame, I tell you, with birth, ageing & death, with sorrows, lamentations, pains, distresses & despairs.*

以贪慾的火、嗔恨的火、愚痴的火來燒。我也說：以生、老、死，乃至忧、悲、苦、恼与失望的火來燃燒。

Jivhā ādittā, Rasā ādittā, Jivhā-viññāṇam ādittam, Jivhā-samphasso āditto,

*The tongue is aflame. Flavours are aflame. Consciousness at the tongue is aflame. Contact at the tongue is aflame.*

舌在燃燒。味感在燃燒。舌识在燃燒。舌触在燃燒。

Yamp'idam jivhā-samphassa-paccayā uppajjati vedayitam,

Sukham vā dukkham vā adukkham-asukham vā, Tampi ādittam.

*And whatever there is that arises in dependence on contact at the tongue,*

*experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.*

凡是依赖于舌触而升起的感受，不管是快乐的、苦恼的，或是不苦不乐的感受，都在燃烧。

Kena ādittam.

*Aflame with what?*

以什麼來燃燒呢？

Ādittam rāg'agginā dos'agginā moh'agginā, Ādittam jātiyā jarā-maraṇena,

Sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

*Aflame with the fire of passion, the fire of aversion, the fire of delusion.*

*Aflame, I tell you, with birth, ageing & death, with sorrows, lamentations, pains,*

*distresses & despairs.*

以贪慾的火、嗔恨的火、愚痴的火來燒。我也說：以生、老、死，乃至忧、悲、苦、恼与失望的火來燃燒。

Kāyo āditto, Phoṭṭhabbā ādittā, Kāya-viññāṇam ādittam, Kāya-samphasso āditto.  
*The body is aflame. Tactile sensations are aflame. Consciousness at the body is aflame. Contact at the body is aflame.*

身在燃燒。触感在燃燒。身识在燃燒。身触在燃燒。

Yamp'idam kāya-samphassa-paccayā uppajjati vedayitam,  
Sukham vā dukkham vā adukkham-asukham vā, Tampi ādittam.

*And whatever there is that arises in dependence on contact at the body, experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.*

凡是依赖于身触而升起的感受，不管是快乐的、苦恼的，或是不苦不乐的  
感受，都在燃燒。

Kena ādittam.

*Aflame with what?*

以什麼來燃燒呢？

Ādittam rāg'agginā dos'agginā moh'agginā, Ādittam jātiyā jarā-maraṇena,  
Sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

*Aflame with the fire of passion, the fire of aversion, the fire of delusion.*

*Aflame, I tell you, with birth, ageing & death, with sorrows, lamentations, pains, distresses & despairs.*

以贪慾的火、嗔恨的火、愚痴的火來燒。我也說：以生、老、死，乃至  
忧、悲、苦、恼与失望的火來燃燒。

Mano āditto, Dhammā ādittā, Mano-viññāṇam ādittam, Mano-samphasso āditto,  
*The intellect is aflame. Ideas are aflame. Consciousness at the intellect is aflame. Contact at the intellect is aflame.*

“心在燃燒。意念在燃燒。意识在燃燒。意触在燃燒。

Yamp'idam mano-samphassa-paccayā uppajjati vedayitam,  
Sukham vā dukkham vā adukkham-asukham vā, Tampi ādittam.

*And whatever there is that arises in dependence on contact at the intellect, experienced as pleasure, pain, or neither-pleasure-nor-pain, that too is aflame.*

凡是依赖于耳触而升起的感受，不管是快乐的、苦恼的，或是不苦不乐的感受，都在燃烧。

Kena ādittam.  
*Aflame with what?*  
以什麼來燃燒呢？

Ādittam rāg'agginā dos'agginā moh'agginā, Ādittam jātiyā jarā-maraṇena,  
Sokehi paridevehi dukkhehi domanassehi upāyāsehi āddittanti vadāmi.  
*Aflame with the fire of passion, the fire of aversion, the fire of delusion.*  
*Aflame, I tell you, with birth, ageing & death, with sorrows, lamentations, pains,*  
*distresses & despairs.*

以贪慾的火、嗔恨的火、愚痴的火來燒。我也說：以生、老、死，乃至忧、悲、苦、恼与失望的火來燃燒。

Evam passam bhikkhave sutavā ariya-sāvako,  
Cakkhusmim pi nibbindati, Rūpesu pi nibbindati,  
Cakkhu-viññāṇe pi nibbindati, Cakkhu-samphasse pi nibbindati,  
*Seeing thus, the instructed Noble disciple grows disenchanted with the eye,*  
*disenchanted with forms, disenchanted with consciousness at the eye,*  
*disenchanted with contact at the eye.*

「诸比丘！如此看待时，多闻的圣弟子对眼厌离、对形色厌离、对眼识厌离、对眼触厌离。

Yamp'idam cakkhu-samphassa-paccayā uppajjati vedayitam,  
Sukham vā dukkham vā adukkham-asukham vā, Tasmin pi nibbindati.  
*And whatever there is that arises in dependence on contact at the eye,*  
*experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he*  
*grows disenchanted.*

凡是依赖于眼触而升起的感受，不管是快乐的、苦恼的，或是不苦不乐的感受，他也随之也厌离了。

Sotasmim pi nibbindati, Saddesu pi nibbindati,  
Sota-viññāṇe pi nibbindati, Sota-samphasse pi nibbindati,  
*He grows disenchanted with the ear, disenchanted with sounds, disenchanted*  
*with consciousness at the ear, disenchanted with contact at the ear.*  
对耳厌离、对声音厌离、对耳识厌离、对耳触厌离。

Yampidaṃ sota-samphassa-paccayā uppajjati vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, Tasmim pi nibbindati.

