

Idha modati pecca modati, katapuñño ubhayattha modati;
So modati so pamodati, disvā kammavisuddhimattano.

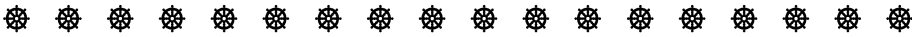
現世此處樂，死後他處樂，已作諸福者，兩處俱快樂，
見自淨業已，他樂、他喜樂。

(Dhammapada 16.) 《法句經》16.

Idha tappati pecca tappati, pāpakārī ubhayattha tappati;
“Pāpaṃ me katan”ti tappati, bhiiyo tappati duggatiṃ gato.

現世此處苦，死後他處苦，作諸惡業者，兩處俱痛苦，
現苦「我作惡」，墮惡趣更苦。

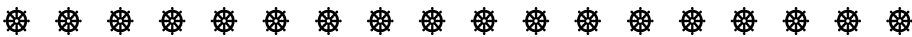
(Dhammapada 17.) 《法句經》17.



Yāvajīvampi ce bālo, paṇḍitaṃ payirupāsati;
Na so dhammaṃ vijānāti, dabbī sūparasam yathā.

愚者雖終生，親近於智人，他不了知法，如匙嘗湯味。

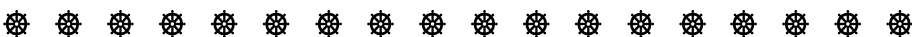
(Dhammapada 64.) 《法句經》64.



Muhuttamapi ce viññū, paṇḍitaṃ payirupāsati.
Khippaṃ dhammaṃ vijānāti, jivhā sūparasam yathā.

慧者須臾頃，親近於智人，能速了知法，如舌嘗湯味。

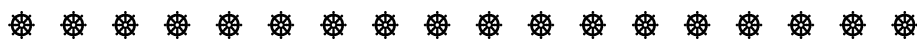
(Dhammapada 65.) 《法句經》65.



Dhammapīti sukhaṃ seti, vippasanna cetasā.
Ariyappavedite dhamme, sadā ramati paṇḍito.

得飲法水者，心淨而安樂。智者常喜悅，聖者所說法。

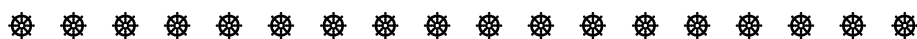
(Dhammapada 79.) 《法句經》79.



Kiccho manussapaṭilābho,
kicchamaṃ maccāna jīvitamaṃ;
Kicchamaṃ saddhammassavanaṃ,
kiccho buddhānamuppādo.

得生人身難，生得壽終難，
聽聞正法難，諸佛出世難。

(Dhammapada 182.) 《法句經》182.



Sabbapāpassa akaraṇamaṃ, kusalassa upasampadā.
Sacittapariyodapanamaṃ, etaṃ buddhāna sāsanaṃ.

一切惡莫作，具足於諸善，
清淨其自心，此是諸佛教。

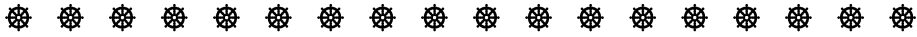
Khantī paramamaṃ tapo titikkhā, nibbānamaṃ paramamaṃ vadanti buddhā.
Na hi pabbajito parūpaghātī, na samaṇo hoti paramaṃ viheṭṭhayaṃto.

忍辱為最高自制，諸佛說涅槃最上；
害他實非出家者，惱他者不是沙門。

Anūpavādo anūpaghāto, pātimokkhe ca saṃvaro;
Mattaññutā ca bhattasmimṃ, pantañca sayanāsanamaṃ.
Adhicitte ca āyogo, etaṃ buddhāna sāsanaṃ.

不誹謗與不害，守護波提木叉，
於飲食知節量；獨居邊遠住處，
及勤修增上心，此是諸佛之教。

《Dhammapada》183~185 《法句經》183~185

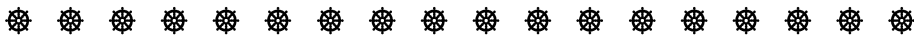


‘Bahum ve saraṇaṃ yanti, pabbatāni vanāni ca;
Ārāmarukkhacetyāni, manussā bhayatajjitā.
N’etaṃ kho saraṇaṃ khemaṃ, n’etaṃ saraṇamuttamaṃ;
N’etaṃ saraṇamāgama, sabbadukkhā pamuccati.
Yo ca buddhañ ca dhammañ ca, saṅghañ ca saraṇaṃ gato;
Cattāri ariyasaccāni, sammappaññāya passati.
Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;
Ariyañ c’atthaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.
Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇamuttamaṃ;
Etaṃ saraṇamāgama, sabbadukkhā pamuccati.’

