

## 禪修常用辭彙

SAMATHA KAMMATTHĀNA 止業處  
TRANQUILLITY MEDITATION SUBJECTS

巴利	中文	英文
Ānāpānassati	入出息念 (安那般那念)	<i>Mindfulness of Breathing</i>

## ASSĀSA-PASSĀSA 入出息 BREATH IN &amp; OUT

Dīgham vā assasanto	入息長	<i>Breathing in a long breath</i>
Dīgham vā passasanto	出息長	<i>Breathing out a long breath</i>
Rassam vā assasanto	入息短	<i>Breathing in a short breath</i>
Rassam vā passasanto	出息短	<i>Breathing out a short breath</i>
Passambhayaṃ kāya-saṅkhāraṃ assasissāmī	全身入息	<i>Calming the breath body breathe in</i>
Passambhayaṃ kāya-saṅkhāraṃ 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 <sup>1</sup> (自性相)	<i>Individual Characteristics</i>
Sāmañña-lakkhaṇa	共相 <sup>2</sup>	<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>

<sup>1</sup> 即：硬、粗、流動、支持、推動等。

<sup>2</sup> 無常 (anicca)、苦 (dukkha)、無我 (anatta) 的性質。

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Manasikāra	主意	<i>Attending</i>
Vimaṃsa	觀察	<i>Deciding</i>

**三種光** *THREE TYPES OF LIGHT*

	灰色光	<i>Light Grey</i>
	白色光	<i>White Colour</i>
	淨亮光	<i>Bright or Clear</i>

**禪相的現象** *APPEARANCE OF THE SIGNS*

Uggaha nimitta	取相	<i>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>Similarly Concentration</i>

**PAÑCA PACCAYO 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 Absorption</i>
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Lokuttara-jhāna	出世間禪	<i>Supramundane Absorption</i>
Rūpā-vacara-jhāna	色界禪	<i>Fine-material plane Absorption</i>
Arūpa-jhāna	無色界禪	<i>Immaterial plane Absorption</i>

### SATTA BOJJAṄGA 平衡七覺支

#### *BALANCING THE SEVEN FACTORS OF ENLIGHTENMENT*

Sati	念覺支	<i>Mindfulness</i>
Dhamma-vicaya	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>

### PAṄCA JHĀNAṄGA 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>
Ekaggata	一境性	<i>One-pointedness</i>

### PAṄCA VASI-BHĀVA 五自在 THE FIVE KINDS OF MASTERY

Āvajjana-vasī	轉向自在	<i>Mastery in Adverting</i>
Samāpajjana-vasī	入定自在	<i>Mastery in Attaining</i>
Adhitthāna-vasī	住定自在	<i>Mastery in Resolving</i>
Vutthana-vasī	出定自在	<i>Mastery in Emerging</i>
Paccavekkhana-vasī	省察自在	<i>Mastery in Reviewing</i>

### 四禪 FOUR JHĀNAS (ABSORPTIONS)

Pathamajjhānaṃ	初禪	<i>First Jhāna</i>
Dutiyajjhānaṃ	二禪	<i>Second Jhāna</i>
Tatijajjhānaṃ	三禪	<i>Third Jhāna</i>
Catutthajjhānaṃ	四禪	<i>Forth Jhāna</i>

## 其他 MISCELLANEOUS

Bhavaṅga	有分心或有分識	<i>Life-continuum consciousness</i>
Mano-dvāra-vīthi	意門心路過程	<i>Mind-door-thought-process</i>
Mano-dvārā-vajjana	意門轉向心	<i>Mind-door adverting consciousness</i>

## 三十二身分 THE THIRTY-TWO PARTS OF THE BODY

Kesā	髮	<i>Head hairs</i>
Lomā	毛	<i>Body hairs</i>
Nakhā	爪	<i>Nails</i>
Dantā	齒	<i>Teeth</i>
Taco	皮	<i>Skin</i>
Maṁsaṁ	肉	<i>Flesh</i>
Nahārū	腱	<i>Sinews</i>
Atthi	骨	<i>Bones</i>
Atthi-miñjā	骨髓	<i>Bone marrow</i>
Vakkaṁ	腎	<i>Kidneys</i>
Hadaṃ	心	<i>Heart</i>
Yakanaṁ	肝	<i>Liver</i>
Kilomakaṁ	膜	<i>Membrane</i>
Pihakaṁ	脾	<i>Spleen</i>
Papphāsaṁ	肺	<i>Lungs</i>
Antaṁ	腸	<i>Intestines</i>
Antaguṇaṁ	腸間膜	<i>Mesentery</i>
Udariyaṁ	胃中物	<i>Undigested food</i>
Kariṣaṁ	糞	<i>Faeces</i>
Matthaluṅgaṁ	腦	<i>Brain</i>
Pittaṁ	膽汁	<i>Bile</i>
Semhaṁ	痰	<i>Phlegm</i>
Pubbo	膿	<i>Pus</i>
Lohitaṁ	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>

