

Bhaddeka-ratta Gāthā 吧爹卡拉他 咖它 VERSES ON 'AN AUSPICIOUS NIGHT' 贤善一夜偈

Atītaṃ nānvāgameyya
nappaṭikaṅkhe anāgataṃ;
Yad-atītaṃ pahīnaṃ-taṃ
appattaṃ-ca anāgataṃ.
阿梯汤 南哇咖梅牙
那趴提刊给 阿哪咖汤
牙达梯汤 趴惜南汤
阿趴坛叉 阿哪咖汤

One should neither follow the past nor have expectations for the future; what is past has gone and the future not yet reached.

不该回首过去亦别暇思未来，过去已逝将来未至。

Paccuppannaṃ-ca yo dhammaṃ
tattha tattha vipassati;
Asaṃhīraṃ asaṅkappaṃ
taṃ viddhā-m-anubrūhaye;
趴出盘南叉 哟 当茫
它塔 它塔 V 趴萨提
阿三喜让 阿三苦庞
贪 V 搭玛努不茹哈也

Instead with insight let him see each presently arisen condition; let him know that and be sure of it, invincibly, unshakeably.

而当下任何法相是如何，便(以智慧)去如实观照坚定地，不动摇地对待可洞察之事相。

Ajj'eva kiccaṃ-ātappaṃ
ko jaññā maraṇaṃ suve;
Na hi no saṅgaran-tena
mahā-senena maccunā.
阿阶洼 奇叉吗它庞
口 扎牙 玛然囊 苏维
那 喜 诺 三咖然 贴那
玛哈 谢内那 玛出那

Today itself ardent effort should be made; who knows [whether] death will come tomorrow. For there is no bargaining with that, [that is] with death and its great army (i.e. all the ways by which one's death may happen).

今日便好努力谁知明日死亡可能到来无可讨价还价与死王之大兵。

Evaṃ vihārim-ātāpim
Aho-rattam-atanditaṃ,
Taṃ ve 'bhaddeka-ratto'ti
santo ācikkhate Muṇī'ti.
A 汪 V 哈力吗他频
阿候垃它玛它坛地坛
坛 V 芭德卡拉投提
三投 啊取卡贴 目泥提

*One who thus dwells ardently, relentlessly day and night – the serene Sage states that he [is one who has spent] 'an auspicious night.'*¹

如此精勤地安住不论日夜模范的爱孤寂者，他，受那安祥的贤者如此称。

¹ *Ratti* (with different forms in compounds) often times means night, but in this context means 24 hrs. Cf. the use of the word 'day' in English, which can also means 24 hrs.