

1. Mangalasutra

PRECEPTS ON THE AUSPICIOUS 关于吉祥

Namo arahantanam Namō siddhanam Nomo ayariyanam.

Namo uvajjhayanam Namō loe savvashunam. (1)

Obeisance to the Worthy souls. Obeisance to the Liberated souls. Obeisance to the Preceptors (Spiritual guides). Obeisance to the Spiritual Teachers. Obeisance to all the Saints in the world. (1)

敬重崇高的灵魂。

敬重解脱的灵魂。

敬重导师（精神指导）。

敬重上师。

敬重世界上所有的圣明之人。

Eso pancanamokkaro, savvapavappanasano.

Mangalam ca savvesim, padhamam havai mangalam. (2)

This five-fold obeisance is destructive of all sins and is the foremost amongst all the auspicious. (2)

这五级敬重能够消除所有的罪恶，给人带来吉祥。

Arahanta mangalam. Siddha mangalam. Sahu mangalam.

Kevalipannatto dhammo mangalam.

Arahanta loguttama. Siddha loguttama. Sahu loguttama.

Kevalipannatto dhammo loguttamo.

Arahante saranam. Siddhe saranam pavvajjami.

Sahu saranam pavvajjami.

Kevalipannattam dhammam saranam pavvajjami. (3-5)

Auspicious are the Worthy souls. Auspicious are the Liberated souls. Auspicious are the Saints. Auspicious is the Religion preached by the Worthy Souls. Supreme in the world are the Worthy Souls. Supreme in the World are the Liberated Souls. Supreme in the World are the Saints. Supreme in the world is the Religion preached by the Worthy Souls. I seek protection with the Worthy Souls. I seek protection with the Liberated Souls. I seek protection with the Saints. I seek protection with the Religion preached by the Worthy Souls. (3-5)

崇高的灵魂是吉祥的。解脱的灵魂是吉祥的。圣明之人是吉祥的。由崇高的灵魂所布施的信仰是吉祥的。在世界上崇高的灵魂至上，解脱的灵魂至上，圣明之人至上，由崇高的灵魂所布施的信仰至上。我寻求崇高灵魂的庇佑。我寻求解脱的灵魂的庇佑。我寻求圣明之人的庇佑。我寻求由崇高灵魂所布施的信仰的庇佑。

Jhayahi panca vi gurave, mangalacausaranaloyapariyariye.

Nara-sura-kheyara-mahie, arahananayage vire. (6)

Meditate upon the five Supreme Souls, who afford fourfold shelter for the world and who are auspicious, the greatest among those deserving veneration, victors (over the passions) and worshipped by human beings, vidyadharas (demi-god) and gods. (6)

对这五种至上灵魂进行冥思，他们能够为整个世界以及吉祥的人们提供四重庇佑，他们是吉祥的，他们是最伟大的理应得到膜拜，他们战胜了强烈的感情，他们收到人类、vidyadharas（半神）以及神灵的尊敬。

Ghanaghaikammamahana, tihuvanavarabhavvakalamattanda.

Ariha anantanani, anuvamasokkha jayantu jae. (7)

May there be glory in this world to the Worthy Souls (Arhats) who have destroyed the dense of destructive Karmas, who like the sun bloom forth the louts like hearts of devoted persons capable of liberation, and who are possessed of infinite knowledge and excellent bliss. (7)

崇高的灵魂（Arhats）突破了浓密的具有破坏性的因果报应，祝愿他拥有世界上的荣耀，就像智慧之光在无知的人们心中升起，从而拥有了像虔诚人们一样一颗忠诚的心，从而拥有无尽的知识 and 永世的福祉。

Atthavihakammaviyala, nitthiyakajja panatthasamsara.

Ditthasayalattasara, siddha siddhim mama disantu. (8)

May the path of emancipation be shown to me by the Liberated Souls who have freed themselves from the eight kinds of Karmas, have attained complete fulfilment, have freed themselves from the cycles of births and deaths and who have known the essence of all the things. (8)

祝愿已经从因果报应束缚下解脱、已经实现圆满、已经从生死轮回中解脱、已经洞悉了世界上一切事物本质的灵魂将解脱之路展示在我的面前

Pancamahavvayatunga, takkaliya-saparasamaya-sudadhara.

Nanagunaganabhariya, airiya mama pasidantu. (9)

May the preceptors, who are d by the five great vows, well versed in their own Scriptures as well as in other contemporary scriptures and endowed with numerous virtues, be pleased with me.(9)

祝愿导师，他们已经从五大誓言中升华，精通于他们自己的典籍著作以及同时代其他人的典籍著作，他们的美德得到人们的敬重，我们要遵循他们的教诲

Annanaghoratimire, durantatiramhi hindamananam.

Bhaviyanujjaoyayara, uvajjhaya varamadim dentu. (10)

May the spiritual teachers, who show the path of illumination of the Souls capable of liberation but are groping in the dense and impassable darkness of ignorance, grant me excellent wisdom. (10)

祝愿上师，他们把通向光明的道路展示给能够解脱的但仍然在浓密的、混沌的无知黑暗中探索的人们，赐予我无尽和智慧。

Thiradhariyasilamala, vavagayaraya jasohapadihattha.

Bahuvinayabhusiyanga, suhaim sahu payacchantu. (11)

May the saints, who have adorned themselves firmly with the garland of virtues, earned glorious reputation and are devoid of attachments, and are the embodiments of humility, grant me happiness. (11)

祝愿圣明之人，他们具有高尚的品德，赢得了显赫的声誉，并摆脱了爱恋，他们是谦逊品质的化身，赐予我欢乐。

Arihanta, asarira, ayariya, uvajjhaya munino.

Pancakkharanippanno, omkaro panca paramitthi. (12)

The word Om is denotative of five supreme spiritual guides, because it is made of five first letters (a,a, a, u and m) of Arhat, Asariri F(Siddha) Acarya, Upadhyaya and Muni. (12)

OM表示五位至上的精神导师，因为它由Arhat, Asariri F(Siddha) Acarya, Upadhyaya 以及 Muni这5个单词的首字母构成。

Usahamajiyam ca vande, sambhavamabhinandanam ca sumaim ca.

Paumappaham supasam, Jinam ca candappaham ca vande. (13)

I bow to the Jinas: Rsbha, Ajita, Sambhava, Abhinandna, Sumati, Padmaprabha, Suparsva and Candraprabha. (13)

我向Jina: Rsbha, Ajita, Sambhava, Abhinandna, Sumati, Padmaprabha, Suparsva 以及 Candraprabha 致敬。

Suvihim ca pupphayantam, siyala seyamsa vsupujjam ca.

Vimalamananta-bhayavam, dhammam santim ca vandami. (14)

I bow to the Jinas: Suvidhi (Puspadanta), Sitala. Sreyamsa, Vasupujya, Vimala, Ananta, Dharma and Santi. (14)

我向Jina: Suvidhi (Puspadanta), Sitala. Sreyamsa, Vasupujya, Vimala, Ananta, Dharma 以及 Santi 致敬。

Kunthum ca Jinavarindam, aram ca mallim ca suvvayam ca namim.

Vandami ritthanemim, taha pasam vaddhamanam ca. (15)

I bow to the Jinas: Kunthu, Ara, Malli, Munisuvrata, Nami, Aristanemi, Parsva and Vardhamana.(15)

我向Jina: Kunthu, Ara, Malli, Munisuvrata, Nami, Aristanemi, Parsva 以及 Vardhamana 致敬。

Candehi nimmalayara, aiccehim ahiyam payasamta.

Sayaravaragambhira, siddha siddhim mama disantu. (16)

May the Siddhas (or the Liberated Souls) who are more immaculate than the moons, brighter than the sun and more serene than the oceans, show me the path of liberation. (16)

祝愿Siddhas（解脱的灵魂），他们比月亮更完美，比太阳更加光明，比海洋更加平静，请将解脱之路展示给我。

2. Jinasanasutra

PRECEPTS ON JINA'S TEACHINGS 关于JINA的教义

Jamaelina jiva, taranti samsarasayaramanantam.
Tam savvajivasaranam namdadu jinasasanam suiram. (17)

May the teachings of Jina which enable all souls to cross over the endless ocean of mundane existence and which afford protection to all living beings, flourish for ever. (17)
祝愿Jina的教义能够使所有的灵魂穿越无边的世俗的海洋，为所有生灵提供庇佑，祝愿他永远兴旺。

Jinavayanamosahaminam, visayasuha-vireyanam amidabhuyam.
Jaramaranavahiharanam, khayakaranam sav-vadukkhanam. (18)
The teachings of Jina are nectar-like medicine for weaning away people from all mundane pleasures, for relief from all miseries. (18)

Jina的教义就像甘露一样，使人们摆脱对于世俗欢愉的沉溺，得以从一切痛苦中解脱。

Arahantabhasiyattham, ganahardevehim ganthiyam sammam.
Panamami bhattijutto, sudananamahodahim sirasa. (19)
I bow down my head with devotion to the vast ocean of scriptural knowledge preached by the worthy souls and properly composed in the form of scriptures by the Venerable Ganadharas (group leaders of ascetic order). (19)

我低下头颅，向由崇高的灵魂所布施的并由尊敬的Ganadharas (一群禁欲人们的带领者)所编纂的经文虔诚的致敬

Tassa muhuggadavayanam, puvvavaradosavirahiyam suddham,
Agamamidi parikahiyam, tena du kahiya havanti taccattha. (20)
That which has come from the mouth of the worthy souls is pure and completely free from contradictions is called the agama or the Scripture and what is recorded in the Scriptures is verily true. (20)

由崇高的灵魂口中诵出的纯洁的、没有矛盾的经文被称为agama或者经文典籍，它们被载入典籍并且绝对正确。

Jinavayane anuratta, jinavayanam je karenti bhavena.
Amala asankilitha, te honti parittasamsari. (21)
Those who are fully devoted to the preachings of the Worthy Souls and practise them with sincerity shall attain purity and freedom from miseries and shortly get emancipation from the cycle of birth and death. (21)

那些对由崇高灵魂所宣扬的教义十分虔诚并且去虔诚的履行它们的人们能够获得清白并从痛苦中解脱，并能够很快的从生死轮回中得到解脱。

Jaya viyaraya! jayaguru! Hou mama tuha pabhavao bhayavam!
Bhavanivveo magganusariya itthaphalasiddhi. (21)
Oh the Conqueror of all attachments: Oh, the world teacher: Oh the blessed one: through your grace may I develop detachment to the mundane world, continue to follow the path of Salvation and attain fulfilment. (22)

哦，所有情感的主宰：哦，世界上的导师：哦，受到祝福的人们：通过你们的仁慈，我将使你们脱离世俗的世界，沿着拯救之路不断前行直到圆满。

Sasamaya-parasamayaviu, gambhiro dittimam sivo somo.

Gunasayakalio jutto, pavayanasaram parikaheum. (23)

He, who is conversant with the doctrines of his own as well as that of others, is serene, illuminated, benevolent, gentle and possessed of hundreds of other virtues, is fit to expound the essence of the Scriptures. (23)

那些不但熟悉自己的学说而且熟悉他人学说的人们是尊贵的、先知先觉的、仁慈的、有教养的，他们具有多种优良的美德，适合对经文典籍的要义进行解说。

Jam icchasi appanato, jam ca na icchasi appanato.

Tam iccha parassa vi ya, ettiyagam jinasasanam. (24)

What you desire for yourself desire for others too, what you do not desire for yourself do not desire for others too-this is the teaching of the Jina. (24)

己所欲，施与人；己所不欲，勿施于人-这也是Jina的教义。

3. Sanghasutra

PRECEPTS OF RELIGIOUS ORDER 关于宗教的秩序

Samgho gunasamghao, samgho ya vimocao ya kammanam.

Damsanananacaritte, samghayanto have samgho. (25)

A religious order is accumulation of virtues: a religious order frees people from the pollution of Karmas and conjoins together Right Faith, Right Knowledge and Right Conduct. (25)

宗教的秩序就是把美德积累起来：宗教的秩序能够使人们摆脱因果报应的困扰，并把正确的信仰、正确的知识以及正确的行为结合起来。

Rayanattayameva ganam, gaccham gamanassa mokkhamaggassa.

Samgho guna samghado, samayo khalu nimmalo appa. (26)

The (said) three jewels alone constitute a gana, what leads to the path of Salvation constitutes a gaccha: the accumulation of virtues is Sangha and a pure soul is —Samaya“ (right doctrine). (26)

三大要旨构成了gana, 能够带领人们走向解脱之路的是gaccha, 对于美德的积累称为Sangha而纯洁的灵魂称为Samaya。

Asaso visaso, siyagharasamo ya hoi ma bhahi.

Ammapitisamano, samgho saranam tu savvesim. (27)

The Sangha grants assurance, evokes confidence and gives peace like a cool chamber. It is affectionate like the parents and affords shelter to all living beings so be not afraid of the Sangha. (27)

纯洁的灵魂能够带来信心、唤醒自信并带来和平。他就像父母一样挚爱着我们，为我们提供庇佑，因此，不要对纯洁的灵魂产生恐惧。

Nanassa hoi bhagi, thirayarao damsane caritte ya.

Dhana gurukulavasam, avakahae na muncanti. (28)

Blessed are those who reside life-long in their preceptor's entourage as they acquire knowledge and specially attain stability in faith and conduct. (28)

那些永生追随他们的导师学习知识，并且具有坚定的信仰和行为的人将受到祝福。

Jassa gurummi na bhatti, na ya bahumano na gauravam na bhayam.

Na vi lajja na vi neho, gurukulavasena kim tassa? (29)

What is the use of residing in the preceptor's entourage for him who does not have a sense of devotion, respect, reverence, regard and affection and feels no awe of his preceptor. (29)

如果一个人追随他的导师却对他的导师不虔诚、不尊重、关心、热爱、敬畏，那么这又会有什么意义呢？

Kammarayajalohaviniggayassa, suyarayanadihanalassa.

Pancamahavvayathirakanniyassa, gunakesaralassa.

Savagajanamahuyaraparivudassa, jinasurateyabuddhassa.

Samghapaumassa bhaddam, samanaganasahassapattassa.

(30-31)

May the lotus like Sangha prosper which keeps itself aloof from the Karmic-dirt just as a lotus keeps itself away from the mud and water. The Sangha is a lotus whose long stalk is scriptures, the paricarp is the five great vows the filaments are the other virtues and petals are the munis (monks) As the black bees move around the lotus similarly the house-holders frequent the Sanghs. As the lotus blossoms on account of the sunrays, similarly the Sangha grows on account of the precepts of Jina. (30-31)

祝愿Sangha之花欣欣向荣，像莲花一样不受因果报应的影响。Sangha就像莲花一样，经文献籍就是它长长的秆，五大誓言就是paricarp，其他的美德就是filaments，僧侣们就是花瓣。普通人会经常求助于Sangha，就像蜜蜂围着莲花飞来飞去；当Sangha在Jina的引导下不断成长时，就像莲花由于太阳照射而开放。

4. Nirupanasutra

PRECEPTS ON SCRIPTURAL EXPOSITION 关于经文的讲解

Jo na pamananayehim, nikkhevenam nirikkhade attham.

Tassajuttam juttam, juttamjuttam ca padihadi. (32)

To one, who does not ascertain the meaning (of a word) by Pramana, Naya and Niksepa, appears what is proper to be improper and what is improper to proper. (32)

对于Pramana, Naya 以及 Niksepa的意思（或者语言）不确定的人，在讲解经文时会把合适的讲作不合适的，不合适的讲作合适的。

Nanam hodi pamanam, nao vi nadussa hidayabhavatto.

Nikkheo vi uvao, juttie atthapadigahanam. (33)

Knowledge is pramana : naya is view-point of the knower, the way of knowing is called Niksepa i.e. reasoning to understand the proper meaning of the text. (33)

知识就是pramana: naya就是理解者的观点，理解的方式就叫做Niksepa，例如推理就是理解文章内在的意义。

Nicchayavavaharanaya, mulabheya nayana savvanam.

Nicchayasahanaheum, pajjayadavvatthiyam munaha. (34)

The real point of view (Niscaya-naya) and the empirical point of view (vyavahara-naya) are the two fundamental types of view-points (nayas). The dravyarthika naya (substantial point of view) and the paryayarthika-naya or the modal point of view are the two means for

comprehending the real nature of a thing. (34)

亲身感受的认识与依据经验得到认识是认识事物的两种基本方法。从形式上的理解和从表面上的理解是认识事物本质的两种方法。

Jo siya bheduvayaram, dhammanam kunai egavatthussa.