Khelo	唾	<i>Saliva</i>
Sīṅghāṇika	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*

Vaṇṇa-kasiṇa	色遍	<i>Colour Kasīṇa</i>
Paṭikūla-manasikāra	不淨觀	<i>Repulsiveness</i>
Suññata	無我	<i>Voidness of Self</i>

### ATTHIKĀ 白骨想 *THE SKELETON MEDITATION*

Paṭikūla	厭惡	<i>Repulsive</i>
Atthika-paṭikūla	可厭的骨	<i>Repulsive Skeleton</i>
Atthika	骨	<i>Skeleton</i>

### DASA KASIṆA 十遍 *THE TEN KASIṆAS*

Nīla-kasiṇaṃ	青遍	<i>Blue Kasīṇa</i>
Pīṭa-kasiṇaṃ	黃遍	<i>Yellow Kasīṇa</i>
Lohita-kasiṇaṃ	紅遍	<i>Red Kasīṇa</i>
Odāta-kasiṇaṃ	白遍	<i>White Kasīṇa</i>
Paṭhavī-kasiṇaṃ	地遍	<i>Earth Kasīṇa</i>
Āpo-kasiṇaṃ	水遍	<i>Water Kasīṇa</i>
Tejo-kasiṇaṃ	火遍	<i>Fire Kasīṇa</i>
Vāyo-kasiṇaṃ	風遍	<i>Wind Kasīṇa</i>
Āloka-kasiṇaṃ	光明遍	<i>Light Kasīṇa</i>
Ākāsa-kasiṇaṃ	空遍	<i>Space Kasīṇa</i>

### CATU-BRAHMA-VIHARĀ 四梵住 *THE FOUR SUBLIME ABIDINGS*

Metta-bhāvanā	慈心觀	<i>Loving-Kindness</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>

METTĀ BHĀVANĀ 慈心觀 *LOVING-KINDNESS*

不應當對兩類人修慈心觀

*LOVING-KINDNESS 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

*LOVING-KINDNESS 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>
Majjhata	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 SHOULD NOT DEVELOPED LOVING-KINDNESS TOWARDS*

*FOUR TYPES OF PERSON*

Appiya-puggala	不喜愛者	<i>An antipathetic person</i>
Atippiyasahā-yaka	極親愛者	<i>A very dear person</i>
Majjhata-puggala	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 LOVING-KINDNESS TOWARDS*

*YOURSELF*

Ahaṃ avero homi	願我免除危難	<i>May I be free from mental danger</i>
Ahaṃ abyāpajjo homi	願我免除精神的痛苦	<i>May I be free from mental pain</i>
Ahaṃ anīgho homi	願我免除身體的痛苦	<i>May I be free from physical pain</i>
Ahaṃ 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 LOVING-KINDNESS TOWARDS A PERSON YOU LIKE & RESPECT*

Ayaṃ sappuriso avero hotu	願此善人免除危難	<i>May this good person be free from danger</i>
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Ayaṃ sappuriso abyāpajjo hotu	願此善精神的痛苦	<i>May this good person be mental pain</i>
Ayaṃ sappuriso anīgho hotu	願此善身體的痛苦	<i>May this good person be 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>

SĪMĀ-SAMBHEDA 破除界限<sup>3</sup> *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）	<i>All beings</i>
Sabbe pāṇa	一切有命者（息生）	<i>All breathing things</i>
Sabbe bhūtā	一切生物	<i>All creatures</i>
Sabbe puggalā	一切個人（別生）	<i>All persons</i>
Sabbe atta-bhāva-pariyāpanā	一切個體（自生）	<i>All individuals</i>

七類限定的遍滿 *SEVEN CATEGORIES OF SPECIFIED PERVASION*

Sabbā itthiyo	一切女人	<i>All beings</i>
Sabbe purisā	一切男人	<i>All breathing things</i>
Sabbe ariyā	一切聖者	<i>All women</i>
Sabbe anariyā	一切凡夫	<i>All men</i>
Sabbe devā	一切天神	<i>All enlightened beings</i>
Sabbe manussā	一切人類	<i>All unenlightened beings</i>
Sabbe vinipātikā	一切惡道眾生	<i>All beings in the lower realms</i>

