

Paṭicca-samuppāda 趴替查沙母帕达 DEPENDENT ARISING 缘起法

Iti imasmiṃ sati idaṃ hoti,
E 地 E 马斯民 沙替 以当 火替

*Thus when there is this that is,
此有故彼有，*

imassuppādā idaṃ uppajjati, yadidaṃ-
E 马书趴达 E 当 乌趴加替 亚地当

*with the arising of this that arises, such as:
此生故彼生：*

avijjā-paccayā saṅkhārā,
阿 V 加 趴查亚 三卡拉

*dependent on ignorance, conceptions [arise];
无明缘行；*

saṅkhāra-paccayā viññāṇaṃ,
三卡拉 趴查亚 威亚囊

*dependent on conceptions consciousness [arises];
行缘识；*

viññāṇa-paccayā nāma-rūpaṃ,
威亚那 趴查亚 那马路旁

*dependent on consciousness mentality and
materiality [arise];
识缘名色；*

nāma-rūpa-paccayā saḷāyatanaṃ,
那马 路趴 趴查亚 沙拉亚它囊

*dependent on mentality and materiality the six
[internal sense] bases [arise];
名色缘六处；*

saḷāyatana-paccayā phasso,
沙拉亚它那 趴查亚 趴所

*dependent on the six [internal sense-]bases
contact [occurs];
六处缘触；*

phassa-paccayā vedanā,
趴沙 趴查亚 威达那

*dependent on contact feeling [arises];
触缘受；*

vedanā-paccayā taṇhā,
威达那 趴查亚 谈哈

*dependent on feeling craving [arises];
受缘爱；*

taṇhā-paccayā upādānaṃ,
谈哈 趴查亚 乌趴达囊

*dependent on craving attachment [arises];
爱缘取；*

upādāna-paccayā bhavo,
乌趴达那 趴查亚 把我

*dependent on attachment [there arises a new]
existence;
取缘有；*

bhava-paccayā jāti,
把瓦 卧查亚 加替

dependent on [a new] existence [re]birth [takes place];
有缘生；

jāti-paccayā jarā-maraṇaṃ
加替 卧查亚 加拉马拉囊

dependent on [re]birth old age, death,
生缘老、死、

soka-parideva-dukkha
艘卡卧力爹瓦度卡

sorrow, lamentation, pain,
愁、悲、苦、

domanassupāyāsā sambhavanti.
多马那书卧亚沙 三把湾替

unhappiness and despair come to be.
忧、恼。

Evame tassa kevalassa
dukkhakkhandhassa samudayo hoti.
A 瓦梅 他沙 K 瓦拉沙 度卡看达沙
沙母达哟 火替

Thus is the arising of this whole mass of dukkha.
如是一切苦蕴的集起。

Yadā have pātubhavanti dhammā;
ātāpino jhāyato brāhmaṇassa;
athassa kaṅkhā vapayanti sabbā;
yato pajānāti sahetudhammaṃ.
亚达 哈 V 卧图把湾替 当马
阿它皮诺 加亚陀 把拉马那沙
阿它沙 看卡 瓦卧眼替 沙把
亚陀 卧加那替 沙黑图当忙

*When indeed phenomena become apparent
to the religious one who is ardent and
meditative, then all his doubts disappear,
since he knows the nature of their causes.*
对于热诚禅修的婆罗门
当诸法明显呈现时
那么一切疑惑都会消失
因为他了知诸法的因缘。

Iti imasmim asati idaṃ na hoti,
E 替 E 马斯民 阿沙替 E 当 火替

When there is not this that is not,
此无故彼无，

imassa nirodhā idaṃ nirujjhati,
yadidaṃ-
E 马沙 尼咯达 E 当 尼路加替
亚地当

with the cessation of this that ceases, such as:
此灭故彼灭：

avijjā-nirodhā saṅkhāra-nirodho,
阿 V 加尼咯达 三卡拉尼咯多

*with the reminderless dispassion and cessation
of ignorance, conceptions cease;*
无明灭则行灭；