So vavaharo bhaniyo, vivario nicchayo hoi. (35)

The empirical point of view (or the Vyavahara-naya) is fragmentary i. e. it does take a thing as whole but concentrates on its units only. The opposite of it is called the real view-point which takes a comprehensive view and takes into consideration the thing as a whole. (35)

由经验获得的认识是片面的，例如，这种认识的方法虽然将事物作为一个整体，但却只关注其某一个方面。这种认识方法的对立面就是从实际的角度来认识，这种方法将事物视为一个整体，并对其进行宏观的认识。

Vavharenuvadissai, nanissa carittam damsanam nanam.

Na vi nanam na carittam, na damsanam Janago suddho. (36)

From the stand-point of vyavahara-naya it is said that a knower is possessed of conduct, faith and knowledge, but in fact (that is, from the stand-point of niscaya-naya) he possesses neither knowledge nor conduct, nor faith but is purely of the form of a knower. (36)

从经验主义的角度来说，认识者对事物的认识就像具有一种行为、信念以及知识一样，但是实际上，认识者对事物的认识并不像学习知识或者具有某种行为一样，它只是构成认识者知识的一部分。

Evam vavaharano, padisiddho jana nicchayanayena.

Nicchayanayasida puna, munino pavanti nivvanam. (37)

Know that the empirical point of view is contradicted by the real point of view. The saints who take recourse to the real point of view (Niscaya-Naya) attain salvation. (37)

经验主义的观点会同实验主义观点相抵触。那些求助于实验主义观点的智者能够获得拯救。

Jaha na vi sakkamanajjo, anajjabhasam vina u gaheum.

Taha vavaharena vina, paramatthuvaesanamasakkam. (38)

Just as it is impossible to explain things to a non-Aryan without taking recourse to a non-Aryan language, similarly it is impossible to explain the ultimate truth without taking recourse to vyavaharanaya. (38)

就像一个人不可能不用非印欧语向一个非印欧人来解释一件事情一样，同样，如果不借助于经验的方法的话，一个人也不能够解释清楚最终的真理。

Vavaharo'bhuyattho, bhuyattho desido du suddhanao.

Bhuyatthamassido khalu, sammaitthi havai jivo. (39)

It is said that the empirical point of view does not explain reality as it is, while the real point of view explains it as it is. He' who takes recourse to the reality as it is, attains the right faith. (39)

经验的方法不能够解释清楚事物的真相，然而实验的方法则能够阐释事物的真相。谁能够认

识到事物的真相，谁就能获得正确的认识。

Nicchayamavalambanta, nicchayato nicchayam ajananta.

Nisanti caranakaranam, bahirakaranalasa kei. (40)

Those who have recourse to the real point of view only and does not know it correctly, being negligent regarding to the minor rule of external conduct spoil the whole discipline i., e. major and minor code of conduct. (40)

那些只相信亲身感受的人，并不能够正确地认识事物，因为那样会因为外在的行为（例如主要和次要的行为规则），而破坏了整体的自律。

Suddho suddhadeso, nayavvo paramabhavadarisihim.

Vavaharadesida puna, je du aparama tthida bhava. (41)

Reality can be understood properly by those who have realized the highest truth: but for those who are in a lower state it is proper to expound the reality through the empirical point of view. (41)

对于已经认识到最高层次真理的人来说，他们能够通过实验主义的方法来认识事物的本质；但是对于认识层次较低的人们来说，就应该从经验的方法去认识事物的本质。

Nicchayao dunneyam, ko bhava kammi vattai samano.

Vavaharao ya kirai, jo puvvatthio crittammi. (42)

Verily, it is very difficult to know the mental states of monks; therefore the criterion of seniority in the order of monks should be decided by practical view-point i.e. standing monkhood. (42)

事实上，很难了解僧侣们的精神状态；因此对僧侣的评判应当由他们现实中的观点来决定，例如一种标准的僧侣评判制度。

Tamha savve vi naya, micchaditthi sapakkhapadibaddha.

Annonnanissiya una, havanti sammattasabbava. (43)

Hence all the nayas (view-points), so long as they remain confined to their own respective standpoints, are perverted, but when they are mutually dependent on one another, they verily become true.

(43)

这样，所有的观点，只要是从他们自己的角度出发的，就是不正确的；但是当这些观点是相互依存的，它们就是十分正确的。

Kajjam nanadiyam, ussaggavavayao bhava saccam.

Tam taha samayaramto, tam saphalam hoi savvam pi. (44)

Conduct, knowledge etc. are right one when they satisfy general rules as well as the exceptional conditions. They should be practised in such a manner that they become fruitful. (44)

当行为、知识等能符合普遍的规律以及特殊的情况时，就是正确的。它们应当按照一定方式来实行以保证其效果。

5. Samsaracakrasutra

PRECEPTS ON THE TRANSMIGRATORY CYCLE 关于轮回

Adhuve asasayammi, samsarammi dukkhapaurae.

Kim nama hojjk tam kmmayam, jenaaham duggai na gacchejja. (45)

In this world which is unstable, impermanent and full of misery, is there any thing by the performance of which I can be saved from taking birth in undesirable conditions. (45)

在这个不稳定、暂时的、充满痛苦的世界，是否能够通过某种表现使得我能够出生在所希望的环境中。

Khanamittasukkha bahukaladukkha, pagamadukkha, anigamasukkha.

samsaramokkhassa vipakkhahuya, khani anattana u kamabhoga. (46)

Sensuous enjoyments give momentary pleasure, but prolonged misery, more of misery and less of pleasure and they are the obstructions to salvation and a veritable mine of misfortunes. (46)

感官上的欢愉只能带来短暂的快乐，并带来长期的痛苦，越来越多的痛苦以及越来越短暂的快乐，它们是拯救道路上的障碍，是灾祸之源。

Sutthauvi maggijjanto, kattha vi kelii, natthi jaha saru.

Indiavisaesu taha, natthi suham sutthu vi gavittam. (47)

Just as no substantial thing can be found in a banana plant even after a minute search, similarly there can be no happiness in the objects of senses even when minutely looked for. (47)

就像在香蕉园中无论如何仔细寻找都不会找到有价值的事物一样，无论如何仔细的探寻，也不会感官的世界中获得欢乐。

Naravibuhesarasukham, dukkham paramattho tayam binti.

Parinamadarunamasayam ca jam ta alam tena. (48)

From the real point of view the pleasures enjoyed by emperors and the lord of gods are painful as they are momentary and agonizing in their effect, therefore it is proper to remain away from them.

(48)

从实际上来说，帝王以及诸神之主的乐趣是痛苦的，因为他们是短暂的，事实上也是令人苦恼的，因此人们应当远离他们。

Jaha kacchullo kcchum, kanadayamano duham munai sukkham.

Mohaura manussa, taha kamaduham suham binti. (49)

Just as a person suffering from itches considers the scratching of his body to be a pleasure though really it is painful similarly people who are under the spell of infatuation consider the sensuous enjoyment to be pleasurable. (49)

一个忍受瘙痒折磨的人认为对其搔挠是一种快乐，然而事实上这是痛苦的，就像受到愚蠢诅咒的人们认为感官上的享受是一种快乐一样。

Bhogamisadosavisanne, hiyanisseyasabuddhivoccatthe.

Bale ya mandiye mudhe, bajjhai macchiya va khelammi. (50)

He who is immersed in carnal pleasures becomes perverted in knowing what is beneficial and conducive to spiritual welfare, becomes ignorant, dull and infatuated and entangles himself in his own Karmas like a fly caught in phlegm. (50)

一个沉溺于肉体欢愉的人就会在精神修为方面变得堕落，他会变得无知、愚钝、沉溺，把他自己束缚在他自己的因果报应中，就像困在粘液中的苍蝇一样无助。

Janijjai cintijjai, jammajaramaranasambhavam dukkham. Na
ya visaesu virajjai, aho subaddho kavadaganthi. (51)

Everyone knows and thinks about the pains of birth, old age and death, and yet no one develops distregard for the objects of sense. Oh: how tight is this knot of conceit? (51)

每个人都知道并且思考出生、衰老以及死亡的痛苦，然而却没有人能够漠视感官世界的存在。哦，这个自负的症结是多么的严重啊。

Jo khalu samsarattho, jivo tatto du hodi parinamo. Parinamado kammam, kammado hodi
gadisu gadi. Gadimadhigadassa deho, dehado imdiyani jayante. Tehim du
visayaggahanam, tatto rago va doso va. Jayadi jivassevam, bhavo
samsaracakkavalammi. Idi jinavarehim bhanido, anadinidhano sanidhano va. (52-54)

A person who is worldly, becomes the subject of feeling like attachment and aversion; as a consequence, karma binds his soul; the bondage of karmas results in cycles of births. As a result of birth, he gets a body; the body will have its senses; the senses will lead to their respective enjoyments which in turn will give birth to attachment and aversion. Thus is the soul involved into cycles of births and deaths - that is why it is said by the supreme Jinas, that the soul as such is beginningless and endless and still it has an end due to its death). (52-54)

世上的人都会具有爱恋和厌恶的感觉；那么，因果报应就会束缚了他的灵魂；因果报应就会带来出生；由于出生，人们就具有了身体；身体就会具有感觉；感觉又会带领人们去享受，这样反过来又造成了爱恋与厌恶。灵魂就这样在生与死中轮回。就像Jina说过的一样，这样的灵魂没有开始和结束，每次死亡都是它一个短暂的结束。

Jammam dukkham jara dukkham, Roga ya maranani ya.
Aho dukkho hu samsaro, jattha kisanti jantavo. (55)

Birth is painful, old age is painful, disease and death are painful. Oh: painful, indeed, is worldly existence, where living beings suffer afflictions. (55)

出生是痛苦的，衰老是痛苦的，疾病以及死亡都是痛苦的。哦，痛苦在世界上是普遍存在的，只要生存就要承受痛苦。

6. Karmasutra

PRECEPTS ON KARMS 关于因果报应

Jo jena pagarenam, bhavo niyao tamannaha fo tu.
Mannati kereti vadati va, vippariyaso bhava eso. (56)

If a thing is possessed of a certain definite form, then to consider it otherwise, to act as if it were otherwise, or to describe as otherwise is perversion. (56)

如果某个事物具有特定的形式，那么按照与其相反的角度对其进行思考，或者假装其是另外一种情况或者将其描述成另外一种情况，对其都是一种歪曲。

Jam jam samayam jivo avisai jena jena bhavena.

So tammi-tammi samae, suhasuham bandhae kammam. (57)

Whenever a soul experiences this or that mental state at that very time it gets bound by a corresponding good or evil karmas. (57)

当一个灵魂经历不同的精神状态时，在这时，他就同一种善良的或者罪恶的因果报应相联系。

Kayasa vayasa matte, vitte giddhe ya itthisu.

Duhao malam samcinai, sisunagu vva mattiyam. (58)

Whoever is careless about his physical activities and speech and covetous of wealth and woman. accumulates Karmic dirt of attachment and aversion just as an earth-worm accumulates mud by both way (i. e., internally and externally). (58)

一个忽略身体和语言上的修炼，并且贪恋财富以及女人，将会积攒孽报，就像蚯蚓积攒泥土一样（内部以及外部）。

Na tassa dukkham vibhayamti naio, na mittavagga na suya na bandhava.

Ekko sayam paccanuhoi dukkham, kattarameva anujai kammam. (59)

As Karmas pursue the doer, the doer must suffer misery all alone and neither his castemen, nor friends, nor sons, nor brothers can share his misery. (59)

因果报应只与本人有关，他只能独自承受痛苦，他的同僚、朋友、儿子或者兄弟都不能够替他分担他的痛苦。

Kammam cinanti savasa, tassudayammi u paravvasa homti.

Rukkham duruhai savaso, vigalai sa paravvaso tatto. (60)

Just as a person is free while climbing a tree but once he starts falling then he has no power to check it. Similarly a living being is free in accumulating the Karmas but once accumulated it is beyond his power to control their fruition. (60)

就像一个人在爬树时是不受约束的，但是一旦他从树上开始下落时，他就没有办法来阻止。同样，生者可以随意的积攒他的业报，但是一旦他积攒完后，他就没有办法去控制他的业报所造成的后果。

Kammavasa khalu jiva, jivavasam kahimci kammaim.

Katthai dhanio balavam, dharanio katthai balavam. (61)

At sometimes (i.e., at the time of fruition) the living beings are controlled by Karmans while at other times (i. e., at the time of doing) the Karmans are controlled by them, just as at the time of lending the money the creditor is in a stronger position, while at the time of returning it, a debtor is in a stronger position. (61)

有时（例如当业报已积攒完成时）人们受到因果业报的控制，但在其它的时候（例如在积攒业报的过程中）人们则控制自己的业报；就像在债务关系中，当把钱借给别人时，债主出于一个主动的地位，而当还债时，借债人则出于一个主动的地位。

Kammattanena ekkam, davvam bhavo tti hodi duvham tu.

Poggalapindo dhavvam, tassatti bhavakammam tu. (62)

Karma as such is of one type. But it is of two kinds also, dravyakarma and bhavakarma.

The dravyakarma is a mass of physical particles and the inherent capacity of it is bhavakarma (and this capacity is originated from the attachment and aversion of the self). (62)

这类因果报应可分为两种，dravyakarma 和 bhavakarma。Dravyakarma遍布于身体的各个部分，它天生的能力就是bhavakarma（这种能力源于对自身的爱恋与厌恶）

Jo indiyadivijai, bhaviya uvaogamappagam jhadi.

Kammehim so na ranjadi, kiha tam pana anucaranti. (63)

He who has gained victory over his senses and meditates on the very nature of soul, is not bound by Karmas; how can the prana which is made of Karmic matter follow such a being? (That is his soul gets freedom from transmigration). (63)

一个战胜了他的感观的人并且冥思自己的灵魂，将不会受到因果报应得束缚，他的灵魂将会在轮回中解脱。

Nanassavaranijjam, damsanavaranam taha.

Veyanijjam taha moham, aukammam taheva ya.

Namakammam ca goyam ca, antarayam taheva ya.

Evameyaim kammaim, attheva u samasao. (64-65)

In brief, the Karmas are of eight kinds: (1) jnanavaraniya (knowledge obscuring), (2)

Darsanavaraniya (Apprehension obscuring), (3) Vedaniya (feeling producing), (4)

Mohaniya (causing delusion), (5) Ayu (determining the life-span), (6) Nama

(physique-determining), (7) Gotra (status determining) and (8) Antaraya (obscuring the power of self). (64-65)

因果报应大体分为八类：1、jnanavaraniya（晦涩的认识），2、Darsanavaraniya（晦涩的理解），3、Vedaniya（情绪），4、Mohaniya（产生的错觉），5、Ayu（决定寿命），6、Nama（决定身体），7、Gotra（决定状态），8、Antaraya（最自己身体能量的错误的估计）
Pada-padihara si majja, hada-citta-kulalabhandagarinam.

Jaha eesim bhava, kammana vi jana taha bhava. (66)

The nature of these eight karmas resembles respectively a curtain, a door-keeper, a sword, wine, wooden fetters, a painter, a potter and a treasurer. (66)

上面的八点对于因果报应就像窗帘、门卫、剑、美酒、木制脚镣、画家、制陶匠以及司库员一样。

Explanation: This verse explains the nature of the eight karmas thus:

(1) The knowledge-obscuring karma, is like a curtain which prevents a person from knowing what is inside a room;

(2) The darsanavaraniya karma prevents a person from apprehension like a door-keeper who presents one from seeing a dignitary;

(3) Vedaniya karma is the cause of pleasure and pain like a sword smeared with honey which while licking becomes the cause of pleasure due to honey and pain as there is chance of an injury to the tongue;

(4) Mohaniya karma causes delusion as does wine;

(5) The Ayu karma keeps the soul tied down to a body, just as the wooden-fetters on legs keep the person tied down to a place until they are removed;

(6) Nama-karma cause the soul to enter different kinds of bodies, just as a painter paints different pictures;

(7) Gotra-karma is responsible for birth in high or low families just as a potter prepares small or big pots;

(8) The Antaraya karma prevents a person from doing good deeds just as treasurer prevents his master from making gift and donations.