<sup>3</sup> 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。

十類方向的遍滿<sup>4</sup> *TEN CATEGORIES OF DIRECTIONAL PERVASION*

Puratthimāya disāya	東方	<i>To the East</i>
Pacchimāya disāya	西方	<i>To the West</i>
Uttarāya disāya	南方	<i>To the North</i>
Dakkhiṇāya disāya	北方	<i>To the South</i>
Puratthimāya anudisāya	東南方	<i>To the South East</i>
Pacchimāya anudisāya	西北方	<i>To the North West</i>
Uttarāya anudisāya	東北方	<i>To the North East</i>
Dakkhiṇāya anudisāya	西南方	<i>To the South West</i>
Heṭṭhimāya disāya	下方	<i>Below</i>
Uparimāya disāya	上方	<i>Above</i>

KARUṆĀ BHĀVANĀ 悲心觀<sup>5</sup> *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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MUDITĀ BHĀVANĀ 喜心觀 *APPRECIATIVE-JOY*

Ayaṃ sappuriso yathā- laddha-sampattito mā vigacchatu	願此善人不失去 他所得到的成就	<i>May this person not be parted from the good fortune he have attained</i>
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UPEKKHĀ BHĀVANĀ 捨心觀 *EQUANIMITY*

Ayaṃ sappuriso kammaśako	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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<sup>4</sup> 將慈愛遍滿到十方，而每一方有四十八方式，總共就有四百八十種（10 x 48）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。

<sup>5</sup> 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。



CATURĀRAKKHA BHĀVANĀ 四護衛禪  
THE FOUR PROTECTIVE MEDITATIONS

Buddhānussati	佛隨念	<i>Recollection of the Buddha</i>
Asubha	不淨	<i>Repulsiveness</i>
Maraṇānussati	死隨念	<i>Recollection of Death</i>
Metā	慈心	<i>Loving-Kindness</i>

BUDDHĀNUSSATI 佛隨念 RECOLLECTION OF THE BUDDHA

Iti'pi so bhagava	世尊即是	<i>Such is that Blessed One</i>
Arahāṃ	堪受尊敬（阿羅漢）	<i>The Worthy One</i>
Sammā-sambuddho	他自己證悟圓滿正覺（圓滿自覺）	<i>the Perfectly Self-Awakened One</i>
Vijjā-caraṇa-sampanno	他的智慧與德行達到完美（明行足）	<i>One fully possessed of wisdom and conduct</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>
Annuttaro purisa-damma-sārathi	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>
Sathhā deva-manussānaṃ	他是天神與人類的導師（天人師）	<i>He is the teacher of deities and men</i>
Buddho	他是覺悟者（佛陀）	<i>The Awakened 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 REPULSIVENESS

Uddhumātakam	腫脹	<i>A bloated corpse</i>
Vinīlakam	青瘀	<i>A livid corpse</i>
Vipubbakam	膿爛	<i>A festering corpse</i>
Vicchiddakam	斷壞	<i>A dismembered corpse</i>
Vikkhāyitakam	食殘	<i>An eaten corpse</i>
Vikkhittakam	散亂	<i>A scattered in pieces corpse</i>
Hata-vikkhittakam	斬斫離散	<i>A mutilated and scattered in pieces corpse</i>

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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>
Maraṇa-pariyosānaṃ me jīvitaṃ	我的生命在死亡時斷 絕	<i>My life will end in death</i>
Maraṇaṃ maraṇaṃ	死，死	<i>Death, death</i>

ARŪPA-JHĀNA 無色禪 *IMMATERIAL JHĀNAS*

Ākāsaṇāñcā-yatana Jhāna	空無遍處	<i>The Base-of-Boundless-Space</i>
Viññāṇañcā-yatana Jhāna	識無遍處	<i>...-Boundless-Consciousness</i>
Ākiñcaññā-yatana Jhāna	無所有處	<i>...-Nothingness</i>
Neva-saññānā-saññā-yatana Jhāna	非想非非 想處	<i>...-Neither-Perception-Nor-Non- Perception</i>