saṅkhāra-nirodhā viññāṇa-nirodho,
三卡拉尼咯达 威亚那尼咯多

*with the cessation of conceptions, consciousness
ceases;*
行灭则识灭；

viññāṇa-nirodhā nāma-rūpa-nirodho, 威亚那 尼咯达 那马 路趴 尼咯多	<i>with the cessation of consciousness, mentality and materiality cease;</i> 识灭则名色灭;
nāma-rūpa-nirodhā saḷāyatana-nirodho, 那马 路趴 尼咯达 沙拉亚它那 尼咯多	<i>with the cessation of mentality and materiality, the six [sense] bases cease;</i> 名色灭则六处灭;
saḷāyatana-nirodhā phassa-nirodho, 沙拉亚它那 尼咯达 趴沙 尼咯多	<i>with the cessation of the six [sense] bases, contact ceases;</i> 六处灭则触灭;
phassa-nirodhā vedanā-nirodho, 趴沙 尼咯达 威达那 尼咯多	<i>with the cessation of contact, feeling ceases;</i> 触灭则受灭;
vedanā-nirodhā taṇhā-nirodho, 威达那 尼咯达 谈哈 尼咯多	<i>with the cessation of feeling, craving ceases;</i> 受灭则爱灭;
taṇhā-nirodhā upādāna-nirodho, 谈哈 尼咯达 乌趴达 那尼咯多	<i>with the cessation of craving, attachment ceases;</i> 爱灭则取灭;
upādāna-nirodhā bhava-nirodho, 乌趴达那 尼咯达 把瓦 尼咯多	<i>with the cessation of attachment, [the cause for a new] existence ceases;</i> 取灭则有灭;
bhava-nirodhā jāti-nirodho, 把瓦 尼咯达 加替 尼咯多	<i>with the cessation of [the cause for a new] existence, [the possibility of re]birth ceases;</i> 有灭则生灭;
jāti-nirodhā jarā-maraṇaṃ 加替 尼咯达 加拉 马拉囊	<i>with the cessation of [the possibility of re]birth, old age, death,</i> 生灭则老、死、
soka-parideva-dukkha 搜卡 趴力爹瓦 度卡	<i>sorrow, lamentation, pain,</i> 愁、悲、苦、
domanassupāyāsā nirujjhanti. 多马那书趴亚沙 尼路加替	<i>unhappiness and despair cease.</i> 忧及恼则灭。
Evametassa kevalassa dukkhakkhandhassa nirodho hoti. A 瓦梅它沙 给瓦拉沙 度卡看达沙 尼咯多 火替	<i>Thus there is the cessation of this whole mass of dukkha.</i> 如是一切苦蕴的熄灭。

Yadā have pātubhavanti dhammā;
ātāpino jhāyato brāhmaṇassa;
athassa kaṅkhā vapayanti sabbā;
yato khayam paccayānam avedi.
亚达 哈 V 卧图把湾替 当马
阿它皮诺 加亚陀 把拉马那沙
阿它沙 看卡 瓦卧眼替 沙把
亚陀 卡扬 卧查亚曩 阿威地

*When indeed phenomena become apparent to
the religious one who is ardent and
meditative, then all his doubts disappear, since
he experiences the elimination of [their] causes.
对于热诚禅修的婆罗门
当诸法明显呈现时
那么一切疑惑都会消失
因为他体证灭尽它们的因缘。*

Iti imasmim sati idaṃ hoti,
imass'uppādā idaṃ uppajjati,
E 体 E 马斯民 沙替 E 当 火替
E 马素卧达 E 当 乌卧加替

*“Thus when there is this that is,
with the arising of this that arises,
此有故彼有，
此生故彼生；*

imasmim asati idaṃ na hoti, imassa
nirodhā idaṃ nirujjhati, yad-idaṃ:
E 马斯民 阿沙替 E 当 那 火替 E 马沙
尼罗达 E 当 尼路加替 亚地当

*when there is not this that is not,
with the cessation of this that ceases, such as:
此无故彼无，
此灭故彼灭。*