注释：这将对这八种因果报应的本质进行解释：

- 1、jnanavaraniya就像窗帘一样，阻碍人们看到屋子里面的知识；
- 2、darsanavaraniya就像一个门卫一样组织人们去理解知识；
- 3、Vedaniya造成欢乐与痛苦，这就像人们舔舐剑上的蜜糖一样，蜜糖可能会使人们感到甜美但是剑会割伤人们的舌头；
- 4、Mohaniya就像酒一样会给人们带来错觉；
- 5、Ayu把人的灵魂紧紧地束缚在身体上，这就像一副木制的镣铐一样把人们紧紧地锁在一个地方，除非他们被移除；
- 6、Nama使得灵魂进入不同的躯体，就像画匠绘制不同的画一样；
- 7、Gotra使人们出生在高等的或低等的家庭中，就像陶匠制作大小不同的陶罐一样；
- 8、Antaraya阻止人们做好事，就像一个司库员组织他的主人赠与或者捐赠。

7.Mithyatvasutra

PRECEPTS ON WRONG FAITH 关于错误的信仰

Ha! jaha mohiyamaina, suggaimaggam ajanamanenam. Bhime bhavakamtare, suciram bhamiyam bhayakarammi. (67)

Oh: what a pity? Due to my delusion, I have not been able to know the path leading to spiritual progress; so, I have been wandering since long in this formidable and terrible forest of mundane existence. (67)

哦，由于我的错觉失去了获得精神进步的机会，这是多么的可惜；因此我一直都在这恐怖的、可怕的世俗事物中徘徊。

Micchattam vedanto jivo, vivariyadamsano hoi.

Na ya dhammam rocedi hu, mahuram pi rasam jaha jarido. (68)

Owing to the delusion, the attitude of a soul becomes perverted and he does not relish religion, just as a person suffering from fever cannot relish even a sweet. (68)

由于错觉，灵魂开始变得堕落，人们就不再相信宗教，就像一个发烧的人不能够品尝出甜味一样。

Micchattaparinadappa, tivvakasaena sutthu avittho.

Jivam deham ekkam, mannanto hodi bahirappa. (69)

A perverted soul, who remains completely in the grip of passions or intense moral impurities and due to this regards soul and body as one; is an extrovert. (69)

一个堕落的灵魂，他完全受到强烈或者内心精神的罪恶所控制，这样，他把自己的灵魂与肉体视为一体，那么它就是外向的。

Jo jahavayam na kunai, micchaditthi tao hu ko anno.

Vaddhai ya micchattam, parassa samkam janemano. (70)

Could there be a person with greater wrong faith than the one who does not lead his life according to the precepts of Jina? He develops wrong beliefs by creating doubt in others

(about the right path of Jina). (70)

如果不按照Jina的教义来生活的话，就会产生错误的信念。错误的信念就来自于对Jina教义的怀疑。

8. Raga-pariharasutra

PRECEPTS ON RENUNCIATION OF ATTACHMENT 关于摆脱爱恋

Rago ya doso vi ya kamaviyam, kammam ca mohappabhavam vayanti.

Kammam ca jaimaranassa mulam, dukkham ca jamaranam vayanti. (71)

Attachment and aversion and seeds of karma; karma originates from infatuation; karma is the root-cause of birth and death. Birth and death are said to be sources of misery. (71)

爱恋与厌恶是业报的种子；业报源于痴迷；业报是生与死的动力。生与死是痛苦的根源。

Na vi tam kunai amitto, sutthu vi ya virahio samattho vi.

Jam do vi aniggahiya, karamti rago ya doso ya. (72)

Even the most offended and powerful enemy does not cause as much harm as uncontrolled attachment and aversion do. (72)

即使是最强大、最具有攻击性的敌人所造成的伤害也比不上无节制的爱恋与厌恶。

Na ya samsarammi suham, jaijaramaranadukkahagahiyassa.

Jivassa atthi jamha, tamha mukkho unadeo. (73)

Since living beings caught in the grip of miseries of birth, old age and death, have no happiness in this mudane existence, liberation is, therefore, worthy of attainment. (73)

人生总是受到出生、衰老、死亡的困扰，在这个世俗的世界中没有欢乐，因此，解脱是人们应当去寻求的道路。

Tam jai icchasi gamtum, tiram bhavasayarassa ghorassa.

To tavasamjamabhandam, suvihiya! ginhahi turamto. (74)

If you are desirous of crossing this terrible ocean of mundane existence, Oh: virtuous one, better catch quickly a boat of penance and self-control. (74)

如果你渴望穿越这可怕的世俗世界的海洋，哦，善良的人们啊，马上登上修行与自律的小舟吧。

Bahubhayamkaradosanam, sammattacarittagunavinasanam,

Na hu vasamagantavvam, ragaddosana pavanam. (75)

One should not be under the influence of attachment aversion which are formidable defects, destructive of right faith, right conduct and other virtues. (75)

一个人不应当受到爱恋与厌恶的控制，这是一种可怕的过失，会对正确的信念、良好的操守以及其他美德产生破坏性的影响。

Kamanugiddhippabhavam khu dukkham, savvassa logassasadevagassa.

Jam kaiyam manasiyam ca kimci, tassamtagam gachai viyarago. (76)

Bodily and mental misery of all human beings and of gods is to some extent born of their constant sensual desire; he who is free from desire can put an end to this misery. (76)

从某种程度上来说，所有人类以及神灵的身体和精神上的痛苦都源于他们不断的肉体上的欲

望；能够从这种欲望中解脱的人就能够结束这种痛苦。

Jena virago jayai, tam tam savvayarena karaniijam.

Muccai hu sasamvegi, anantavo hoi asamvegi. (77)

That which secures freedom from attachment must be practised with utmost respect; he who is free from attachments secures release from mundane existence; while, one who is not, continues to wan-der in it endlessly. (77)

能够不受爱恋影响的人应当受到最高级别的尊重，能够从爱恋中解脱的人就能够从世俗的世界中解脱；不能够从爱恋中解脱的人就只能不断的从世俗世界中徘徊。

Evam sasamkappavikappanasum, samjayai samayamuvatthiyassa.

Atthe ya samkappayao tao se, pahiyae kamagunesu tanha. (78)

He, who endeavours to recognise that the cause of his misery lies in desires and not in the objects of senses, acquires the equanimity of mind. When he ceases to desire the objects (of the senses), his thirst for sensual pleasure will become extinct. (78)

如果一个人能够通过努力认识到他的痛苦来源于他的欲望而不是源于他的感官，他就能思想镇定。当他停止对外部世界的渴望，他对肉体上欢愉的追求就会停止。

Annam imam sariram, anno jivu tti nicchiyamaio.

Dukkharikesakaram, chhinda mamattam sarirao. (79)

From the real point of view the body and the soul are distinct from each other, that is why shake off the attachment to the body because it is the cause of suffering and pain. (79)

从现实的角度来说，肉体与灵魂是完全不同的，这就是首先要摆脱对肉体爱恋的原因，因为这是一切折磨与痛苦的根源。

Kammasavadaraim, nirumbhiyavvaim indiyaim ca.

Hamtavva ya kasaya, tiviham-tivihena mukkhaththam. (80)

To attain liberation, one must block all the passages of karmic influx and also curb the activities of one's sense organs and must annihilate all passions; all this (must be achieved) through the three modes of activity, i.e., mind, speech and body and in a three-fold manner of doing, causing to be done and approving the action. (80)

为了获得解脱，一个人必须阻塞所有业报形成的根源、扭曲其感官的行为并毁灭其所有的强烈的感情；所有这些必须通过思想的、言语的以及身体的行为来实现，并且要经历认识这种行为、被动的去做以及主动的去完成这样三个阶段。

Bhave viratto manuo visogo, eena dukkhohaparamparena.

Na lippai bhavamajjhe vi samto, jalena va pokkharinipalasangam. (81)

A person who is free from worldly attachments becomes free from sorrow. Just as the petals of lotus growing in the midst of a lake remain untouched by water, even so, a person who is detached from all passions will remain unaffected by sorrows in this world. (81)

如果一个人能够从世界上的爱恋中解脱出来，那么他就能没有悲伤，就像莲花一样出污泥而不染。同样，如果一个人能够从所有的强烈的感情中解脱出来的话，他就会不再感到悲伤。

9.Dharmasutra

PRECEPTS ON RELIGION 关于宗教

Dhammo mangalamukkittham, ahimsa samjamo tavo.

Deva vi tam namamsanti, jassa dhamme saya mano. (82)

Religion is supremely auspicious; non-violence, selfcontrol and p[enance are its essentials. Even the gods bow down before him whose mind is ever preoccupied with religion. (82)

佛教是极端神圣的；他的实质是非暴力，自律以及修行。即使是神灵也敬重那些信仰佛法的人们。

Dhammo vatthu sahavo, khamadibhavo ya dasaviho dhammo.

Rayanattayam ca dhammo, jivanam rakkhanam dhammo. (83)

The essential nature of a thing is called dharma. The ten virtues, i.e. forgiveness etc., are the ten forms of dharma. The three jewels, i.e. right faith, right knowledge and right conduct, constitute the dharma (religion). To render protection to the living being is also called dharma. (83)

佛法揭示事物的本质属性。十大美德，例如宽恕等，是佛法的十大表现形式。三大要旨，正确的信念，正确的知识，正确的操守构成了佛法。佛法同样给予众生以庇佑。

Uttamakhamamaddavajjava-saccasaucam ca samjamam ceva.

Tavacagamakimcanham, bamha idi dasaviho dhammo. (84)

Supreme forgiveness, supreme humility, supreme straightforwardness; supreme truthfulness, supreme purity, supreme self-restraint, supreme penance, supreme renunciation, supreme non-possessive-ness and supreme celibacy, these constitute the ten-fold Religion. (84)

至上的宽恕，至上的谦虚，至上的坦诚，至上的善言，至上的纯洁，至上的自律，至上的修行，至上的忘我，至上的施舍，至上的禁欲-这就构成了佛法的十大美德。

Kohena jo na tappadi, sura-nara-tiriehi kiramane vi.

Uvasagge vi raudde, tassa khama nimmala hodi. (85)

He who does not become excited with anger even when terrible afflictions are caused to him by gods, human beings and beasts, his forbearance is perfect. (85)

不因外界的刺激而恼怒，即使受到了神灵、人类或者兽类的折磨，那么这种耐性就是完美的。

Khammami savvajivanam, savve jiva khamamtu me. Mittu

me savvabhudesu, veram majjaham na kena vi. (86)

I forgive all living beings and may all living beings forgive me; I cherish feelings of friendship towards all and I harbour enmity towards none. (86)

我原谅所有生物所犯下的过失，并希望所有的生物原谅我的过失；我珍惜同所有生物之间的感情，并不同任何生物产生敌意。

Jai kimci pamaenam, na sutthu bhe vattiyam mae puvvim.

Tam me khamemi aham, nissallo nikkasao a. (87)

If I have behaved towards you in the past in an improper manner due to slight inadvertance, I sincerely beg your pardon, with a pure heart (i.e. without any sting and passion). (87)

如果过去我曾因疏忽而对您不敬的话，我怀着一颗纯洁的心（不含任何爱与恨）向您诚挚的

道歉。

Kularuvajadibuddhisu, tavasudasilesu garvam kimci.
Jo navi kuvvadi samano, maddavadhammam have tassa. (88)

A monk who does not boast even slightly of his family, handsomeness, caste, learning, penance, scriptural knowledge and character observes the religion of humility. (88)

僧侣应当谦虚，不应当夸耀其家庭，容貌，出身，知识，修行，对佛学典籍的认识以及性格。
Jo avamanakaranam, dosam pariharai niccamauto.
So nama hodi nami, na du gunacattena manena. (89)
He alone is really worthy of proud who is careful not to insult other people. A person who merely boasts, has no virtues, cannot command respect. (89)

尊重他人的人应当为自己感到骄傲。而只会夸耀自己的人没有任何美德，不应当受到尊重。
Se asaim uccagoe asaim niagoe, no hine no airitte.
No pihae iti samkhae, ke goyavai ke manvai? (90)
Every one has born several times in high families as well as in low families;I hence none is either high or low. After knowing this, who will feel proud of taking birth in respectable or high family? (90)

每个人都多次出生在高等种姓的家庭同样也多次出生在低等种姓的家庭，因此并没有高低贵贱之分。知道了这一点之后，那些出生在高等种姓家庭的人就不会有骄傲的感觉了。
Jo cintei na vamkam, na kunadi vamkam na jampade vamkam.
Na ya govadi niyadosam, ajjava-dhammo have tasst. (91)
He who does not think crookedly, does not act crookedly, does not speak crookedly and does not hide his own weaknesses, observes the virtue of straightforwardness. (91)

如果一个人思考问题坦诚，那么他的行为和言语也就坦诚，也就不会隐藏自己的缺点，拥有坦诚的美德。
parasamtavayakarana-vayanam, mottuna saparahidavayanam.
Jo vadadi Bhikkhu turiyo tasst du dhammo have saccam. (92)
A monk who avoids all speech that is likely to hurt others and speaks only what is good to himself and to others observes the fourth virtue of truthfulness. (92)

如果一个僧侣能够避免说伤害别人的话，而只说对自己和其他人友善的话，那么他就拥有善言的美德。
Mosassa paccha ya puratthao yha, paogakale ya duhi durante.
Evam adattani samayayanto, ruve atitto duhio anisso. (93)
A person suffers misery after telling a lie, before telling a lie and while telling a lie; thus suffers endless misery, similarly a person who steals or a person who is lustful also suffers misery and finds himself without support. (93)

人在撒谎前，撒谎时，撒谎后都要承受痛苦，因此撒谎使人承受无尽的痛苦，同样，偷窃之人和好色之人都要承受痛苦，并且发现自己极端无助。
Pattham hidayanittham pi, bhannamanassa saganavasissa.
kadugam va osaham tam, mahuravivayam havai tassa. (94)

Every beneficial advice given by a group-fellow though unpalatable to the mind at first, proves wholesome in the end, like a medicine which is better in taste becomes agreeable in effect. (94)

一起修行的人给出的有益的建议尽管开始时让人在思想上难以接受，但是最终将被证明为是有帮助的，就像“良药苦口利于病”这个道理一样。

Vissasanijjo maya va, hoi pujjo guru vva loass.

Sayanu vva saccavai, puriso savvassa hoi pio. (95)

A person who speaks the truth becomes trustworthy like a mother, venerable like a preceptor to his people and dear to all others as their relatives. (95)

能够直言事情真相的人就像母亲一样让人值得信赖，就像导师一样应当受到尊重，就像亲属一样应当受到敬爱。

Saccammi vasadi tavo, saccammi samjamo taha vase sesa vi guna.

Saccam nibandhanam hi ya, gunanamudadhiva macchanam. (96)

Truthfulness is the abode of penance, of self-control and of all other virtues; indeed truthfulness is the place of origination of all other noble qualities as the ocean is that of fishes. (96)

善言是修行、自律以及所有美德之源；事实上，所有优良品德的产生都源于善言，就像大海是鱼类产生之源一样。

Jaha laho taha loho, laha loho pavaddhai.

Domasakayam kajjam, kodie vi na nitthiyam. (97)

Greed grows with every gain, every gain increases greed. A work which could be done by two grams of gold, could not be done even by crores of grams. (97)

贪婪伴随着利益产生，利益又进一步诱发贪婪。一项工作可以由两克黄金来完成的话，如果使用千万克黄金却不一定能完成。

Suvannaruppassa u pavvaya bhava, siya hu kelasasama

asamkhaya. Narassa liddhassa na tehi kimci, iccha hu agasasama

anantiya. (98)

Even if a greedy person comes to accumulate a numberless Kailasa-like mountains of gold and silver they mean nothing to him, for this desire is as endless as is the sky. (98)

即使一个贪婪的人能够积攒如山峰一般的数不清的黄金和白银，这对于他来说也是毫无意义的，因为这种欲望如同天空一样没有尽头。

Jha ya andappabhava balaga, andam balagappabhavam jaha ya.

Emeva mohayayanam khu tanha, moham ca tanhayayanam vayanti. (99)

Just as a she-crane is born of an egg and an egg is born of a she-crane, soalso delusion is born of craving and craving is born of dulusion. (99)

就像鸡生蛋，蛋生鸡这种无限循环一样，幻觉来自于欲望，欲望又导致幻觉。

Samasamtosajalenam, jo dhovadi tivva-lohamala-punjam.

Bhoyana-giddhi-vihino, tassa sauccam have vimalam. (100)

One who washes away the dirty heap of greed with the water of equanimity and contentment and is free from lust for food, will attain perfect purity. (100)

如果一个人能够以镇定与满足之水洗刷贪婪的灰尘，并且能够戒除对食物的贪恋，就能够获得至上的纯洁。

Vaya-samidi-kasayanam, dandanam taha imdiyana pancanham.