RŪPA KAMMATTHĀNA 色業處  
*DISCERNMENT OF MATERIALITY*CATTĀRO MAHĀ-BHŪTĀ 四界分別觀  
*THE FOUR ELEMENTS MEDITATION*

Pāthavī-dhātu: kakkhalaṃ pharusāṃ garukaṃ saṅhaṃ mudukaṃ lahukaṃ	地界： 硬 粗 重 軟 滑 輕	<i>Earth element: hardness roughness heaviness softness smoothness lightness</i>
Āpo-dhātu: paggharaṇa	水界： 流動	<i>Water element: flowing</i>

abandhana	黏結	<i>cohesion</i>
Tejo-dhātu: uṇha sīta	火界： 熱 冷	<i>Fire element: heat coldness</i>
Vāyo-dhātu: vitthambhana samudīraṇa	風界： 支持 推動	<i>Air element: supporting pushing</i>

### 十種方法培育定力 *THE TEN WAYS TO DEVELOP CONCENTRATION*

Anupubbato	有次第	<i>In order</i>
Nātisīghato	不太快	<i>Not too fast</i>
Nātisāṅkato	不太慢	<i>Not too slow</i>
Vikkhepatibāhanato	避開干擾	<i>Warding off distractions</i>
Paññattisamatikkamanato	跨越觀念	<i>Going beyond the concept</i>
Anupatthānamuñcanato	捨棄不清晰的	<i>Discarding what is unclear</i>
Lakkhaṇato (sabhāva-lakkhaṇa)	辨明諸相（自 性相）	<i>Discerning in the characteristics (natural characteristics)</i>
Adhi-citta Sutta	依據下述的經修 行：增上心經	<i>Develop according to: Higher thought Discourse</i>
Anuttarasīti-bhāva Sutta	無上清涼經	<i>Anuttarasīti-bhāva Discourse</i>
Bojjhaṅga Sutta	覺支經	<i>Factors of Enlightenment Discourse</i>

### PAÑCA PASĀDA-RŪPA 五淨色 *THE FIVE TRANSPARENT-ELEMENT*

Cakkhu-pasāda	眼淨色	<i>The eye transparent element</i>
Kāya-pasāda	身淨色	<i>The body transparent element</i>
Sota-pasāda	耳淨色	<i>The ear transparent element</i>
Ghāna-pasāda	鼻淨色	<i>The nose transparent element</i>
Jivhā-pasāda	舌淨色	<i>The tongue transparent element</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. Paṭhavi-dhātu	地界	<i>Earth element</i>
2. Āpo-dhātu	水界	<i>Water element</i>
3. Tejo-dhātu	火界	<i>Fire element</i>
4. Vāyo-dhātu	風界	<i>Wind element</i>
5. Vaṇṇa	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. Jīvita	命根	<i>Life-faculty</i>
10. Cakkhu-pasāda	眼睛色	<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>

## 眼睛裡的五十四種色法

*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>
Bhava-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>
Utuja-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)	<i>... (opaque and produced by nutriment)</i>

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<sup>6</sup> *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	前面的三十二個部份相同於三十二身分	<i>The first thirty-two parts are same as the thirty-</i>
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<sup>6</sup> 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。

parts of the body		<i>two parts of the body</i>
Tejo-dhātu —santappana-tejo —jīraṇa-tejo —dahā-tejo —pācaka-tejo	四個火界顯著的部份： —間隔性發燒之火 —導致成熟和老化之火 —普通發燒之火 —肖化之火	<i>The four outstanding parts of the fire element</i> — — — <i>— fire of digestion</i>
Vāyo-dhātu —uddhaṅgama-vātā —adhogama-vātā —kucchisaya-vātā —koṭṭhāsaya-vātā —aṅgamaṅgānusārino-vātā —assāsa-passāsa	六個風界顯著的部份： —上升風 —下降風 —腹內腸外風 —腸內風 —於肢體內循環之風 —入息與出息	<i>The six outstanding parts of the wind element</i> <i>— ascend wind</i> <i>— descend wind</i> — <i>— wind in the intestine</i> — <i>— breath-in &amp; breath-out</i>

## 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: 1. Paṭhavi-dhātu 2. Āpo-dhātu 3. Tejo-dhātu 4. Vāyo-dhātu	元素色： 地界 水界 火界 風界	<i>Great Essentials:</i> <i>Earth element</i> <i>Water element</i> <i>Fire element</i> <i>Air element</i>
Pasāda-rūpa: 5. Cakkhu 6. Sotaṃ 7. Ghānaṃ 8. Jivhā 9. Kāyo	淨色： 眼淨色 耳淨色 鼻淨色 舌淨色 身淨色	<i>Sensitive Phenomena:</i> <i>Eye-sensitivity</i> <i>Ear-sensitivity</i> <i>Nose-sensitivity</i> <i>Tongue-sensitivity</i> <i>Body-sensitivity</i>
Gocara-rūpa: 10. Rupaṃ 11. Saddo 12. Gandho 13. Raso	淨色： 顏色 聲 香 味	<i>Objective Phenomena:</i> <i>Visible form</i> <i>Sound</i> <i>Smell</i> <i>Taste</i>
Bhāva-rūpa: 14. Itthattaṃ 15. Purisattaṃ	性根色： 女根色 男根色	<i>Sexual Phenomena:</i> <i>Femininity</i> <i>Masculinity</i>