*And whatever there is that arises in dependence on contact at the ear, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.*

凡是依赖于眼触而升起的感受，不管是快乐的、苦恼的，或是不苦不乐的感受，他也随之也厌离了。

Ghānasmim pi nibbindati, Gandhesu pi nibbindati,

Ghāna-viññāṇe pi nibbindati, Ghāna-samphasse pi nibbindati,

*He grows disenchanted with the nose, disenchanted with odors, disenchanted with consciousness at the nose, disenchanted with contact at the nose.*

对鼻厌离、对气味厌离、对鼻识厌离、对鼻触厌离。

Yampidaṃ ghāna-samphassa-paccayā uppajjati vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, Tasmim pi nibbindati.

*And whatever there is that arises in dependence on contact at the nose, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.*

凡是依赖于鼻触而升起的感受，不管是快乐的、苦恼的，或是不苦不乐的感受，他也随之也厌离了。

Jivhāya pi nibbindati, Rasesu pi nibbindati,

Jivhā-viññāṇe pi nibbindati, Jivhā-samphasse pi nibbindati,

*He grows disenchanted with the tongue, disenchanted with flavours, disenchanted with consciousness at the tongue, disenchanted with contact at the tongue.*

对舌厌离、对味道厌离、对舌识厌离、对舌触厌离。

Yampidaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ,

Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, Tasmim pi nibbindati.

*And whatever there is that arises in dependence on contact at the tongue, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.*

凡是依赖于舌触而升起的感受，不管是快乐的、苦恼的，或是不苦不乐的感受，他也随之也厌离了。

Kāyasmim pi nibbindati, Phoṭṭhabbesu pi nibbindati,

Kāya-viññāṇe pi nibbindati, Kāya-samphasse pi nibbindati,  
*He grows disenchanted with the body, disenchanted with tactile sensations, disenchanted with consciousness at the body, disenchanted with contact at the body.*

对身上厌离、对触感厌离、对身识厌离、对身触厌离。

Yampidaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ,  
Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, Tasmim pi nibbindati.  
*And whatever there is that arises in dependence on contact at the body, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.*

凡是依赖于身触而升起的感受，不管是快乐的、苦恼的，或是不苦不乐的感受，他也随之也厌离了。

Manasmim pi nibbindati, Dhammesu pi nibbindati,  
Mano-viññāṇe pi nibbindati, Mano-samphasse pi nibbindati,  
*He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with consciousness at the intellect, disenchanted with contact at the intellect.*  
对心厌离、对观念厌离、对意识厌离、对意触厌离。

Yamp'idaṃ mano-samphassa-paccayā uppajjati vedayitaṃ,  
Sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, Tasmim pi nibbindati.  
*And whatever there is that arises in dependence on contact at the intellect, experienced as pleasure, pain, or neither-pleasure-nor-pain: With that, too, he grows disenchanted.*

凡是依赖于意识接触而升起的感受，不管是快乐的、苦恼的，或是不苦不乐的感受，他也随之也厌离了。

Nibbindaṃ virajjati, Virāgā vimuccati,  
*Disenchanted, he becomes dispassionate. Through dispassion, he is released.*  
厌而离欲；透过离欲而解脱。

Vimuttasmim vimuttamiti ñāṇaṃ hoti, Khīṇā jāti, Vusitaṃ brahma-cariyaṃ,  
Kataṃ karaṇīyaṃ, Nāparaṃ itthattāyāti pajānātīti.  
*With release, there is the knowledge, 'Released'. He discerns that, 'Birth is depleted, the holy life fulfilled; the task done. There is nothing further for this world.'*

随著彻底解脱，而生起解脱智--他了知‘生已灭尽，梵行已立，应作皆办不受后有。’

Idam-avoca Bhagavā, Attamanā te bhikkhū Bhagavato bhāsitam abhinandum.  
*That is what the Blessed One said. Glad at heart, the monks delighted at his words.*

世尊如此说后，诸比丘对世尊的开示感到欢喜与欣悦。

Imasmiñca pana veyya-karaṇasmim bhaññamāne,  
Tassa bhikkhu-sahassassa anupādāya, Āsavehi cittāni vimuccimsūti.  
*And while this explanation was being given, the hearts of the 1,000 monks, through lack of clinging, were released from the mental effluents.*  
又说此教时，这一千位比丘心无执取，而从诸漏解脱。

มหาสมยสูตร

Mahā-samaya Sutta

The Great Meeting

大会经

### Translator's Introduction

This discourse is an interesting example of the folklore of the Pali canon. It shows that the tendency of Asian popular Buddhism to regard the Buddha as a protective figure, and not just as a teacher, has its roots in the earliest part of the tradition.

《大会经》是巴利文南传大藏经中其中一部精彩的典型传统信仰之经文。它显示了在亚洲所盛行的佛教普遍认为佛陀为“守护者”，而不是单纯“导师”的角色的这一信仰源于佛教发展的初期时代。在当时天神信仰稳固的印度社会，此经的出现不但涵容了当时的天神信仰，更表明佛陀超越天、魔、梵的立场。

This discourse is the closest thing in the Pali canon to a "who's who" of the deva worlds, and should provide useful material for anyone interested in the cosmology of early Buddhism.

此经是巴利圣典中最直接与详细解说天神界中“谁是谁”的经文，它为那些对初期佛教宇宙观有兴趣的朋友们提供了宝贵的素材。

Until recently it was part of many monks' standard memorized repertoire, to be chanted at weddings and the dedication of new buildings. Even today, as many of the traditions of memorization in Asia seem to be falling by the wayside, there are a few monks and laypeople who chant this discourse regularly.