Dharana-palana-niggaha-caya-jao samjamo bhanio. (101)

Self-restraint consists of the keeping of five vows, observance of five of carefulness (samiti) subjugation of (four) passions, controlling all activities of mind, s rules peech and body, and victory over the senses. (101)

自我约束包括恪守五大誓言，遵守五条慎重的规则，压抑（四种）强烈的感情，控制一切思想活动，约束语言与行为，征服自己的感观。

Visayakasaya-viniggahabhavam, kauna jhanasajjhae,

Jo bhavai appanam, tassa tavam hodi niyamena. (102)

Penance consists in concentration on the self by meditation, study of the scripture and restraining the senses and passions. (102)

修行包括通过冥思对自我进行思考，对佛学典籍进行研修，抑制自己的感观与强烈的感情。

Nivvedatiyam bhavai, moham caiuna savvadavvesu. Jo

tassa have cago, idi bhanidam jinavrindhim. (103)

Supreme Jina has said that true renunciation consists in developing indifference towards the three, namely the world, the body and the enjoyment, through detachment for material objects. (103)

至上的Jina曾经说过，真正的放弃包括对世界、身体以及享乐的漠视，同物质世界相脱离。

Jeya kante pie bhoe, laddhe vipitthikuvvai.

Sahine cayai bhoe, se hu cai tti vuccai. (104)

He alone can be said to have truly renounced everything who has tured his back on all availble, beloved and dear objects of enjoyment possessed by him. (104)

如果一个人能够脱离所有他所拥有的对他有用的，喜爱的、敬爱的食物，那么他就真正的一切事物断绝了关系。

Houna ya nissamgo, niyabhavan niggahittu suhaduhadam.

Niddamdena du vattadi, anayaro tassa kicannam. (105)

That monk alone acquires the virtue of nonpossessiveness, who renouncing the sense of ownership and attachment and controlling his own thoughts, remains unperturbed by the pair of oppiness and misery. (105)

如果僧侣独自一人获得了布施的美德，他就同对事物的占有欲相脱离并能够控制自己的思想，而且能够坦然面对欢乐与痛苦。

Ahamikko khalu suddho, damsanananamaio sada ruvi.

Na vi atthi majjha kimci vi, annam paramanumittam pi. (106)

Verily I am alone, pure, eternal and formless and possessing the qualities of apprehension and comprehension except these is nothing, not even an atom, that is my own. (106)

事实上，我独自一人，永恒的，无形的，并且拥有理解与宽容的美德

Suham vasamo jivamo, jesim no natthi kimcana.

Mihilae dajjhamanie, na me dajjhai kimcana.
Cattaputtakalattassa, nivvavarassa bhikkhuno.
Piyam na vijjai kimci appiyam pi na vijjae. (107 & 108)

We, who have nothing of our own, reside happily and live happily. As Nami who had renounced his kingdom and become a saint, said when Mithila was in flames nothing of mine is being burnt there. I have abandoned my children and my wife, I have no occupation; I am a mendicant; there is nothing dear or disareeable to me. (107 & 108)

我们虽然身无一物，但是欢乐的居住和生活着。就像Nami一样，他脱离了他的王国直至成为一个圣人。他说，当Mithila在火焰中时，我已经放弃了我的子女和妻子，已经身无长物，我是一个乞丐，没有任何眷恋与渴望的东西。

Jaha pommam jale jayam, novalippai varina.
Evam alittam kamehim, tam vayam buma mahanam. (109)

We call him a Brahmin who remains unaffected by objects of sensual pleasures like a lotus which remains untouched by water though born in it. (109)

我们称不受外界情色事物诱惑的人为婆罗门，他们就像莲花一样出淤泥而不染。

Dukkham hayam jassa na hoi moho, moho hao jass ana hoi tanha.
Tanha haya jassa na hoi loho, loho hao jass ana kimcanaim. (110)

He who has got rid of delusion has his misery destroyed, he who has got rid of craving has his delusion destroyed. He who has got rid of greed has his craving destroyed, he who owns nothing has his greed destroyed. (110)

一个摆脱了错觉的人就已经摧毁了痛苦，一个摆脱了占有欲的人就摧毁了错觉，一个摆脱了贪婪的人就摧毁了占有欲，一个身无一物的人就摧毁了贪婪。

Jivo bambha jivammi, ceva cariya havijja ja jadino. Tam
jana bambhaceram, vimukkaparadehatittisa. (111)

The soul verily is Brahman, so the activity regarding the self of a monk-who refrains himself from seeking enjoyment through other's body (i. e. sexual enjoyment), is called Brahmacharya (celibacy).(111)

如果一个僧侣戒除了色欲，那么我们就称呼他为Brahmacharya（独身）。

Savvamagam pecchanto, itthinam tasu muyadi dubbhavam.
So bamhacerabhavam, sukkadi khalu duddharam dharadi. (112)

He observes the most difficult but pious virtue of celibacy, who does not entertain evil thoughts even after looking at all the organs of woman. (112)

一个人应当虔诚的坚守独身的美德，他即使在看到了女人的酮体后也不应当有邪恶的想法。

Jaukumbhe joiuvagudhe, asubhitatte nasamuvayai.
Evitthiyahi anagara, samvasena nasamuvayanti. (113)

Just as a jar made of lac (sealing wax) when placed near fire soon gets melted and perished. Similarly a monk who moves in the company of women loses his character. (113)

就像由紫胶制成的坛子在靠近火焰时，会迅速熔化并坏掉。同样，当一个僧侣为同美色相伴时就会失掉他的本性。

Ee ya samge samikkamitta, suduttara ceva bhavanti sesa.
Jaha mahasagaramuttaritta, nai bhava avi gamgasamana. (114)

One, who overcomes desires for association with women, can overcome other temptations of his life as easily as a person, who has crossed an ocean, can easily cross the river Ganges. (114)

如果一个人能够战胜女色的诱惑，那么他就能轻松战胜生活中其他的诱惑，就像如果一个人能够越过大海，那么他就能轻松的越过恒河。

Jaha silarakkhamanam, purisanam nindidao mahilao.
Taha silarakkhamanam, mahilanam nindida purisa. (115)

Just as women become censurable by men observing celibacy, similarly men become censurable by women observing celibacy. (115)

就像女人是独身男人责难的对象一样，男人也是独身女人责难的对象。

Kim puna gunsahidao, ithio atthi vitthadajasao.
Naralogadevadao, devehim vi vandanijjao. (116)

But there are women endowed with stern character, renowned far and wide, who are goddesses on this earth and are even adorned by gods. (116)

但是有些女人天生具有坚强的性格，广播的声誉，她们是世界上的女神，甚至为神灵所敬重。

Tellokkadavidahano, kamaggi visayarukkhapajjalio.
Jovvanatanillacari, jam na dahai so havai dhanno. (117)

The sexual fire fed by the trees of desires can burn the forest of the three world, one is blessed whose grass of youthful life remains unburnt by this fire. (117)

色欲之火来源于人的情欲，它能够毁灭这三重世界。那些仍未受到色欲之火影响的人们将会得到祝福。

Ja ja vajjai rayani, na sa padiniyattai. Ahammam
kunamanssa, aphala janti raio. (118)

The nights that pass away cannot return back. The night of a person engaged in sinful activities, go waste. (118)

逝去的黑夜不会再回来，一个人将时间用于实施罪恶行为是一种浪费。

Jaha ya tinni vaniya, mulam ghettauna niggaya.
Egottha lahai laham, ego mulena agao.
Ego mulam pi haritta, agao tatha vanio.
Vavahare uvama esa, evam dhamme viyanaha. (119 &120)

Three Merchants started (on business) with their capital; one of them made profit in his business; the other returned back with his capital only; the third one returned after losing all the capital that he had taken with him. Know that in practice, this simile is also applicable in religious matter. (119 & 120)

三类商人利用他们的资金开始经商；第一类通过经商盈利；一类只是带回了他的本金；第三

类则把他所有的资金都损失了。了解到现实中的这种情况，这种情况同样也会在佛教中出现。

Appa janai appa, jahatthio appasakkhio dhammo.

appa kareim tam taha appasuhavao hoi. (121)

The soul verily knows himself. Really one's soul itself is the witness of religiosity, hence he performs religious activity in such a manner as brings satisfaction to himself. (121)

灵魂对其自身十分了解。实际上，一个人的灵魂完全见证了他修行的过程，因此他修行的过程就是使其自己满足的过程。

10. Samyamasutra

PRECEPTS ON SELF-RESTRAINT 关于自律

Appa nai veyarani, appa me kudasamali.

Appa kamaduha dhenu, appa me nandanam vanam. (122)

My soul is to me the river Vaitarani and the thorny tree Salmali. But is to me the cow Kamadhenu (as it yields all that I desire) and the heavenly garden Nandanavana also. (122)

我的灵魂对我来说就像Vaitarani河，Salmali多刺的树，Kamadhenu牛（它能够制造我所需要的一切）以及Nandanavana天堂花园。

appa katta vikatta ya, duhana ya suhana ya. Appa

mittamamittam ca, dupatthiya supatthio. (123)

The soul is the doer and enjoyer of both happiness and misery; it is his own friend when it acts righteously and foe when it acts unrighteously. (123)

灵魂是欢乐与痛苦的制造者与承受者；这就像自己的朋友一样，当你对他公正时他就会对你公正。

Egappa ajie sattu, kasaya indiyani ya.

Te jinittu jahanayam, viharami aham muni. (124)

One's unconquered self, unconquered passions and uncontrolled sense-organs are one's own enemies. Oh: monk having conquered them, I move about righteously. (124)

一个未被征服的躯体，未被抑制的感情和不加以控制的感官是一个人内在的敌人。哦，僧侣可以控制自己，我也要效法他们。

Jo sahasam sahasanam, samgame dujjae jine.

Egam jinejja appanam, esa se paramo jao. (125)

One may conquer thousands and thousands of enemies in an invincible battle; but the supreme victory consists in conquest over one's self. (125)

一个人能够在场战争中征服成千上万的敌人，但是人最大的胜利就是战胜自己。

Appanameva jujjhahi, kim te jujjhena bajjhao.

Appanameva appanam, jaitta suhamehae. (126)

Fight with thyself; what is the good in fighting against external foes? One can get supreme happiness by conquering one's own self by one's self. (126)

即使是亲自同外界的敌人战斗又有什么益处呢？一个人只有亲自战胜自己才能够获得至上的

乐趣。

Appa ceva dameyavvo, appa hu khalu duddamo.

Appa damto suhi hoi, assim loe parattha ya. (127)

One must conquer one's own self, because it is difficult to conquer it. One who has conquered one's own self attains bliss in this world as well as in the next. (127)

一个人必须战胜自己，因为战胜自己十分困难。一个能够战胜自己的人将能够在这个世界以及将来的世界中获得福祉。

Varam me appa damto, samjamena tavena ya. Maham parehim dammamto, bandhanehim vahehi ya. (128)

It is proper that I must conquer my self by selfrestraint and penance. But it is not proper that I should be vanquished by others and made a prisoner or killed by them. (128)

我能够通过自律以及修行来战胜自己，但是我不能够被别人所战胜并被他们囚禁或杀害。

Egao viraim kujja, egao ya pavattanam.

Assamjame niyattim ca, samjame ya pavattanam. (129)

One should desist from action in one direction and undertake action in another direction.

One should avoid being incontinent and should practise self-restraint. (129)

人可以停止沿某个方向前进然后沿着另外一个方向前进，人应当避免纵欲过度，应当坚持修行。

Rage dose ya do pave, pavakamma pavattane.

Je bhikkhu rembhai niccama, se na acchai mandale. (130)

The two sins attachment and aversion lead one to commit sinful acts. That monk who always besieges them will not wander in this mundane existence. (130)

对于事物的爱恋与厌恶这两种罪孽会使人们产生罪恶的行为。能够洁身自好的僧侣将不会在世俗的海洋中徘徊。

Nanena ya jhanena ya, tavobalena ya bala nirubhanti.

Imdiyavisayakasaya, dhariya turaga va rajjuhim. (131)

Just as a horse can be controlled by a bridle, the sensual pleasures and passions can be forcefully kept under control by knowledge, meditation and power of penance. (131)

就像马匹能够受到缰绳的约束一样，肉体上的欢愉和喜好能够受到知识、冥思以及修行的约束。

Uvasamam puvanita, gunamahata jinacarittasarisam pi.

Padivatemti kasaya, kim puna se saragthe. (132)

When suppressed, passion can bring about the spiritual degeneration of even the most virtuous monk, who in his conduct is akin to Jina himself, what can we say of monks who are under the sway of attachment? (132)

当受到压抑时，爱恋能够导致精神上的蜕化，即使是最优秀的僧侣也不例外，尽管他们在行为上效仿Jina。如果僧侣们受到外物诱惑时情况又会怎样呢？

Ih uvasamtakasao, lahai anantam puno vi padivayam. Na

hu bhe visasiyavvam, theve vi kasayasesammi. (133)

Even one who has subsided or repressed all his passions, once more experiences a terrible spiritual degeneration, hence one ought not to become complacent when some remnants of passions still continue. (133)

即使人们已经压抑了他的爱恋，也可能会出现精神上的蜕化。因此只要还有一丝残留的爱恋，人们就不应该满足。

Anathovam vanathovam, aggithovam kasayathovam ca. Na

hu bhe visasiyavvam, thovam pi hu tam bahu hoi. (134)

One should not be complacent with a small debt, slight wound, spark of fire and slight passion, because what is small (today) may become bigger (later). (134)

人们不应当为小的债务，小的损伤，小的火花以及些许的爱恋而感到自满，因为今天的小就有可能发展成明天的大。

Koho pim panasei, mano vinayanasano.

Maya mittani nasei, loho savvavinasano. (135)

Anger destroys love, pride destroys modesty, deceit destroys friendship; greed is destructive of everything. (135)

愤怒毁灭博爱，骄傲毁灭谦逊，谎言毁灭友谊，而贪婪毁灭一切。

Uvasamena hane koham, manam maddavaya jine.

Mayam ca'jjavabhavena, lobham samtosao jine. (136)

One ought to put an end to anger through calmness, pride by modesty, deceit by straight-forwardness and greed by contentment. (136)

人们应当通过镇静来结束愤怒，谦逊来结束骄傲，坦率来结束谎言，满足来结束贪婪。

Jaha kumme saamgai, sae dehe samahare. Evam pavaim mehavi, ajjhappena samahare. (137)

Just as a tortoise protects itself by withdrawing all its limbs within its own body, similarly a wise man protects himself from evil by withdrawing himself from extrovertness. (137)

就像一只乌龟通过把四肢缩入壳中来保护自己一样，一个智慧的人通过谨言慎行来保护自己远离罪恶。

Se janamajanam va, kattum ahammiam payam.

Samvare khippamappanam, biyam tam na samayare. (138)

When an unrighteous deed is committed, whether consciously or unconsciously, one should immediately control oneself so that such an act is not committed again. (138)

当行为不端时，不论是有心还是无心，人们应当马上来调节自己不再犯类似的错误。

Dhammarama care bhikku, dhiiman dhammasarahi.

Dhammaramarae dante, bambhacerasamahie. (139)

A monk who is a courageous driver of the chariot of religion, engrossed in the delight of religion, self-controlled and devoted to celibacy, wanders in the garden of religion. (139)

一个能够勇敢的驾驭佛教战车的僧侣，将沉浸在佛教的欢乐中，自律而且独身，他将徜徉在

佛教的花园中。

11.Aparigrahasutra

PRECEPTS ON NON-POSSESSIVENESS 关于无占有欲

Samganimittam marai, bhanai aliam karei corikkam. Sevai
mehuna muccham, apparimanam kunai jivo. (140)

Owing to attachment, a person commits violence, tells lies, commits theft, indulges in sex
and develops a wish for unlimited hoarding. (140)

由于世界上的事物，人们犯罪，说谎，偷窃，沉溺于美色，无休止的对财富进行囤积。

Cittamantamacittam va, parigijjha kisamavi. Annam va
anujanai, evam dukkha na muccai. (141)

A person who hoards even the slightest amount of an animate or inanimate thing or gives
consent to some one for hoarding, will not escape from misery. (141)

一个人哪怕只是积累了一丁点财物或者答应别人积累财物，将不会从痛苦中解脱。

Je mamaiya matim jahati, se jahati mamaiyam.

Se hu ditthapahe muni, jassa natthi mamaiyam. (142)

Whoever frees himself from the instinct of possessiveness, can renounce his possession.