Hadaya-rūpa: 16. Hadaya-vatthu	心色： 心所依處	<i>Heart Phenomenon:</i> <i>Heart-base</i>
Jīvita-rupa: 17. Jīvitindriyaṃ	命色： 命根色	<i>Life Phenomenon:</i> <i>Life faculty</i>
Kabaḷikārāhāra: 18. Kabaḷikāro	食色： 食素（營養）	<i>Nutritional Phenomenon:</i> <i>Nutriment</i>

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

Pariccheda-rūpa 19. Ākāsa-dhātu	限制色 空界	<i>Limiting Phenomenon Space</i> <i>element</i>
Viññatti-rūpa 20. Kāya-viññatti 21. Vacī-viññatti	表色 身表 語表	<i>Communication Phenomena</i> <i>Bodily intimation</i> <i>Vocal</i>
Vikāra-rūpa 22. Rūpassa lahutā 23. Rūpassa mudutā 24. Rūpassa kammaññatā	變化色 色輕快性 色柔軟性 色適業性	<i>Mutable Phenomena</i> <i>Lightness</i> <i>Malleability</i> <i>Wieldiness</i>
Lakkaṇarūpa 25. Rūpassa Upacaya 26. Santati 27. Jaratā 28. Aniccatā	相色 色積集性 色相續性 色老性 色無常性	<i>Characteristics of Matter</i> <i>Production</i> <i>Continuity</i> <i>Decay</i> <i>Impermanence</i>

NAMĀ KAMMATTHĀNA 名業處  
*DISCERNMENT OF 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*

Sabba-citta-sādhāraṇa 7 1. Phassa 2. Vedanā 3. Sañña 4. Cetanā 5. Ekaggatā	七遍一切心 觸 受 想 思 一境性	<i>Universals 7</i> <i>Contact</i> <i>Feeling</i> <i>Perception</i> <i>Volition</i> <i>One pointedness</i>
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6. Jīvitindriya	命根	<i>Life faculty</i>
7. Manasikāra	作意	<i>Attention</i>
Pakiṇṇaka 6	六雜	<i>Occasionals 6</i>
8. Vitakka	尋	<i>Applied thought</i>
9. Vicāra	伺	<i>Sustained thought</i>
10. Adhimokkha	勝解	<i>Decision</i>
11. Vīriya	精進	<i>Energy</i>
12. Pīti	喜	<i>Joy</i>
13. Chanda	欲	<i>Desire</i>

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

Akusala Sādhāraṇa Cetasika	四通一切不善心	<i>Unwholesome Universals 4</i>
14. Moha	痴	<i>Delusion</i>
15. Ahirika	無慚	<i>Shamelessness</i>
16. Anottappa	無愧	<i>Fearlessness of wrongdoing</i>
17. Uddhacca	掉舉	<i>Restlessness</i>
Akusala Cetasika 10	十雜不善心	<i>Unwholesome Occasionals 10</i>
18. Lobha	貪	<i>Greed</i>
19. Diṭṭhi	邪見	<i>Wrong view</i>
20. Māna	慢	<i>Conceit</i>
21. Dosa	瞋	<i>Hatred</i>
22. Issā	嫉妒	<i>Envy</i>
23. Macchariya	慳	<i>Avarice</i>
24. Kukkuca	惡作	<i>Worry</i>
25. Thīna	昏沉	<i>Sloth</i>
26. Middha	睡眠	<i>Torpor</i>
27. Vicikīcchā	疑	<i>Doubt</i>

Sobhana Cetasika 廿五美心所 *The Twenty-five Beautiful Factors*

Sobhana-sādhāraṇa 19	十九遍一切美心心所	<i>Beautiful Universals 19</i>
28. Saddhā	信	<i>Faith</i>
29. Sati	念	<i>Mindfulness</i>
30. Hiri	慚	<i>Conscience</i>
31. Ottappa	愧	<i>Shame</i>
32. Alobha	無貪	<i>Non-greed</i>
33. Adosa	無瞋	<i>Non-hatred</i>
34. Tatra-majjhataṭā	中捨性	<i>Ever-evenness</i>
35. Kāya-passaddhi	身輕安	<i>Tranquillity of mental body</i>