《Dhammapada》188~192

衆人怖所逼，多歸依諸山，
叢林及園苑，孤樹諸支提。
此非安穩依，此非最上依，
不因此歸依，得脫一切苦。
諸有歸依佛，及歸依法僧，
於四聖諦中，以正慧觀見：
苦並苦之集，與永超衆苦，
及導至苦滅——之八支聖道。
此歸依安穩，此歸依最上，
得由此歸依，解脫一切苦。

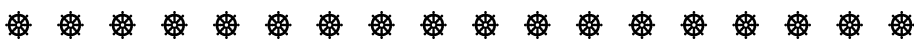
《法句經》188~192



Sukho buddhānamuppādo, sukhā saddhammadesanā;
Sukhā saṅghassa sāmaggī, samaggānaṃ tapo sukho.

諸佛出世樂，演說正法樂，僧伽和合樂，和者自制樂。

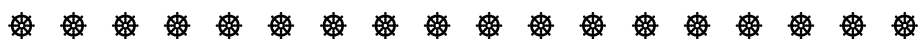
(Dhammapada 194.) 《法句經》194.



Tañhāya jāyatī soko, tañhāya jāyatī bhayaṃ;
Tañhāya vippamuttassa, natthi soko kuto bhayaṃ.

從渴愛生憂，從渴愛生怖；解脫渴愛者，無憂何有怖。

(Dhammapada 216.) 《法句經》216.

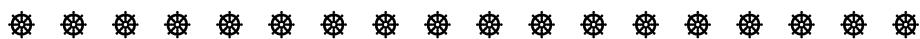


Tumhehi kiccamātappaṃ, akkhātāro tathāgatā;
Paṭipannā pamokkhanti, jhāyino mārabandhanā.

汝等自努力！如來唯示道。

已修禪定者，解脫魔繫縛。

(Dhammapada 276.) 《法句經》276.



“Sabbe saṅkhārā aniccā”ti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā.

「一切行無常」，當以慧見時，
得厭離於苦，此是清淨道。

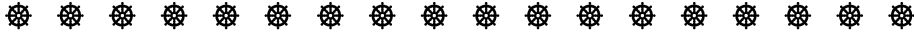
“Sabbe saṅkhārā dukkhā”ti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā.

「一切行是苦」，當以慧見時，
得厭離於苦，此是清淨道。

“Sabbe dhammā anattā”ti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā.

「一切法無我」，當以慧見時，
得厭離於苦，此是清淨道。

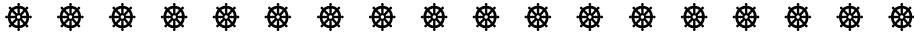
《Dhammapada》277~279 《法句經》277~279



Yogā ve jāyatī bhūri, ayogā bhūrisaṅkhayo;
Etaṃ dvedhāpathaṃ ñatvā, bhavāya vibhavāya ca.
Tathāttānaṃ niveseyya, yathā bhūri pavaḍḍhati.

由瑜伽¹ 生慧，無瑜伽慧滅。
了知此二道，其得及與失，
當自努力行，增長於智慧。

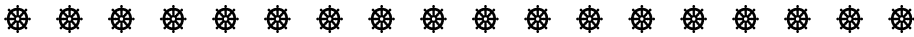
(Dhammapada 282.) 《法句經》282.



Sabbadānaṃ dhammadānaṃ jināti,
sabbarasaṃ dhammaraso jināti.
Sabbaratiṃ dhammarati jināti,
taṇhakkhaya sabbadukkhaṃ jināti.

法施勝一切施；法味勝一切味；
法樂勝一切樂；愛盡勝一切苦。

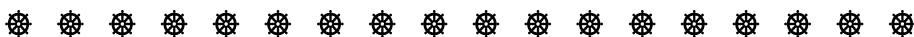
(Dhammapada 354.) 《法句經》354.



Mettāvihārī yo bhikkhu, pasanno buddhasāsane;
Adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ.

住於慈愛比丘，喜悅佛陀之教，證得寂靜境界，諸行寂止安樂。

(Dhammapada 368.) 《法句經》368.



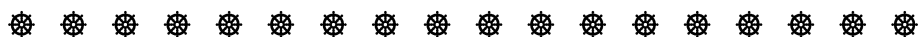
Suññāgāraṃ pavitṭhassa, santacittassa bhikkhuno.