A monk who has nothing of his own has really seen the path (of liberation). (142)

谁能够从占有欲的本能中解脱就能够同他的财产脱离关系。

一个身无一物的僧侣才能够看到解脱之路。

Micchattavedaraga, taheva hasadiya ya chaddosa.

Cattari taha kasaya, caudasa abbhantara gantha.

Bahirasamga khetam, vatthu dhanadhannakuppabhandani.

Dupayacauppaya janani, keva sayanasane ya taha. (143-144)

Attachment of possessiveness is of two kinds; internal and external. The internal
possessiveness is of fourteen kinds (1) wrong belief, (2) Sexual desire for women, (3)
Sexual desire for man, (4) Sexual desire for both, (5) Laughter, (6) Liking, (7) Disliking, (8)
Grief, (9) Fear, (10) Disgust, (11) Anger, (12),Pride, (13) Deceit and (14) Greed.The
external possessions are ten: (1) Fields, (2) House, (3) Wealth and food-grains, (4)
Stock of house-hold goods. (5) Utensils, (6) male or female slaves (7) Animals, (8)
Vehicles, (9) Bedding and (10) Seats. (143-144)

对事物的占有欲分为两种：内心的和外在的。内心的占有欲分为十四类：1、错误的信仰，2、
对女色的欲望，3、对男人的性欲，4、对男人和女人的性欲，5、狂欢，6、嗜好，7、厌烦，
8、忧伤，9、畏惧，10、厌恶，11、愤怒，12、骄傲，13、欺骗，14、贪婪。外在的占有
欲分为十类：1、土地，2、房产，3、财富和食物，4、日用品，5、器皿，6、男女奴隶，7、
动物，8、车辆，9、床位，10、座位

Savvaganthavimukko, subhuo pasantacitto a.

Jam pavai muttisuham, Na cakkavatti vi tam lahai. (145)

One who is completely free from all possessiveness, is calm and serene in his mind and
attains bliss of emancipation which even an emperor cannot obtain. (145)

一个完全从对财物的占有中解脱的人，他的思想是沉着、平静的，能够的得到君王都难以得到的解脱。

Ganthaccao imdiya-nivarane amkuso va hatthissa.

Nayarassa khaiya vi ya, indiyagutti asamgattam. (146)

The renunciation of attachment is useful for controlling the sense-organs as the driver's hook is useful for controlling an elephant and the ditch for protecting a town. Certainly, the control of sense-organs is the same thing as freedom from all possession. (146)

同财物脱离关系有助于控制自己的感官，就像用钩子来控制大象、用沟壕来保护村庄一样。确切的说，控制自己的感官就是从对财物的占有欲中解脱。

12. Ahimsasutra

PRECEPTS ON NON-VIOLENCE 关于非暴力

Eyam khu nanino saram, jam na himsai kamcana.

ahimsasamayam ceva, etavante viyaniya. (147)

It is the essential trait of a wise man that he does not kill any living being. Certainly, one has to understand just two principles namely non-violence and equality (of all living beings). (147)

一个智慧的人的最主要的特点就是不杀生。当然，人们应当理解两个名词-非暴力和万物平等。

Savve jiva vi icchanti, jivium na marijjium.

Tamha panavaham ghoram, niggamtha vajjayanti nam. (148)

All the living beings wish to live and not to die; that is why nirgranthas (persons gages devoid of attachment) prohibit the killing of living beings. (148)

所有的生物都希望生存不想死去，这就是为什么nirgranthas禁止杀生的原因。

Javanti loe pana, tasa aduva thavara.

Te janamajanam va, na hane no vi ghayae. (149)

Whether knowingly or unknowingly one should not kill living beings, mobile or immobile, in this world nor should cause them to be killed by others. (149)

不论是有意的还是无意的，人们都不应当杀生；不论是运动的生物还是静止的生物，它们都不应当被其他生物杀害。

Jaha te na piam dukkham, jania emeva savvajivanam.

Savvayaramuvautto, attovammena kunasu dayam. (150)

Just as pain is not agreeable to you, it is so with others. Knowing this principle of equality treat other with respect and compassion. (150)

就像你不喜欢忍受疼痛一样，别人也不喜欢承受疼痛。了解到这一点后，你就会怀着一颗尊重和同情的心去对待他人。

Jivavaho appavaho, jivadaya appano daya hoi. Ta

savvajivahimsa, paricatta attkamehim. (151)

Killing a living being is killing one's own self; showing compassion to a living being is

showing compassion to oneself. He who desires his own good, should avoid causing any harm to a living being.

(151)

杀生的人就是在杀害自己；对其他生物心怀同情就是对自己心怀同情。一个希望行善的人就不应当对其他生物造成伤害。

Tumam si nama sa ceva, jam hantavvam ti mannasi. Tumam si nama sa ceva, jam ajjaveyavvam ti manasi. (152)

The being whom you want to kill is the very same as you are yourself, the being whom you want to be kept under obedience is the very same as you yourself. (152)

你所想要杀害的生灵跟你的生命是同等珍贵的，你所想征服的生灵的本性也是跟你一样的。

Ragadinamanuppao, ahimsakattam tti desiyam samae.

Tesim ce upptti, himsetti jinehi niddittha. (153)

It is said by Lord Jina that absence of attachment etc. is ahimsa (non-violence) while their presence is himsa (violence). (153)

Jina曾说过，没有爱恋就是ahimsa，是非暴力的，而拥有了爱恋就是himsa，是暴力的。

Ajjhavasiena bandho, satte marejja ma tha marejja.

Eso bandhasamaso, jivanam nicchayanayassa. (154)

Even an intention of killing is the cause of the bondage of Karma, whether you actually kill or not; from the real point of view, this is the nature of the bondage of Karma. (154)

哪怕是有意的杀戮也是因果的宿命，不论你是否杀生，从现实的角度来说，这就是因果宿命的本质。

Himsado aviramanam, vahaparinamo ya hoi himsa hu.

Tamha pamatajogo, panavvarovao niccam. (155)

Non-abstinence from himsa or an intention to commit it, is himsa. Therefore careless activity through passions amounts to violence (himsa). (155)

对暴力行为不进行节制或者有意施暴的行为是暴力的。因此怀有愤怒的无意识的行为就能够累计成暴力。

Nani kammassa khayattha-mutthido notthido ya himsae. Adadi

asadham ahimsattham, appamatto avadhago so. (156)

A wise person is one who always strives to eradicate his Karmas and is not engaged in himsa. One who firmly endeavours to remain non-violent is verily a non-killer. (156)

一个智慧的人总能够努力的去摆脱他的因果报应并远离暴力。一个能够坚定的坚持非暴力的人就是一个真正意义上的不杀生的人。

Atta ceva ahimsa, atta himsati nicchao samae.

Jo hodi appamatto, ahimsago himsago idaro. (157)

As per scriptures the self is both violent and non-violent. He who is careful is non-violent and who is careless is violent. (157)

就像经书上所说，人的本性是暴力与非暴力的结合体。能够注意到这一点的是非暴力的，而

注意不到的就是暴力的。

Tungam na mandarao, agasao visalayam natthi.

Jaha taha jayammi janasu, dhammamahimsasamam natthi. (158)

No mountain is higher than the Meru; nothing is more expansive than the sky; similarly know that there is no religion equal to the religion of ahimsa in this world why do you indulge. (158)

没有山能够比Meru山更高；没有什么能够比天空更加广阔；同样地，世界上没有什么宗教像非暴力主义一样宽容的对待生命。

Abhayam patthiva! tubbham, abhayadaya bhavahi ya.

Anicce jaivalogammi, kim himsae pasajjasi. (159)

Oh: Mortal being! be free from fear and you let others be free from fear. In this transitory world, why do you indulge in himsa? (159)

哦，生命终将逝去！从恐惧中解脱出来吧，同样也让其他生命从恐惧中解脱出来吧。在这个短暂的世界中，人们为什么要实施暴力呢？

13. Apramadasutra

PRECEPTS ON VIGILANCE 关于警醒

Imam ca me atthi imam ca natthi, imam ca me kiccam imam akiccam.

Tam evamevam lalappamanam, hara haranti tti kaham pamae? (160)

This is with me and this is not, this is done by me and this is not; even while a man is fondling thus, he is removed away by death; how can one be careless in this state? (160)

有的事情是跟随我的，然而有的不是；有的事情是我来完成的，然而有的不是；即使一个人被上天宠爱如斯，也终将被死亡夺去生命，我们怎么能够无视这一点呢？

Sitanti suvantanam, attha purisana logasarattha.

Tamha jagaramana, vidhunadha poranayam kammam. (161)

He who sleeps, his many excellent things of this world are lost unknowingly. Therefore, remain awake all the while and destroy the Karmas, accumulated in the past. (161)

当一个人睡觉的时候，许多事物就不知不觉的逝去。因此，人们要时刻保持警醒并消灭前世因果报应的束缚。

Jagariya dhamminam, ahamminam ca suttaya seya.

Vacchahivabhaginie, akahimsu jino jayanfie. (162)

It is better that the religious-minded should awake and the wicked should sleep; this is what Jina said to Jayanti, the sister of the kings of Vatsadesa. (162)

一颗向着佛教的心应当时刻保持警醒，邪恶的心让他一直睡去；这就是Jina对Vatsadesa国王妹妹Jayanti所说的话。

Suttesu yavi padibuddhajivi, na visase pandie asupanne.

Ghora muhutta abalam sariram, bharanda pakkhi va care'ppamatto. (163)

A wise person of sharp intelligence should be awake, even amongst those who sleep; he

should not be complacent, because time is relentless and the body is weak, (So) he should ever be vigilant like the fabulous bird, Bharanda. (163)

一个智慧的人应当保持警醒，即使是身处一群酣睡的人之中；但是他不应当自满，因为时间是无情的而人的身体是渺小的，因此他应当像一只Bharanda鸟儿一样时刻保持警醒。

Pamayam kammamahamsu, appamayam taha'varam.

Tabbhavadesao vavi, balam pandiyameva va. (164)

Carelessness is the cause of Karma i.e. influx. Vigilance stops it. He who is invigilant is ignorant, and he who is vigilant is wise. (164)

疏忽是因果报应之源。时刻保持警醒能够避免疏忽。而粗心的人是无知的，警醒的人是智慧的。

Na kammuna kamma khaventi vala, akammuna kamma khaventi dhira.

Medhavino lobhamaya vatita, samtoso na pakarenti pavam. (165)

The ignorant cannot destroy their Karmas by their actions while the wise can do it by their inaction i.e. by controlling their activities because they are free from greed and lustful passions and do not commit any sin as they remain contented. (165)

无知的人不能够通过他们的行为摆脱他们的因果报应，而智慧的人不需要另外做什么就能够改变他们的因果报应，他们只要控制他们的行为，因为智慧的人摆脱了贪婪与色欲，不会犯下任何罪孽，却能一直保持满足。

Savva pamattassa bhayam, savva appamattassa natthi bhayam. (166)

There is fear from every direction for an invigilant person; while there is no fear for a person who is vigilant. (166)

一个疏忽的人会感受到来自于四面八方的恐惧；然而一个警醒的人却不会感觉到任何恐惧。

Na'lassena samam sukkham, na vijja saha niddaya.

Na veraggam mamattenam, narambhena dayaluya. (167)

An idle person can never be happy and sleepy person can never acquire knowledge. A person with attachments cannot acquire renunciation and he who is violent cannot acquire compassion. (167)

一个懒惰的人永远不会得到欢乐，一个贪睡的人永远不会得到知识。一个为外物所累的人永远不会得到解脱而一个暴力的人永远不会得到怜悯。

Jagaraha nara! niccama, jagaramanassa vaddhate buddhi.

Jo suvati na so dhanno, jo jaggati so saya dhanno. (168)

Oh: human beings; always be vigilant. He who is alert gains more and more knowledge.

He who is invigilant is not blessed. Ever blessed is he who is vigilant. (168)

哦，人哪，时刻保持警惕啊。一个警醒的人会得到越来越多的知识。一个疏忽的人不会得到祝福。警醒的人会永远得到祝福。

Adane nikkheve, vosirane thanagamanasayanesu.

Savvattha appamatto, dayavaro hodu hu ahimsao. (169)

A compassionate person who is always cautious while lifting and putting a thing, while urinating and excreting, and while sitting, moving and sleeping is really a follower of

non-violence. (169)

一个具有同情心的人在摆放物品时、大小便时、坐、行动以及睡眠时会时刻保持警醒，这的确是一种非暴力的良好行为。

14. Siksasutra

PRECEPTS ON EDUCATION 关于获得知识

Vivatti aviniassa, sampatti vinissa ya.

Jasseyam duhao nayam, sikkham se abhigacchai. (170)

He who is modest and respectful gains knowledge and he who is arrogant and disrespectful fails to gain knowledge. He who is aware of these two facts acquires education. (170)

一个谦虚的和有礼貌的人能够得到知识，而一个傲慢、无礼的人不能够得到知识。能够认识到这些情况的人就能过获得知识。

Aha pancahim thanehim, jehim sikkha na labbhai.

Thambha koha pamaenam, rogenatassaena ya. (171)

Pride, anger, negligence, disease and laziness these are five factors on account of which one fails to receive education. (171)

骄傲、愤怒、大意、疾病以及懒惰是阻碍人们获得知识的五种因素。

Aha atthahim thanehim, sikkhasile tti vuccai.

Ahassire saya dante. na ya mammamudahare.

Nasile na visile, na siya ailolue.

Akohane saccarae, sikkhasile tti vuccai. (172 & 173)

Not indulging in jokes, ever controlling oneself, not revealing the secrets of others, not lacking good manners, not exhibiting bad manners, not being very much greedy, not being angry and being com-mitted to truthfulness; these are eight traits of character on account of which one is called a (true) lover of education. (172 & 173)

不沉溺于玩笑，永远自我约束，不泄露别人的秘密，遵守良好的礼貌行为，不做无理的行为，不贪婪，不发怒，做人坦率，这些是一个希望得到知识的人所具有的八大优点。

Nanamegaggacitto a, thio a thavayai param.

Suani a ahijjitta, rao suasamahie. (174)

A person acquires knowledge and concentration of mind by studying scriptures. He becomes firm in religion and helps others to acquire that firmness. Thus throught the studies of scriptures he becomes absorbed in the contemplation of what is expounded therein. (174)

一个人通过研习宗教典籍能够得到知识并集中注意力。他成为宗教中坚定的一员，并帮助他成为宗教中的一员。通过对典籍的研习，人们变得专注于冥思典籍中的内涵。

Vase gurukule niccam, jogavam uvahanavam.

Piyamkare piyamvai, se sikkham laddhumarihai. (175)

He who always resides with the preceptor, practising meditation and austerities, is pleasant in action and sweet in speech such a person is fit to receive education. (175)

一个同导师居住在一起的人，不断的冥思和修行，他的举止和言谈是得体的，这样的人应当受到教育。

Jaha diva divasayam, paippae so ya dippae divo.

Divasama ayaria, dippamti param ca divemti. (176)

A lamp lights hundreds of other lamps and yet remains lighted; so are the Acaryas who like a lamp enlighten others and continue to remain enlightened themselves. (176)

一盏油灯照亮了自己也能照亮其他上百盏灯；Acaryas就像一盏明灯一样启发了别人却仍然不断的启迪自己。

15. Atmasutra

PRECEPTS ON SOUL 关于灵魂

Uttamagunana dhamam, savvadavvana uttamam davvam.

Taccana param taccam, jivam janeha nicchauyado. (177)

Know for certain that the soul is the home of excellent virtues, the best among the substances and the highest reality among the realities. (177)

灵魂是美德的源泉，物质之首，万物之首。

Jiva havanti tivaha, bahirappa taha ya antarappa ya.

Paramappa vi ya duviha, arahamta taha ya siddha ya. (178)

The Jivas (souls) are of three kinds: (1) the extrovert soul, (2) the introvert soul and (3) the supreme soul. The supreme soul are of two kinds: (i) the Arhats (the worthy souls) and (ii) the Siddhas (the liberated). (178)

灵魂分为三类：1、外向的灵魂，2、内向的灵魂，3、至上的灵魂。至上的灵魂分为两类：1、杰出的灵魂，2、解脱的灵魂。

Akkhani bahirappa, amtarappa hu appasamkappo.

Kamakalmka-vimukko, paramappa bhannae devo. (179)

He, who is led by his senses is extrovert or Bahiratma and he who exercises self discretion (i.e. not guided by external factors) is introvet or Antaratma. The self who is liberated from the pollution of the Karmas is paramatma. (179)

一个相信他的感官的人是外向的，一个具有自身判断力（不为外物所诱惑）的人是内向的人。一个从因果报应中解脱的人是至上的人。

Sasarira arahamta, kevalananena muniya-sayalattha.