36. Citta-passaddhi	心輕安	... consciousness
37. Kāya-lahutā	身輕快性	Lightness of mental body
38. Citta-lahutā	心輕快性	... consciousness
39. Kāya-mudutā	身柔軟性	Flexibility of mental body
40. Citta-mudutā	心柔軟性	... consciousness
41. Kāya-kammaññatā	身適業性	Wieldiness of mental body
42. Citta-kammaññatā	心適業性	... consciousness
43. Kāya-paguññatā	身練達性	Proficiency of mental body
44. Citta-paguññatā	心練達性	... consciousness
45. Kāyujjukatā	身正直性	Rectitude of mental body
46. Cittujjukatā	心正直性	... consciousness

Samucchedavirati 三離 The Three Abstinenes

47. Sammā-vācā	正語	Right speech
48. Sammā-kammanta	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-indriya	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

Kāmā-vacara	欲界	Sensual plane
Rūpā-vacara	色界	Fine-material plane
Arūpā-vacara	無色界	Immaterial plane
Lokuttarā	出世間	Supramundane

### 初禪的意門心路過程由一連串不同功能的六種心組成<sup>7</sup>

*A MIND-DOOR THOUGHT-PROCESS OF THE FIRST JHĀNA CONSISTS OF A SEQUENCE OF SIX TYPES OF CONSCIOUSNESS EACH WITH DIFFERENT FUNCTIONS*

1. Mano-dvārā-vajjana	意門轉向心（12 個）	<i>Mind-door-adverting consciousness</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-line-age 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<sup>8</sup>

*THE FIRST JHĀNA CONSISTS OF THIRTY-FOUR MENTALITY*

1. Viññāṇa	識 <sup>9</sup>	<i>Consciousness</i>
2. Phassa	觸 <sup>10</sup>	<i>Contact</i>
3. Vedanā	受 <sup>11</sup>	<i>Feeling</i>
4-14 Please refer to Aññasamāna-cetasika no. 3-13	第四至十四項請見三通一切心所的第三至十三項	<i>4-14 Please refer to Thirteenth Ethically Variables no. 3-13</i>
15-33 Please refer to Sobhana-cetasika no. 28-46	第十五至三十三項請見廿五美心所的第廿八至四十六項	<i>15-33 Please refer to Twenty-five Beautiful Factors no. 28-46</i>
34. Paññā-indriya	慧根	<i>Wisdom Faculty</i>

<sup>7</sup> 二禪的前五者於初禪相似，禪那速行（除尋與伺）；三禪的前五者於初禪相似，禪那速行（除尋、伺與喜）；四禪的禪那速行（除尋、伺與喜，以捨取代樂）。

<sup>8</sup> 以白遍為例。

<sup>9</sup> 識＝「擁有」那白遍似相。（根據疏鈔所說的 *jānanañ nāma upaladdhi*）

<sup>10</sup> 觸＝接觸白遍似相（相）；觸＝把白遍似相和似「連接」起來（作用）。

<sup>11</sup> 受＝體驗白遍似相之可喜。（這是初禪的樂受）。

## 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*

Mano-dvārā-vajjana	意門轉向心	<i>Mind-door-adverting 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. Pañca-dvārā-vajjana	五門轉向心	<i>Five-door adverting consciousness</i>
2. Cakkhu-viññāṇa	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 MISCELLANEOUS

Pañca-dvāra-vīthi	五門心路過程	<i>Five-door thought-process</i>
Mano-dvāra-vīthi	意門心路過程	<i>Mind-door thought process</i>
Kāmā-vacara-vīthi	欲界心路過程心	<i>Sensual plane thought-process</i>
Kāmā-vacara-kusala- Mano-dvāra-vīthi	欲界的善意門 心路過程	<i>Wholesome mind-door thought- process of the sensual plane takes place</i>
Rūpa-kammaṭṭhāna	名業處	<i>Discernment of materiality</i>
Nāma-kammaṭṭhāna	色業處	<i>Discernment of mentality</i>
Jhāna-javana-citta	禪那速行心	<i>Absorption impulsion consciousness</i>
Citta-niyāma	心法法則	<i>Natural law</i>
Yoniso-manasikāra	如理作意	<i>Wise attention</i>
Ayoniso-manasikāra	不如理作意	<i>Unwise attention</i>