avijjā-paccayā saṅkhārā,
阿 V 加 卧查亚 三卡拉

*dependent on ignorance conceptions [arise];
无明缘行；*

saṅkhāra-paccayā viññānam,
三卡拉 卧查亚 威亚曩

*dependent on conceptions consciousness [arises];
行缘识；*

viññāṇa-paccayā nāma-rūpaṃ,
威亚曩 卧查亚 那马路旁

*dependent on consciousness mentality and
materiality [arise];
识缘名色；*

nāma-rūpa-paccayā saḷāyatanaṃ,
那马路卧 卧查亚 沙拉亚它曩

*dependent on mentality and materiality the six
[sense] bases [arise];
名色缘六处；*

saḷāyatana-paccayā phasso,
沙拉亚它那 卧查亚 卧艘

*dependent on the six [sense] bases contact [occurs];
六处缘触；*

phassa-paccayā vedanā,
卧沙 卧查亚 威达那

*dependent on contact feeling [arises];
触缘受；*

vedanā-paccayā taṇhā,
威达那 卧查亚 谈哈

*dependent on feeling craving [arises];
受缘爱；*

taṇhā-paccayā upādānaṃ, 谈哈 趴查亚 乌趴达囊	<i>dependent on craving attachment [arises];</i> 爱缘取;
upādāna-paccayā bhavo, 乌趴达那 趴查亚 把我	<i>dependent on attachment [there arises a new] existence;</i> 取缘有;
bhava-paccayā jāti, 把瓦 趴查亚 加替	<i>dependent on [a new] existence [re]birth [takes place];</i> 有缘生;
jāti-paccayā jarā-maraṇaṃ 加替 趴查亚 加拉 马拉囊	<i>dependent on [re]birth old age, death</i> 生缘老、死、
soka-parideva-dukkha- 艘卡 趴力爹瓦 度卡	<i>sorrow, lamentation, pain,</i> 愁、悲、苦、
domanassupāyāsā sambhavanti- 多马那书趴亚沙 三把湾替	<i>unhappiness and despair come to be.</i> 忧、恼。
evam-etassa kevalassa dukkhakkhandhassa samudayo hoti. A 网 A 它沙 K 瓦拉沙 度卡看达沙 沙母达哟 火替	<i>Thus there is the arising of this whole mass of dukkha.</i> 如是一切苦蕴的集起。
Avijjāya tv-eva asesā-virāga-nirodhā saṅkhāra-nirodho, 阿 V 加亚 推瓦 阿谢沙 V 拉咖 尼略达	<i>With the reminderless dispassion and cessation of ignorance, conceptions cease;</i> 完全离欲无明灭则行灭;
saṅkhāra-nirodhā viññāṇa-nirodho, 三卡拉 尼略达 威亚那 尼略多	<i>with the cessation of conceptions, consciousness ceases;</i> 行灭则识灭;
viññāṇa-nirodhā nāma-rūpa-nirodho, 威亚那 尼略达 那马路趴 尼略多	<i>with the cessation of consciousness, mentality and materiality cease;</i> 识灭则名色灭;
nāma-rūpa-nirodhā salāyatana-nirodho, 那马路趴 尼略达 沙拉亚它那 尼略多	<i>with the cessation of mentality and materiality, the six [sense] bases cease;</i> 名色灭则六处灭;

saḷāyatana-nirodhā phassa-nirodho,
沙拉亚它那 尼咯达 卧沙 尼咯多

with the cessation of the six [sense] bases,
contact ceases;
六处灭则触灭;

phassa-nirodhā vedanā-nirodho,
卧沙 尼咯达 威达那 尼咯多

with the cessation of contact, feeling ceases;
触灭则受灭;

vedanā-nirodhā taṇhā-nirodho,
威达那 尼咯达 谈哈 尼咯多

with the cessation of feeling, craving ceases;
受灭则爱灭;

taṇhā-nirodhā upādāna-nirodho,
谈哈 尼咯达 乌卧达那 尼咯多

with the cessation of craving, attachment ceases;
爱灭则取灭;

upādāna-nirodhā bhava-nirodho,
乌卧达那 尼咯达 把瓦 尼咯多

with the cessation of attachment, [the cause for
a new] existence ceases;
取灭则有灭;

bhava-nirodhā jāti-nirodho,
把瓦 尼咯达 加替 尼咯多

with the cessation of [the cause for a new]
existence, [the possibility of re]birth ceases;
有灭则生灭;

jāti-nirodhā jarā-maraṇaṃ
加替 尼咯达 加拉 马拉曩

with the cessation of [the possibility of re]birth,
old age, death,
生灭则老、死、

soka-parideva-dukkha-
艘卡 卧力爹瓦 度卡

sorrow, lamentation, pain,
愁、悲、苦、

domanassupāyāsā nirujjhanti-
都马那书卧亚沙 尼路赞替

unhappiness and despair cease.
忧及恼则灭。

evam-etassa kevalassa dukkhakkhandhassa
nirodho hoti.
A 网 A 它沙 K 瓦拉沙 度卡看达沙
尼咯达多 火替

Thus there is the cessation of this whole mass of
dukkha.
如是一切苦蕴的熄灭。

“Yadā have pātubhavanti dhammā,
ātāpino jhāyato brāhmaṇassa;
Vidhūpayam tiṭṭhati māra-senaṃ,
suriyo’va obhāsayaṃ-antalikkhaṃ”ti.
亚达 哈 V 卧图把湾替 当马
阿它皮诺 加亚陀 把拉马那沙
V 度卧扬 替它替 马拉谢曩
书力哟瓦 喔把沙亚满它力看替

“When indeed phenomena become apparent to
the religious one who is ardent and meditative,
he stands dispelling the hosts of Māra, just as
the sun illuminating the sky [dispels darkness].”
对于热诚禅修的婆罗门
当诸法明显呈现时
他击败魔军而稳立
犹如太阳照亮天空。