Nanasarira siddha, savvuttama-sukkh-sampatta. (180)

The Arhats are those who know all the objects by their Omniscience and have human bodies, the Siddhas are those who are endowed with the highest bliss and possessed of a body in the form of knowledge. (180)

Siddhas就是那些无所不知却具有人形身体的人，Siddhas就是那些被赋予了至上的福祉并具有知识外形的人。

Aruhavi antarappa, bahirappo chandiuna tivihena.

Jhajibai paramappa, uvaittham, Jinavarindehim. (181)

Lord Jinesvara has said —relinquishing the extrovert attitude by your mind, speech and body realise the antaratma and contemplate on the supreme soul (paramatma)“. (181)

Jinesvara曾经说过- 一个人应当通过他的思想、言语以及身体放弃了外向的态度，并对至上的灵魂进行冥思。

Caugaibhavasambhamanam, jaijaramarana-royasoka ya.

Samthana samhanana, savve jivassa no santi. (182)

Transmigration within the four species of living beings, birth, old-age, death, disease, sorrow, a family, a place of birth, a status in the scheme of Jivasthanas, a status in the scheme of marganasthanas none of these (really) belongs to a soul. (182)

四类生物的轮回，出生、衰老、死亡、疾病、悲伤、一个家庭、出生之地、在Jivasthanas的安排中所处的地位、在marganasthanas的安排中所处的地位，这些都不属于灵魂。

Vannarasagandhaphasa, thipumsanavunsayadi-pajjaya.

Samthana samhanana. savve jivassa no santi. (183)

The soul has no colour; no taste, no smell, no touch, no gender like male, female or neuter; no bodily form and no bone-structure. (183)

灵魂没有颜色，味道，气味，外形，性别，肉体形态以及骨架结构。

Ede savve bhava, vavaharanayam paducca bhanida hu.

Savve siddhasahava, suddhanaya samsidi jiva. (184)

All these states of beings are said from the empirical point of view. From the real point of view, all souls including the mundane souls are perfect in nature. (184)

所有生灵的状态都是依据以往的经验而说的。从现实的角度来说，所有的灵魂，哪怕是世俗的灵魂在本质上都是完美的。

Arasamaruvamagandham, avvattam cedanagunamasaddam.

Jana alingaggahanam, jivamanidditthasamthanam. (185)

Know that in fact the soul is devoid of taste, form smell and sex. It is indescribable and possessed of consciousness, it is not amenable to inferential cognition, and is devoid of bodily structure. (185)

灵魂没有味道、外形、味道和性别。它难以描述却拥有意识。它不能通过推理分析得到，没有肉体形态。

Niddando niddando, nimmamo nikkalo niralambo.

Nirago niddoso, nimmudho nibbhayo appa. (186)

The pure soul is free from activities of thought, speech and body. He is independent, infallible and fearless. He is also free from mineness, attachment and delusion. (186)

纯洁的灵魂没有思想、言语以及身体。他是独立的、永远正确的、无畏的。他从自我、外物以及幻觉中解脱。

Niggantho nirago, nissallo sayaladosanimukko.

Nikkamo nikkoho, nimmano nimmado appa. (187)

The pure soul is free from complexes, attachment, blemishes, desire, anger, pride, lust and all other kinds of defects. (187)

纯洁的灵魂不受复杂的关系、外物、瑕疵、欲望、愤怒、傲慢、色欲及其他弱点的影响。

Navi hodi appamatto, na pamatto janao du jo bhavo.

Evam bhananti suddham, nao jo so u so ceva. (188)

The state of pure knowership is neither vigilant nor non-vigilant. (because vigilant means absence of passions and non-vigilant means presence of passion). The knower self is called pure, because it is only knower and nothing else. (188)

一个真正的认知者既不是警醒的也不是疏忽的（因为警醒意味着毫无热情而疏忽则意味着过于热情）。认知者本身称其为纯洁是因为他只是一个认知者而其他的则什么也不是。

Naham deho na mano, na ceva vani na karanam tesim.

Katta na na karayida, anumanta neva kattinam. (189)

The soul is neither the body, nor the mind nor the speech, nor their cause. Nor is he doer, nor the cause of action nor the approver of action. (189)

灵魂既不是身体，也不是思想和言语，也不是他们的动机。他既不是行为的实施者，也不是行为的缘由，亦不是行为的赞同者。

Ko nama bhanijja buho, naum savve paraie bhava. Majjhaminam

ti ya vayanam, jananto appayam suddham. (190)

After knowing that the pure soul is different from everything else, is there any wise man who says —this is mine“? (190)

知道了纯洁的灵魂不同于其他任何事物之后，是否还有智慧的人会说-“这是我的”之类的话吗？

Ahamikko khalu suddho, nimmamao nanadamsanasamaggo.

Tamhi thio taccitto, savve ee khayam nemi. (191)

I am alone, really pure and free from attachment. I have the faculties of apprehension and of comprehension. Being steadfast in concentrating the real nature of self I discount all those forms that are alien to me. (191)

我独自一人，纯洁的并不受外物的诱惑。我具有理解和认知的本领。坚定的专注于人自我的本质，我无视所有背叛我的事物。

16. Moksamargasutra

PRECEPTS ON THE PATH OF LIBERATION 关于解脱之路

Maggo maggaphalam ti ya, duviam jinasasane samakkhadam.

Maggo khalu sammattam maggaphalam hoi nivvanam. (192)

—The path“ and the —result of (following) the path“ these two things have been proclaimed in the discipline preached by the Jinas. Really ”right faith‘ is the path and liberation is the result. (192)

Jina在他的学说中已经提到过解脱之路和解脱的结果这两个名词。实际上，正确的信仰就是解脱之路，而解脱就是其最终的结果。

Damsananacarittani, makkhamaggo tti sevidavvani. Sadhuhi

idam bhanidam, tehim du bandho va makkho va. (193)

The faith, the knowledge and the conduct together constitute the path of liberation; this is

the path to be followed. The saints have said that if it is followed in the right way it will lead to liberation and otherwise it will lead to bondage. (193)

信仰、知识、以及行为共同构成了解脱之路；人们应当沿着这条路走下去。圣人们曾经说过，如果人们沿着正确的道路走下去，就能得到解脱，否则就会得到束缚。

Annanado nani, jadi mannadi suddhasampaogado.

Aavadi tti dukkhamokkham, parasamayarado havadi jivo. (194)

If a wise person ignorantly considers that by doing pure (i.e., religious) performance he will be free from sorrow then he is the follower of an alien view, i.e., wrong faith. (194)

如果一个智慧的人认为只是通过一些宗教的仪式他就能够从悲伤之中解脱，那么他的这种想法是错误的。

Avdasamidiguttio, silatavam jinavarehi pannattam.

Kuvvanto vi abhavvo, annani micchaditthi du. 195)

An abhavya Jiva (a soul inherently incapable of attaining liberation), even if he observes the five vows, the five types of vigilance, the three fold self-control, the code of morality and the various modes of austerities as laid down by the Jina, lacks right understanding and possesses wrong faith.

(195)

abhavya Jiva（一个天生不能够得到解脱的灵魂），即使他按照Jina的要求遵守五大誓言，三种警醒，三重自律，遵循道德的要求并过着简朴的生活，也不会有对教义正确的理解并一直有一种错误的信仰。

Nicchayavavaharasaruvam, jo rayanattayam na janai so. Je

kirai tam miccha-ruvum savvam jinuddittham. (196)

It is preached by the Jina that all the actions of a person who does not know the three jewels from the empirical and real points of view, are wrong. (196)

Jina说，凡是不能够从经验主义与实验主义的角度来了解三大要旨的人的行为都是错误的。

Saddahadi ya pattedi ya, rocedi ya taha puno ya phasedi.

Dhammam bhoganimittam, na du so kammakkhayanimittam. (197)

An abhavya Jiva, even if he develops faith in the religion, has confidence in it has a liking for it and performs it, does all this for the sake of attaining some worldly enjoyment and not for the sake of annihilating his karmas. (197)

abhavya Jiva，即使他遵照佛教的信仰，相信它、喜欢它、实现它，也只是为了得到世间的欢愉而不是为了毁灭因果报应。

Suhaparinamo punnam, asuho pava tti bhaniyamannesu.

Parinamo nanagado, dukkhakkhayakaranam samaye. (198)

An auspicious disposition towards worldly gain secures merit (punya) while an inauspicious disposition towards worldly gain acquires sin (papa) but one, who remains undisturbed by alien things and enjoys one's own pure nature, can put an end to one's misery. (198)

对世间财物的一种吉祥的态度能够获得美德，而对世间财物的不幸的态度则会带来罪恶。一

个不会被他的对手所扰乱并能够沉浸于自己纯洁的品质中的人，能够从痛苦中解脱。

Punnam pi jo samicchadi, samsaro tena ighido hodi.

Punnam sugaihedum, punnakhaeneva nivvanam. (199)

He who aspires for merit, i.e. worldly well being, aspires for life in this mundane world; merit (punya) is capable of securing a pleasant state of existence; but it is cessation of merits (punya Karma) only that leads to liberation. (199)

一个对于价值热切渴望的人，例如在世间舒适的生活，对世俗世界中的生命热切渴望的人，能够得到一种舒适的生存状态；但是他却丧失了能够通向解脱的优良品质。

Kammamasuham kusilam, suhakammam cavi jana va susilam.

Kaha tam hodi susilam, jam samsaram pavesedi. (200)

Know that an inauspicious Karma (results in) misery while an auspicious Karma in (worldly) happiness; but how can it be said that auspicious Karma results in happiness when it leads to mundane existence? (200)

不幸的因果报应来自于痛苦，幸福的因果报应来自于欢乐。但是虽然幸福的因果报应来自于欢乐，但它却将人们带向世俗的生活。

Sovanniyam pi niyalam, bandhadi kalayasam pi jaha purisam.

Bandhadi evam jivam, suhamasuham va kadam kammam. (201)

Just as fetter whether made of iron or gold binds a person similarly Karma whether auspicious (punya) or inauspicious (Papa) binds the soul. (201)

就像脚镣一样，不论它是铁制的还是黄金制的，都会束缚一个人；同样，不论是幸福的因果报应还是不幸的因果报应都会束缚灵魂。

Tamha du kusilehim ya, rayam ma kunah ma va samsaggam.

Sahino hi vinaso, kusilasamsaggarayena. (202)

Therefore, do not develop attachment for or association with either of them. One loses one's freedom by attachment to or association with what is evil. (202)

因此，不要受到因果报应的影响。一个人一旦受到罪恶事物的影响后就会失去他的自由。

Varam vayatavehi saggo, ma dukkham hou nirai iyarehim.

Chayatavatthiyanam, labbhai bohi na bhavvanua. (203)

Though it is better to attain heaven by observing vows and penances than to suffer misery in hell by doing evil. There is great difference between one who stands in shade and the other standing in the sun. (203)

尽管通过遵守誓言和苦修达到天堂要远好于因为犯下罪恶而在地狱中承受痛苦。但是就像站在太阳下的不同位置一样（阴影中或者其他位置），这里面还是有很大的差别。

Khayaramaramanuya-karanjali-malahim ca santhuya viula.

Cakkahararayalacchi, labbhai bohi na bhavvanua. (204)

Through merit (punya karma) one may attain cakravarti-hood (i.e. supreme kingship) where great honour is bestowed on one by the Vidyadharas (demigods), gods and men through praising with folded hands and offering of garlands, but certainly he will not attain the right understanding braised by a bhavya (i.e., soul fit for salvation) (204)

通过吉祥的因果报应，通过赞美时合十的双手以及人们所敬献的花环，一个人能够获得至上

的权利，无尽的尊敬；但是他肯定不会领悟到对灵魂的拯救。

Tattha thicca jahathanam, jakkha aukkhae cuya.

Uventi manusam jonim, sedasamge'bhijayae. (205)

The men of merit (punyatma) after enjoying his divine status in heaven at the end of his life span will be born as a human being with ten types of worldly enjoyment. (205)

具有吉祥的因果报应的人在享受了天堂中神一样的礼遇后，在他生命最后的阶段，他会带着十种世间的欢乐降生在人间。

Bhocca manussae bhoe, appadiruve ahauyam.

Puvvam visuddhasaddhamme, kevalam bohi bujjiya.

Caurangam dullajham matta, samjamam padivajjiya.

Tavasa dhuyakammamse, siddhe havai sasae. (206 & 207)

After having experienced for the entire life incomparable enjoyments appropriate to human beings one attains the right-understanding that leads to emancipation on account of the religious performances undertaken by one in one's earlier births. Having realized that four things (viz. human birth, listening to scriptures, having faith in scriptures, appropriate practical endeavour) are difficult to attain, one observes self-restraint and having annihilated one's past karmans through penance, one becomes for ever a soul emancipated. (206 & 207)

经历了世间无尽的欢愉之后，由于在刚出生时的宗教的行为，人们能够得到对解脱的正确的领悟。在参透了人的出生、聆听典籍、信仰典籍以及合适的修行是难以实现的之后，人们就开始了自律并通过修行来破除往昔的因果报应，这样他就会成为一个永远解脱的灵魂。

17. Ratnatrayasutra

PRECEPTS ON THREE JEWELS 三大要旨

(A) VYAVAHARA-RATNATRAYA

The three jewels understood from the stand-point of vyavahara-naya (practical view-point).

从经验的角度对三大要旨进行理解

Dhammadisaddahanam, sammattam nanamangapuvvagadam.

Cittha tavamsi cariyha, vavaharo mokkhamaggo tti. (208)

To have faith in the existence of (substances like) dharma etc. is right faith, to have acquaintance with the texts called Anga and Purva is right knowledge, to persevere in the performance of penance is right conduct. These three constitute the pathway-to-emancipation understood from the standpoint vyavahara-naya. (208)

正确的信仰就是从物质存在的角度来认识问题；正确的知识就是了解Anga以及Purva的著作；正确的操守就是不断地进行修行。以上三点就是从现实的角度对于解脱之路的理解。

Nanena janai bhava, damsanena ya saddahe.

Carittena niginhai, tavena parisujjai. (209)

One understands by his (right) knowledge the nature of substances, develops belief in them by his (right) faith and controls himself by his (right) conduct and purifies his soul by penance (i.e., austerities). (209)

人们通过知识来认识事物的本质，通过正确的信仰来树立信心，通过他的行为来进行自律，通过修行来净化他的灵魂。

Nanam carittahinam, limgaggahanam ca damsanhinam.

Samjamahinam ca tavam, jo carai niratthayam tassa. (210)

Knowledge without right conduct, acceptance of the asceticism without right faith and observance of austerities without self-control are all futile. (210)

没有正确行为的知识，没有正确信仰的禁欲以及没有自律的简朴的生活是无意义的。

Nadamsanissa nanam, nanena vina na humti caranaguna.

Agunissa natthi mokkho, natthi amokkhassa nivvanam. (211)

Without right faith, there cannot be right knowledge; without right knowledge, there cannot be right conduct; without right conduct, there cannot be release from Karmas; without release of Karmas there cannot be nirvana (salvation). (211)

没有正确的信仰就不会有正确的知识；没有正确的知识就不会有正确的行为；没有正确的行为就不会从因果报应中解脱；不能够从因果报应中解脱就不会有拯救。

Hayam nanam kiyahinam, haya annanao kiya.

Pasanto pamgulo daddho, dhavamano ya andhao. (212)

Right knowledge is of no use in the absence of right conduct, action is of no use in the absence of right knowledge. Certainly, in the case of conflagration the lame man burns down even if capable of seeing while the blind man burns down even if capable of running away. (212)

没有正确的行为，正确的知识就没有意义；没有正确的知识，行为也就没有意义。就像在突发的大火中，跛足的人因为无法逃脱而会丧身大火，而盲人则会因为无法视物而不能逃脱。

Samjoasiddhii phalam vayanti, na jhu egacakkena raho paydi.

Andho ya pamgu ya vane samicca, te sampautta nagaram pavittha. (213)

The desired result is attained when there is a harmony between right knowledge and right conduct, for a chariot does not move by one wheel. This is like a lame man and a blind man come together in a forest and manage to reach the town with the help of one another. (213)

一个好的结果就是在正确的知识和正确的行为中得到一个平衡点，就像站车只靠一个轮子就不能前进一样。如果一个跛足的人和一个盲人互相帮助的话，他们在森林中就能够生存下去并最终走出森林。

(B) NISCAYA-RATNATRAYA

The three jewels understood from the standpoint of niscaya-naya (real view-point.)