## PATICCA-SAMUPPĀDA 緣起 DEPENDENT ORIGINATION

### 第一法 1<sup>st</sup> METHOD

1. Avijjā-paccayā saṅkhārā	緣於無明，行生起	<i>Dependent on ignorance arise kammic formations</i>
2. Saṅkhārā-paccayā viññāṇaṃ	緣於行，識生起	<i>... kammic formation... consciousness</i>
3. Viññāṇa-paccayā nāma-rūpaṃ	緣於識，名色生起	<i>...consciousness...mind &amp; matter</i>
4. Nāma-rūpa-paccayā saḷāyatanaṃ	緣於名色，六處生起	<i>...mind &amp; 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. Jāti-paccayā jarā-maraṇa-soka-parideva dukkha-domanassupāyāsā sambhavanti	緣於生，老、死、愁、悲、苦、憂、惱生起	<i>...birth... decay &amp; death, sorrow, lamentation, pain, grief, &amp; despair</i>

### 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	<i>Action</i>
Kamma-nimitta	業相	<i>Kamma sign</i>
Gati-nimitta	趣相	<i>Rebirth sign</i>

## 其他 MISCELLANEOUS

Ñāta pariññā	知遍知	<i>Full Understanding of the Known</i>
Tīraṇa pariññā	度遍知	<i>Full ... as Investigating</i>
Pahāna pariññā	斷遍知	<i>Full ... as Overcoming</i>
Cetanā	思	<i>Intention</i>
Kusala-cetanā	善思	<i>Wholesome intention</i>
Paṭisandhi-citta	結生識	<i>Rebirth-linking consciousness</i>
Maraṇā-sanna-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>

VIPASSANĀ 毗婆舍那業處  
INSIGHT MEDITATION

## CHA VATTHŪ 六依處 THE SIX BASES

1. Cakkhu-vatthū	眼依處	<i>Eye base</i>
2. Sota-vatthū	耳依處	<i>Ear base</i>
3. Ghāna-vatthū	鼻依處	<i>Nose base</i>
4. Jivhā-vatthū	舌依處	<i>Tongue base</i>
5. Kāya-vatthū	身依處	<i>Body base</i>
6. Viññāṇa-vatthū	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 &amp; PERCEPTION

1. Atīta	過去	<i>Past</i>
2. Anāgata	現在	<i>Present</i>
3. Paccuppanna	未來	<i>Future</i>
4. Ajjhata	內	<i>Internal</i>

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5. Bahīddha	外	<i>External</i>
6. Olārika	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. Rūpā-rammaṇa	顏色所緣	<i>Visible form object</i>
2. Saddā-rammaṇa	聲所緣	<i>Sound object</i>
3. Gandhā-rammaṇa	香所緣	<i>Smell object</i>
4. Rasā-rammaṇa	味所緣	<i>Taste object</i>
5. Phoṭṭhabbā-rammaṇa	觸所緣	<i>Tangible object</i>
6. Dhammā-rammaṇa	法所緣	<i>Mental-object</i>

CHA VIÑÑĀṆA 六識 *THE SIX CONSCIOUSNESS*

1. Cakkhu-viññāṇa	眼識	<i>Eye consciousness</i>
2. Sota-viññāṇa	耳識	<i>Ear consciousness</i>
3. Ghāna-viññāṇa	鼻識	<i>Nose consciousness</i>
4. Jivhā-viññāṇa	舌識	<i>Tongue consciousness</i>
5. Kāya-viññāṇa	身識	<i>Body consciousness</i>
6. Mano-viññāṇa	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. Ghāna-yatana	鼻處	<i>Nose base</i>
4. Jivhā-yatana	舌處	<i>Tongue base</i>
5. Kāyā-yatana	身處	<i>Body base</i>
6. Manā-yatana	意處	<i>Mind base</i>
7. Rūpa-yatana	顏色處	<i>Visible form base</i>
8. Sadda-yatana	聲處	<i>Sound base</i>
9. Gandhā-yatana	香處	<i>Smell base</i>
10. Rasā-yatana	味處	<i>Taste base</i>
11. Phoṭṭhabbā-yatana	觸處	<i>Tangible base</i>
12. Dhammā-yatana	法處	<i>Mental-object base</i>