¹ 瑜伽：yoga，在此指禪定。

Amānusi rati hoti, sammā dhammaṃ vipassato.
Yato yato sammasati, khandhānaṃ udayabbayaṃ;
Labhati pītipāmojjaṃ, amataṃ taṃ vijānataṃ.

心寂靜比丘，進入空閑處，正觀照於法，得受超人樂。
由他正思惟，諸法之生滅，得喜與愉悅，他知那不死。

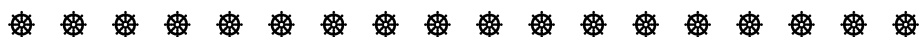
(Dhammapada 373-374) 《法句經》 373-374



“Ye dhammā hetuppabhavā,
tesaṃ hetuṃ tathāgato āha;
Tesañca yo nirodho,
evaṃvādī mahāsamaṇo”’ti.

諸法從因生，如來說其因；
及彼等之滅，此大沙門說。

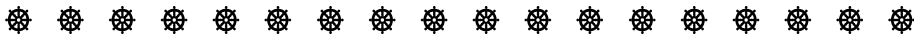
(Vin.i,p.40.) 《律藏 小品》



Atītaṃ nānvāgameyya, nappatīkañkhe anāgataṃ;
Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.
Paccuppannañca yo dhammaṃ, tattha tattha vipassati;
Asaṃhīraṃ asaṃkappaṃ, taṃ vidvā manubrūhaye.
Ajjeva kiccamaṭappaṃ, ko jaññā maraṇaṃ suve;
Na hi no saṅgamaṃ tena, mahāsenena maccunā.
Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti, santo ācikkhate munī”’ti.

勿追念過去，莫盼望未來；過去已過去，未來尚未至；
現在所生法，當處即觀照，了知、修習彼，不動又不搖。
熱忱今日事，誰知明日死？不過死大軍，此事絕無有！
如此熱誠住，日夜不懈怠，此一夜賢善，寂靜牟尼說。

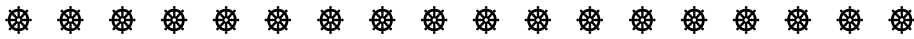
(M.iii,p.187.) 《中部 131經》



Aniccā vata saṅkhārā, uppādavayadhammino;
Uppajjitvā nirujjhanti, tesam vūpasamo sukho’’ti.

諸行實無常，是生滅之法；
生已而復滅，彼等寂滅樂。

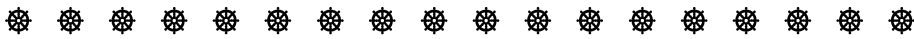
(D.ii,p.157; S.ii,p.193.)



Atha kho bhagavā bhikkhū āmantesi- ‘‘handa dāni, bhikkhave, āmantayāmi vo,
vayadhammā saṅkhārā appamādena sampādetthā’’ti.
Ayaṃ tathāgatassa pacchimā vācā.

當時，世尊告訴比丘們：「諸比丘，我現在告訴你們：諸行是滅法，當不
逸地努力！」這是如來最後的話。

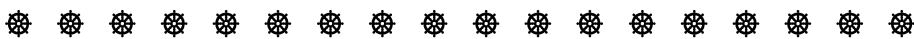
(D.ii,p.156.) 《長部 大般涅槃經》



‘‘Ānāpānassati yassa, paripuṇṇā subhāvitā;
anupubbaṃ paricitā, yathā buddhena desitā;
so imaṃ lokam pabhāseti, abbhā muttova candimā’’ti.

若人安般念，圓滿、善修習，
次第而積集，如佛之所說：
彼耀此世間，如月出雲翳。

(Vism.p.282.) 《清淨道論》



‘‘Appamādena bhikkhave, sampādettha, dullabho
buddhuppādo lokasmiṃ, dullabho manussattaṭṭhābhā,
dullabhā sampatti, dullabhā pabbajjā, dullabham
saddhammassavanan, dullabho sappurisa saṃsevo.

“Ārabhatha nikkamatha, yuñjatha buddhasāsane;
Dhunātha maccuno senaṃ, naḷāgāraṃva kuñjaro.
“Yo imasmiṃ dhammavinaye, appamatto vihassati;
Pahāya jātiṣaṃsāraṃ, dukkhassantaṃ karissati.

諸比丘，奮不放逸地努力！

諸佛出世難，獲得人身難，時機成就難，

出家（修行）難，聽聞正法難，親近善士難。

於佛教發勤、策勵與努力！如象摧蘆舍，遣除死魔軍。

若於此法律，住於不放逸，他將作苦邊，斷生死輪迴。

(DA.i,p.45; S.i,pp.156-7.)