从实际的角度对三大要旨进行理解

Sammaddamsanananam, eso lahadi tti navari vavadesam.

Savvanayapakkharahido, bhanido jo so samayasaro. (214)

The self is characterised by right faith and right knowledge is merely an assertion (by vyavaharanaya). In reality what transcends all points of view is said to be the Self (Samayasara) (214)

使自我具有正确的信仰和正确的知识只是一种理想。从现实的角度来说，只有自我能够超越一切。

Damsanananacarittani, sevidavvani sahuna niccam. Tani
puna jana tinni vi, appanam ceva nicchayado. (215)

From practical point of view faith, knowledge and conduct should always be cherished by saints. But they must know that from real point of view these three are the self. (215)

从经验的角度来说，信仰、知识以及行为应当总是为圣人所珍惜。但是他们一定知道在现实中，这三点就是自我。

Nicchayanayena bhanido, tihim tehim samahido hu jo appa.

Na kunadi kimci vi annam, na muyadi so mokkhamaggo tti. (216)

It is said from the real point of view that, the soul who comprises all the three together; and does not act otherwise or depart from this even in the slightest degree, follows the path of Liberation. (216)

从现实的角度来说，由这三点组成的灵魂，不会有错误的行为，也不会丝毫偏离解脱之路。

Appa appammi rao, sammaitthi havei phudu jivo. Janai
tam sannanam, caradiha carittamaggo tti. (217)

Right faith means a soul engrossed in itself; Right knowledge is knowledge of the real (nature of) the soul; Right conduct consists in faithful pursuit of that path. (217)

正确的信仰就是关注于自己的灵魂；正确的知识就是对灵魂本质的认识；正确的行为就是指对解脱之路的虔诚的追随。

Aya hu maham nane, aya me damsane caritte ya.

Aya paccakkhane, aya me samjame joge. (218)

Certainly, my soul is my right knowledge, my right faith, my right conduct, my renunciation of evil acts, my self-restraint and my meditation. (218)

当然，我的灵魂就是我正确的知识，我正确的信仰，我正确的行为，我从罪恶行为中的解脱，我的自律以及我的冥思。

18. Samyag-Darsana-Sutra

PRECEPTS OF RIGHT FAITH 关于正确的信仰

(A) VYAVAHARA-SAMYAKTAVA : NISCYA-SAMYAKTVA

Sammattarayanāsaram, mokkhamaharukkhamulamidi bhaniyam.

Tam janijjai nicchaya-vavaharasaruvadobheyam. (219)

Right Faith is the core of the three jewels; it is the root of the great tree of liberation; it has to be understood from two point of views-real point of view (Niscaya-naya) and empirical point of view (vyavaharanaya). (219)

正确的信仰是三大要旨的核心；它是解脱之源；要对它从经验的角度和实际的角度来理解。

Jivadi saddahanam, sammattam jinavarehim pannattam.

Vavahara nicchayado, appa nam havai sammattam. (220)

Lord Jina has said that from the empirical point of view, Right Faith is faith in the existence of the existence of the soul and the other principles (Tattvas), from the real point of view,

the soul itself is Right Faith. (220)

Jina曾经说过，从经验的角度来说，正确的信仰存在于灵魂以及其他道义之中，从现实的角度来说，灵魂本身就是正确的信仰。

Jam monam tam sammam, jam sammam tamiha hoi monam.

Nicchayao iyarassa u, sammam sammattaheu vi. (221)

From real point of view true monkhood constitutes righteousness and righteousness constitutes true monkhood. But from the practical point of view, the causes of righteousness are called Right Faith itself. (221)

从现实的角度来说，正义和真正的僧侣就是同一事物。但是从经验的角度来说，正确的信仰是正义之源。

Sammattavirahiya nam, sutthu vi uggam tavam caranta nam.

Na lahanti vohilham, avi vasasahassakodihim. (222)

Those persons who are devoid of Right Faith will not obtain Right Knowledge, even if they practise severe penance for a thousand crores of years. (222)

缺乏正确的信仰的人就不会得到正确的知识，无论他们如何苦修。

Damsanabhattha bhattha, damsanabhatthassa natthi nivvanam.

Sijjhamti cariyabhattha, damsanabhattha na sijjhamti. (223)

Those who have renounced Right Faith are deprived persons. There is no liberation for a person devoid of Right Faith. Those who have renounced Right Conduct may attain liberation but not those who have renounced Right Faith. (223)

没有正确信仰的人是缺乏教育的人，他不会得到解脱。没有正确行为的人可能会得到解脱，而没有正确信仰的人却永远不会。

Damsanasuddho suddho damsanasuddho lahei nivvanam.

Damsanvihina puriso, na lahai tam icchiam laham. (224)

He who has Right Faith is certainly pure; he who is possessed of Right Faith attains liberation. A person devoid of Right Faith does not attain the desired result (i.e. liberation). (224)

拥有正确信仰的人是纯洁的，具有正确信仰的人能够得到解脱。没有正确信仰的人就不会得到解脱。

Sammattassa ya lambho, telokkassa ya havejja jo lambho.

Sammaddamsanalambho, varam khu telokkalambhado. (225)

If on the one hand there be the attainment of right faith and on the other the attainment of (mastery over) all the three world regions, then the former attainment is preferable to the latter. (225)

如果在人们的一只手上是正确的信仰，而在另外一只手上是整个世界的痛苦，那么前者比后者更好。

Kim bahuna bhanienam, je siddha naravara gae kale.

Sijjhihimi je vi bhaviya, tam janai sammamahappam. (226)

What is the use of saying more; it is due to the magnanimity of Right Faith that the great personage and the Bhavya (those worthy of attaining emancipation) have attained liberation in the past and will do so in future. (226)

多多说话有什么益处呢？这取决于重要人物所具有的正确信仰的程度以及Bhavya在过去以及将来所得到的解脱。

Jaha salilena na lippai, kamalinipattam sahavapayadie.

Taha bhavena na lippai, kasayavisaehim sappuriso. (227)

Just as it is on account of its very nature that a lotusleaf remains untouched by water, similarly a righteous person remains really un-affected by passions and by the objects of sensuous enjoyment.

(227)

就像莲花本质高洁，因此可以出污泥而不染；同样一个正直的人不会受到情感以及外界事物的影响。

Uvabhogamimidiyehim, davvanamacedananamidaranam. Jam

kunadi sammaditthi, tam savvam nijjaranimittam. (228)

Whatever use of living or non-living objects, a man of Right Faith may make through his senses, is all for getting release from the Karmas. (228)

不论如何利用生灵还是其他无生命的事物，都是为了从因果报应中解脱。

Sevamto vi na sevai, asevamano vi sevago koi.

Pagaranacettha kassa vi, na ya payarano tti so hoi. (229)

A man of Right Faith even when enjoying (an object), does not enjoy (it); while another person enjoys (it) even when he is not enjoying (it). A person acting in a drama does not in fact become transformed into that character. A right believer always thinks of his soul and remains unaffected by what goes on around him. (229)

一个具有正确信仰的人即使在享用某物时，内心却不一定喜欢它；而普通的人即使喜欢某物却不一定能够享用它。这就像演员一样，他们不会变成戏剧中的人物。一个真正的信徒会经常思考自己的灵魂而不受外物的干扰。

Na kamabhoga samayam uvemti, na yavi bhoga vigaim uvemti.

Je tappaosi ya pariggahi ya, so tesu moha vigaim uvei. (230)

The objects of enjoyment of senses do not produce either equanimity or perversion. He who has attachment or aversion for objects becomes perverted (while enjoying them) due to his delusion.

(230)

对外物的感官享受不会产生镇定或者错乱。一个对外物具有喜爱和厌恶之情的人会由于他的感情对事物有曲解。

(B) SAMYAGDARSANA-ANGA

Essential requisites of Right Faith

正确信仰的要素

Nissamkiya nikkamkhiya nivvitigiccha amudhaditthi ya.

Uvabuha thirikarane, vacchalla pabhavane attha. (231)

The eight essential requisites of Right Faith are: absence of doubt, absence of longing, absence of contempt, absence of confusion, absence of belief in heretical sects, stabilization, affection and exaltation. (231)

正确信仰的八大要素是：不怀疑、不奢求、不轻视、不混淆、不崇拜其他宗教的圣物、坚定、

友爱以及升华。

Sammaditthi jiva, nissamka homti nibbhaya tena.

Sattabhayavippamukka, jamha tamha du nissamka. (232)

The persons possessed of Right Faith are free from doubts and are therefore fearless.

Because of their freedom from seven fears, they are free from doubts. (232)

(Note:-The seven fears are: fear of life on earth, fear of next life, fear of being unprotected, fear of absence of control, fear of pain, fear of accident and fear of death.)

具有正确信仰的人没有怀疑，因此他们是无畏的。由于他们脱离了七大恐惧，因此他们对事情没有怀疑。

（注：七大恐惧是：恐惧今生、恐惧来生、恐惧无所庇佑、恐惧不能自律、恐惧痛苦、恐惧意外事件、恐惧死亡）

Jo du na karedi kamkham, kammajhalesu taha savvadhammesu.

So nikkamkho ceda, sammaditthi muneyavvo. (233)

A person who has no longing for the fruits of Karmas and for all objects or any of the

properties of a thing is possessed of Right Faith, with a mind free from any longing. (233)

一个不渴望因果报应以及其他外物的人具有正确的信仰，脱离了奢望。

No sakkiyamicchai na puyam, na vi ya vandanagam kuo passamsam?

Se samjae suvvaе tavassi, sahie ayagavesae sa bhikkhu. (234)

he who desires no honour, no worship, no salutation even, how will he desire praise? He

who has self-control, observes the vows correctly, practises penance and seeks to know the true nature of the soul is the real monk. (234)

如果一个人不希望得到荣誉、敬拜以及致敬，那他怎么会希望得到赞美呢？一个自律，虔诚的恪守誓言，持续苦修以获得灵魂本质的人是真正的僧侣。

Khai-puya-laham, sakkaraim kimicchase joi.

lcchasi jai paraloyam, tehim kim tujjha paraloye. (235)

Oh monk, if you desire that bliss of the other world, why do you hanker after fame, worship, enjoyment and honour in this world? Of what use are they to you in the next world? (235)

哦，僧侣啊，如果你希望另一世界中的祈福，那你还为什么还要得到这个世界中的名誉、敬拜、欢乐以及荣耀呢？这些对你的来生有什么用处吗？

Jo na karedi juguppam, ceda savvesimeva dhammanam.

So khalu nivvidigiccho, sammaditthi muneyavvo. (236)

He who does not exhibit contempt or disgust towards any of the things, is said to be the right believer without any contempt or disgust. (236)

那些对其他的事物不表现出轻蔑以及厌恶的信徒是真正的信徒。

Jo havai asamudhho, ceda sadditthi savvabhavesu. So

khalu amudhaditthi, sammaditthi muneyavvo. (237)

He who is completely devoid of delusion as to the nature of things is certainly understood to be the non-deluded right-believer. (237)

那些完全摆脱了错觉的人，能够认识到事物的本质的是真正的信徒。

Nanenam damsanenam ca, carittenam taheva ya.

Khantie muttie, vaddhamano bhavahi ya. (238)

May you prosper with the aid of (right) knowledge, (right) faith and (right) conduct as also forgiveness and freedom from bondage (of Karma). (238)

愿你能够在正确的知识、正确的信仰、正确的行为以及一颗宽恕之心的帮助下，从因果报应的束缚中解脱。

No chadae no vi ya lusajja, manam na sevejja pagasanam ca. Na

yavi panne parihasa kujja, na ya siyavada viyagarejja. (239)

The wise man should not conceal the meaning of a scriptural text nor should he distort it; he should not harbour pride or a tendency to self-display; he should not make fun of anyone or bestow words of blessing on anyone. (239)

一个智慧的人能够参透典籍的真正的含义，而且不去曲解它；他不应怀有骄傲之心以及自我炫耀的想法；他不能够取笑他人也不应当去刻意祝福他人。

Jattheva pase kai duppauttam, kaena vaya adu manasenam.

Tattheva dhiro padisaharejja, ainnao khippamivakkhalinam. (240)

The wise man, whenever he comes across an occasion for some wrong doing on the part of body, speech or mind, should withdraw himself there from, just as a horse of good pedigree is brought to the right track by means of rein. (240)

一个智慧的人，当他犯了错误时应当及时地改正，就好像一匹良种的马会被缰绳再次带回到正确的路上一样。

Tinno hu si annavam maham, kim puna citthasi firamagao.

Abhitura param gamittae, samayam goyama! ma pamayae. (241)

Oh Gautama, when you have crossed over the big ocean, why then do you come to a stop near the shore? Make haste to go across, be not complacent even for a moment. (241)

哦，Gautama，当你跨过一个广阔海洋的时候，你为什么要在岸边停下来？马上渡过去吧，不要有丝毫的自满。

Jo dhammiesu bhatto, anucaranam kunadi paramasaddhae.

Piyavayanam jampamto, vacchallam tassa bhavvassa. (242)

The bhavya person, who is full of devotion for religious personages, follows them with a feeling of great faith, and utters loveable words, is possessed of affection. (242)

一个bhavya的人，他们完全忠于宗教领袖，怀着一颗虔诚的心灵和热忱的言语去追随他们，他具有友爱。

Dhammakahakahanena ya, bahirajogehim cavi anavajje.

Dhammo pahavidavvo, jivesu dayanukampae. (243)

The radiance of religion should be spread by narration of religious stories, by performance of dispassionate external austerities and by showing mercy and compassion towards living beings. (243)

通过讲述宗教故事，通过冷静的简朴的行为，通过对生灵的同情和怜悯能够传播宗教的光辉。

Pavayani dhammakahi, vai nemittio tavassi ya.

Vijja siddho ya kavi, attheva pabhavaga bhaniya. (244)

One who holds religious discourse, one who narrates religious stories, one who holds discussions with rivals, one who reads omens, one who performs penance one who is learned, one who is possessed of miraculous powers, one who is a poet, these eight types of person undertake propagation of religion. (244)

能够讲述宗教教义的人，能够叙述宗教故事的人，能够同对手进行辩论的人，能够读懂预言的人，能够坚持修行的人，有教养的人，具有强大力量的人，诗人- 这八类人能够对宗教进行宣传。

19. Samyagjnanasutra

PRECEPTS ON RIGHT KNOWLEDGE 关于正确的知识

Socca janai kallanam, socca janai pavagam
Ubhayam pi janae socca, jam cheyam tam samayare. (245)

After listening to scriptures, a person comes to know what is good and what is sinful, having thus known through listening one ought to perform what leads to welfare. (245)

在聆听了典籍之后，人们就清楚了什么是好的，什么是罪恶。在了解到这些之后，人们就应该做一些能够带来福祉的事情。

Nana nattie puno, damsanatavaniyamasamjame thicca.

Viharai visujjhamano, javajjivam pi nikkampo. (246)

Again, under the influence of his (scriptural) knowledge, he becomes firm in his faith, meditation, observance of vows and self-restraint, and lives a life of purity throughout his lifetime without any wavering. (246)

其次，在他的知识的影响下，他的信仰、冥思、对誓言的遵守、自律、生活纯洁的想法会更加坚定，在其一生中都不会改变。

Jaha jaha suyamogahai, aisayarasapasarasamjuyamapuvvam.

Taha taha palhai muni, navanavasamvegasamddhao. (247)

As a monk continues to master the scriptures with extra-ordinary devotion and unbounded interest, he experiences supreme bliss with renewed faith accompanied by dispassion. (247)

随着僧侣怀着极大的热情和兴趣对典籍不断的掌握，他的信仰和公正不断的增加，并获得至上的福祉。

Sui jaha sasutta, na nassai kayavarammi padia vi.

Jivo vi taha sasutto, na nassai gao vi samsare. (248)

A needle with a thread (in it) does not get lost even when it falls in a heap of rubbish, so a person endowed with scriptureal knowledge does not lose his self, even if involved in transmigratory cycle.

(248)

一个带着线的针永远都容易被找到，即使它掉落在了在一堆垃圾上面，因此，一个具有知识的

人永远不会迷失自我，即使他已经陷入了生死轮回。

Sammattarayanabhattha, jananta bahuviham sathaim.

Arahanavirahiya, bhamamti tattheva tattheva. (249)

Those who have renounced the jewel of right faith will continue to wander in different states of mundane existence, as they are devoid of proper devotions to virtuous qualities, even though they may be knowing the various scriptures. (249)

那些没有正确的信仰的人将继续迷失在世俗的世界中，因为缺少了对美德的热爱，即使他们了解许多典籍。

paramanumittayam pi hu, rayadinam tu vijjade jassa. Na vi
so janadi, appanayam tu savvagamadharo vi.