### ĀṬṬHĀRASA 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. Jivā-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. Phoṭṭhabba-dhātu	觸界	<i>Tangible element</i>
11. Cakkhu-viññāṇa-dhātu	眼識界	<i>Eye consciousness element</i>
12. Sota-dhātu	耳識界	<i>Ear element</i>
13. Ghāna-dhātu	鼻識界	<i>Nose element</i>
14. Jivhā-dhātu	舌識界	<i>Tongue element</i>
15. Kāya-dhātu	身識界	<i>Body element</i>
16. Mana-dhātu	意界	<i>Mind element</i>
17. Dhamma-dhātu	法界	<i>Mental-object element</i>
18. Mano-viññāṇa-dhātu	意識界	<i>Mind-consciousness 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	味（作用）	<i>Its function</i>

3. Paccupaṭṭhāna	現起（現狀）	<i>Its manifestation</i>
4. Padaṭṭhāna	足處（近因）	<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-visuddhi	心清淨	<i>Purification of Mind</i>
3. Diṭṭhi-visuddhi	見清淨	<i>Purification of View</i>
4. Kaṅkhāvitarāṇa-visuddhi	度疑清淨	<i>... Overcoming doubt</i>
5. Maggāmagga-ñāṇadassana-visuddhi	道非道智 見清淨	<i>... Knowledge &amp; Vision of what is &amp; what is not Path</i>
6. Paṭipada-ñāṇadassana-visuddhi	行道智見 清淨	<i>... Vision of the Way</i>
7. Ñāṇadassana-visuddhi	智見清淨	<i>Purification &amp; Vision</i>

### 十六觀智 *THE SIXTEEN INSIGHT-KNOWLEDGES*

1. Nāma-rūpa-pariccheda-ñāṇa	名色識別智	<i>The Knowledge of Analysing Mentality &amp; Materiality</i>
2. Paccaya-pariggaha-ñāṇa	緣攝受智	<i>... Discerning Cause &amp; Condition</i>
3. Sammasana-ñāṇa	思惟智	<i>... Comprehension</i>
4. Udayabbaya-ñāṇa	生滅隨觀智	<i>... Arising &amp; Passing-away</i>
5. Bhaṅga-ñāṇa	壞滅隨觀智	<i>... Dissolution</i>
6. Bhaya-ñāṇa	怖畏現起智	<i>... Terror</i>
7. Ādīnava-ñāṇa	過患隨觀智	<i>... Danger</i>
8. Nibbidā-ñāṇa	厭離隨觀智	<i>... Disenchantment</i>
9. Muñcitukamyatā-ñāṇa	欲解脫智	<i>... Desire for Deliverance</i>
10. Paṭisaṅkhā-ñāṇa	審察隨觀智	<i>... Reflection</i>
11. Saṅkhārupekkhā-ñāṇa	行捨智	<i>... Equanimity Toward Formations</i>
12. Anuloma-ñāṇa	隨順智	<i>... Conformity</i>
13. Gotrabhu-ñāṇa	種性智	<i>... Change-of-lineage</i>
14. Magga-ñāṇa	道智	<i>The Path Knowledge</i>
15. Phala-ñāṇa	果智	<i>The Fruition Knowledge</i>
16. Paccavekkhāṇa-ñāṇa	省察智	<i>... Reviewing</i>



## CATTĀRĪSĀKĀRĀNUPASSANĀ 四十種思惟法 THE FORTY PERCEPTIONS

無常組有十個「to」 There are ten “to” in the impermanence group

1. Aniccato	無常	<i>Impermanent</i>
2. Palokato	毀	<i>Disintegrating</i>
3. Calato	動	<i>Fickle</i>
4. Pabhaṅguto	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. Maraṇa-dhammato	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 “to” 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	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. Alenato	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. Āḍīnavato	患	<i>A danger</i>
17. Sāsavato	有漏	<i>Subject to taints</i>
18. Mārā-misato	魔餌	<i>Māra’s bait</i>
19. Jāti-dhammato	生法	<i>Subject to birth</i>
20. Jarā-dhammato	老法	<i>Subject to aging</i>
21. Byādhī-dhammato	病法	<i>Subject to illness</i>

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22. Soka-dhammato	愁法	<i>Cause of sorrow</i>
23. Parideva-dhammato	悲法	<i>Cause of lamentation</i>
24. Upāyāsa-dhammato	惱法	<i>Cause of despair</i>
25. Saṃkilesa-dhammato	雜染法	<i>Subject to defilement</i>

無我組有五個「to」*There are five “to” 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>Tranquility</i>
5. Sukha	樂	<i>Bliss</i>
6. Adhimokkha	勝解	<i>Confidence</i>
7. Paggaha	策勵	<i>Effort</i>
8. Upaṭṭhāna	現起	<i>Mindfulness</i>
9. Upekkhā	捨	<i>Equanimity</i>
10. Nikanti	欲	<i>Attachment</i>