Appanamayanamto, anappayam cavi so ayanamto. Kaha
hodi sammaditthi, jivajive ayanamto. (250 & 251)

A person, who has in him even an iota of attachment, though he may be knowing all the scriptures, will not understand the nature of the soul, He who does not know the (nature of) soul, will not know the non-soul also. How can a person not knowing the soul and the non-soul, become a person having right faith? (250 & 251)

一个哪怕是拥有一点爱恋，即使他了解再多的典籍，也不会理解灵魂的本质，不了解灵魂本质的人就不会知道什么是无灵魂。一个不知道灵魂和无灵魂的人怎么会有正确的信仰呢？

Jena taccam vibujjhejja, jena cittam nirujjhadi. Jena
atta visujjhejja, tam nanam jinasasane. (252)

According to the teachings of Jina, knowledge is that which helps to understand the truth, controls the mind and purifies the soul. (252)

根据Jina的教义，知识帮助人们认识事实，约束思想，净化灵魂。

Jena raga virajjejja, jena seesu rajjadi.

Jena mitti pabhavejja, tam nanam jinasasane. (253)

According to the teachings of Jina, it is through knowledge that ties of attachment are severed, attraction towards auspiciousness is developed and the feelings of friendship are strengthened. (253)

根据Jina的教义，只有通过知识才能够摆脱人们同爱恋的联系，人们才能够向往吉祥，友爱之情才能加强。

Jo passadi appanam, abaddhaputtham anannamavisesam.

Apadesasuttamajjham, passadi jinasasanam savvam. (254)

He only knows the whole doctrine of Jina, who knows the soul, unbound by karmic matter, different from everything else, devoid of all particularities and well described in the scriptures. (254)

只有掌握了所有的Jina的学说的人，才能够了解灵魂，不受因果报应的束缚，同其他事情相区分，摆脱了所有的私欲，在典籍中受到褒奖。

Jo appanam janadi, asui-sariradu taccado bhinnam.

Janaga-ruva-saruvam, so satham janade savvam. (255)

He who knows that the self is wholly different from an impure body and possesses

cognizership as its own form knows the entire body of scriptures. (255)

一个了解到自我完全不同于肮脏的躯体，并对它完全了解的人掌握了整个典籍的结构。

Suddham tu viyanamto, suddham cevappayam lahai jivo.

Janamto du asuddham, asuddhamevappayam lahai. (256)

One who knows soul as pure oneself attains a pure self. But who contemplates the soul as having impure nature becomes himself impure. (256)

能够认识到灵魂的纯洁能使一个人纯洁的人，就能够实现纯洁的自我。但是认为灵魂本身就不纯洁的人已经变得不纯洁了

Je ajjhattham janai, se bahiya janai.

Je bahiya janai, se ajjhattham janai. (257)

He who knows the internal, knows the external and he who knows the external, knows the internal.

(257)

一个了解内心世界的人，就能够了解外部世界；一个了解外部世界的人就能够了解自己的内心。

Je egam janai, se savvam janai.

Je savvam janai, se egam janai. (258)

He who knows the one (the self) knows everything else; he who knows all things, knows the one (the self). (258)

能够了解自我的人就能够了解所有的事情；能够了解所有事情的人就能够了解自我。

Edamhi rado niccama, samtuttho hohi niccamedamhi.

Edena hohi titto, hohidi tuha uttamam sokkham. (259)

Be you always engrossed in pure knowledge; be you ever satisfied in it, be contented with it; you will get supreme happiness therefrom. (259)

希望你全神贯注于知识；希望你对学到的知识感到满意；希望你对它感到满足；在那儿你会得到无尽的欢乐。

Jo janadi arahamtam, davvattagunattapajjayattem. So

janadi appanam, moho khalu jadi tassa layam. (260)

He who knows the Arhat from the view-points of substance, attributes and modifications, knows also the pure soul; his delusion will surely come to an end. (260)

能够从物质、性质以及变化的角度来了解Arhat的人能够认识纯净的灵魂，从此他将不再会有错觉。

Laddhunam nihim ekko, tassa phalam anuhavei sujanattem.

Taha nani nananihim, bhumjei, caittu paratattim. (261)

Just as one getting hold of a treasure consumes it in a gentlemanly fashion, similarly the wise man, getting hold of the treasure of knowledge, enjoys it ignoring all pleasure derived from anything else.

(261)

就像一个富有的人把他的财富很气派的消费出去一样，一个有知识的人能够从知识中获得从其他事物中无法获得的乐趣。

20.Samyakcaritrasutra

PRECEPTS ON RIGHT CONDUCT 关于正确的行为

(A) VYAVAHARA-CARITRA

Practical view-point 经验观点

Vavaharanayacaritte, vavaharanayassa hodi tavacaranam.

Nicchayanayacaritte, tavacaranam hodi nicchayado. (262)

Right Conduct from the practical view-point is to practice austerities from practical view point. Right Conduct from the real view-point is to observe austerities from the real view-point. (262)

从经验的角度来说，正确的行为就是过简朴的生活。从现实的角度来说，正确的行为就是坚持简朴的生活。

Asuhado vinivitti, suhe pavitti ya jana carittam.

Vadasamidiguttiruvam, vavaharanaya du jinabhaniyam. (263)

Know that Right Conduct consists in desisting from inauspicious activity and engaging in auspicious activity. Jina has ordained that conduct from the practical point of view consists in the observance of vows, acts of carefulness (Samiti) and of control (gupti). (263)

正确的行为在于停止不祥的行为然后采取一种吉祥的行为。Jina宣称，从经验的角度来讲，正确的行为就使坚守誓言，行为谨慎，自律。

Suyanannammi vi jivo, vattamto so na paunati mokkham.

Jo tavasamjamamaie, joge na caei vodhum je. (264)

A person, even possessing scriptural knowledge will not attain emancipation if he is not able to observe strictly the activities of austerity and self-control. (264)

一个人，如果不严格的奉行简朴和自律，不论他有多少知识都不会得到解脱。

Sakkiriyavirahato, icchitasampavayam na nanam ti.

Maggannu va cettho, vatavihino'dhava poto. (265)

Though a person knows the right path yet fails to reach his destination due to inaction or absence of favourable wind for his boat(pota); similarly knowledge will not achieve the desired fruit in the absence of virtuous deeds. (265)

由于他的懒惰或者没有合适的风向来推动他的修行之舟，一个人哪怕是知道正确的方向也不会到达目的地；同样地，如果没有善举只有知识的话也不会得到解脱。

Subahum pi suyamahiyam kim kahii caranavippahinassa.

Amdhassa jaha palitta, divasayasahassakodi vi. (266)

Just as a hundred-thousand-crore of lamps kept burning are of no use to a blind person, of what use is study of numerous scriptures to a person who has no character? (266)

就像点亮成千上万盏灯也无助于一个失明的人一样，一个没有人格的人就算学习了再多的典籍又有什么用处呢？

Thovammi sikkhide jinai, bahusudam jo carittasampunno.

Jo puna carittahino, kim tassa sudena bahuena. (267)

A person of right conduct triumphs over a learned person, even if his scriptural knowledge is little; what is the use of wide study of scriptures for a person without right conduct? (267)

一个有正确行为的人胜过一个有知识的人，哪怕前者的知识再少；一个没有正确行为的人就是学习再多的典籍有什么用处呢？

(B) NISCAYA-CARITRA

Real view-point 现实的观点

Nicchayanayassa evam, appa appammi appane surado.

So hodi hu sucaritto, joi lahai nivvanam. (268)

From the real point of view, he, who is blissfully absorbed in his own soul to know his soul with the aid of his soul, becomes a person of Right Conduct; that ascetic attains emancipation. (268)

从一个现实的角度来说，一个能够沉浸在自己的灵魂中并不断了解自己的灵魂的人，就是一个有正确行为的人。一个禁欲的人就能够得到解脱。

Jam janiuna joi, paruharam kunai punnapavanam.

Tam carittam bhaniyam, aviappam kammarahiehim. (269)

An ascetic who eradicates his punya Karmas (merits) as well his Papa Karmas (sins) undoubtedly acquires right conduct-this is said by those who are free from Karmas (i.e. the Jinas). (269)

那些从因果报应中解脱的人们曾说过，一个禁欲者消除了美德与罪孽，能够得到正确的行为。

Jo paradavvammi suham, asuham ragena kunadi jadi bhavam.

So sagacarittabhattho, paracariyacaro havadi jivo. (270)

He who out of attachment develops a favourable or unfavourable attitude in respect of an alien object, renounces what constitutes his own conduct (i.e. Svabhava) and adopts what constitutes alien conduct (i.e. Vibhava). (270)

一个没有爱恋的人对敌对的事物就会采取一种漠视的态度，改变自己的行为并采取相反的行为。

Jo savvasamgamukko naamano appanam sahavena.

Janadi passadi niyaaam, so sagacariyam caradi jivo. (271)

He, who devoid of all attachment and withdrawing one's mind from everything else, definitely knows and sees one's soul in its own true nature, practises what constitutes one's own conduct (i.e. Svabhava).

(271)

一个没有爱恋的人能够集中自己的思想，他无疑懂得并能够看到自己灵魂的本质，坚持自己的操守。

Paramatthamhi du athido, jo kunadi tavam vadam ca dharei.

Tam savvam balatavam, balavada,m binti savvanhu. (272)

If one performs austerities (tapas) or observes vows (vratas) without fixed contemplation

on the Supreme Self, the omniscients call all that childish austerity (balatapa) and childish vow (balavrata).

(272)

如果一个人坚持简朴的生活并遵循誓言却不对自我进行沉思，先知就称这种行为为幼稚的简朴和幼稚的誓言。

Mase mase tu jo balo, kusaggenam tu bhumjae.

Na so sukkhayadhammassa, kalam agghai solasim. (273)

One who eats once in a month through the tip of kusagrass does not attain even the sixteenth part of what constitutes religion well proclaimed. (273)

一个人在一个月中一旦吃了一点画眉草就不会理解丝毫的宗教的教义。

Carittam khalu dhammo, dhammo mjo so samo tti niddittho.

Mohakkhohavihino, parinamo appano hu samo. (274)

Right Conduct is really what constitutes religion; it is said that religion is equanimity.

Equanimity is that condition of the soul which is free from delusion and excitement. (274)

正确的行为是宗教的一部分；宗教是平静的。平静是指灵魂远离了错觉与亢奋。

Samada taha majjhattham, suddho bhavo ya viyarayattam.

Taha carittam dhammo, sahavaarahana bhaniya. (275)

Equanimity, tolerance, pure-thought, freedom from attachment and hatred, (Right) conduct, religion, devotion to one's own self, all of these are said to be one and same. (275)

平静、宽容、纯洁的思想、远离爱与恨、正确的行为、宗教、对自己忠诚是一个整体。

Suvididapayatthasutto, samjamatavamudo vigadarago.

Samano samasuhadukkho, bhanido suddhovao tti. (276)

That monk, is said to possess pure consciousness (comprising darsana and Jnana) who has understood the real nature of the substances, is endowed with self-restraint and penance, is free from attachment and maintains equanimity (of mind) both in happiness and sorrow. (276)

一个能够认识事物本质的僧侣就拥有纯洁的意识，他被赐予自律和修行，远离了爱恋，能够平静地对待欢乐与痛苦。

Siddhassa ya samannam, bhaniyam suddhassa damsanam

nanam. Suddhassa ya nivvanam, so cciya siddho namo tassa.

(277)

Purity of faith and knowledge constitutes pure asecticism. Such pure soul attains liberation.

He is the Siddha; to him, I pay my obeisance. (277)

纯正的禁欲主义有纯洁的信仰和知识构成。纯洁的灵魂能够得到解脱，我对Siddha表示敬重。

Aisayamadasamuttham, visayatidam anovamamanamtam.

Avvucchinam ca suham, suddhuvaogappasiddhanam. (278)

The bliss of a liberated soul (Siddha), characterized by purity of consciousness, is born of the excellence of his soul, is beyond the reach of senses, is incomparable, inexhaustible, and indivisible.

(278)

解脱灵魂的福祉源于灵魂的美德，它的特点是意识的纯洁，这些处于人的感官之外，是不可比较的、无穷无尽的、不能分割的。

Jassa na vijjadi rago, doso moho va savvadavvesu.

Na'savadi suham asuham, samasuhadukkhassa bhikkhussa. (279)

The monk who harbours on attachment, aversion or delusion in respect of anything whatsoever and who maintains equanimity of mind in pleasures and pains, does not cause an inflow of good or evil Karmas. (279)

一个怀有爱恋、憎恨或者错觉僧侣，如果能够平静地对待思想中的欢乐与痛苦，不会带来善恶因果报应。

(I) SAMANVAYA

Synthesis 综合推理

Nicchaya sajjhasaruvam, saraya tasseva sahanam caranam.

Tamha do vi ya kamaso, padicchamanam pabujjheha. (280)

Right Conduct from the real point of view is the ultimate goal; Conduct vitiated by attachment, i.e. conduct from practical view point is only the means to attain it. Hence these two should be followed one after another. He who follows them gradually will attain intuitive knowledge. (280)

从现实角度出发的正确的行为是最终的目的；爱恋会破坏一个人的行为，例如，从经验角度出发的行为只是实现它的方法。因此，两者应当接踵而来。一个人只要遵循这一点就能够得到直观的知识。

Abbhamtarasodhie, bahirasodhi vi hodi niyamena.

Abbhamtra-dosena hu, kunadi naro bahire dose. (281)

Invariable, internal impurity results in external impurity; due to his internal impurities man commits external blemishes. (281)

永恒的、内在的不纯洁导致了外在的不纯洁；由于内心的不纯洁，一个人的行为就会有污点。

Madamanamayaloha-vivajjiyabhavo du bhavasuddhi tti.

Parikahiyam bhavvanam, loyaloyappadarisihim. (282)

Those who have seen and known this world and the other (i.e. the Omniscient Arhats) have preached to all (who are capable of getting release from the Karmas) that purity of mind can be achieved by those who free themselves from lust, conceit, delusion and greed. (282)

那些看到了并了解了这个世界以及其他的人并已经从因果报应中解脱的人告诫所有的人，那些远离了欲望、幻觉、错觉与贪婪的人能够得到纯洁的思想。

Catta pavarambham, samutthido va suhammi cariyamhi.

Na jahadi jadi mohadi, na lahadi so appagam suddham. (283)

He who has acquired auspicious conduct after renouncing all sinful activities, cannot obtain purity of his soul, if he has not freed himself from delusion. (283)

如果一个人没有脱离错觉的话，即使他同所有罪恶的行为脱离并具有吉祥的行为，也不会得到纯洁的灵魂。

Jaha va niruddham asuham, suhena suhamavi taheva suddhena.

Tamha ena kamena ya, joi jhaeu niyaadam. (284)

Just as inauspicious thoughts are obstructed by auspicious conduct, auspicious conduct by pure conduct; hence performing these (latter two types of act) one after another let a yogin meditate on his own soul. (284)

就像不祥的思想会受到吉祥行为的阻碍，吉祥的行为会受到纯洁的行为的阻碍；因此，吉祥的行为和纯洁的行为会让人们对自己的灵魂进行沉思。

Nicchayanayassa caranaya-vighae nanadamsanavaho'avi.

Vavaharassa u carane, hayammi bhayana hu sesanam.

(285)

If there is any damage from the real point of view in one's Right Conduct, then there would be damage in Right Knowledge and Right Faith, but if there is any damage to right conduct from the empirical point of view then there may or may not be any defect in Right knowledge and Right Faith.

(285)

如果现实中对一个人的正确的行为会有伤害的话，那么也会对正确的知识和信仰造成伤害，但是如果从经验的角度来说对正确的行为会产生伤害的话，那么就不一定会对正确的知识和信仰产生不利的影响。

Saddham nagaram kicca, tavasamvaramaggalam.

Khamtim niunapagaram, tiguttam duppadhamsayam.

Tavanarayajuttana, bhittunam kammakamcuyam. Muni

vigayasamgamo, bhavao parimuccae. (286 & 287)

After building a citadel with his Right Faith, gate-bars with his austerities and self-control, strong ramparts with his forgiveness, invincible guards with his three controls (of mind, speech and action), a monk arms himself with a bow of his penance, pierces through the garb of his Karma, wins the battle and becomes liberated from this mundane worldly life.

(286 & 287)

如果使用正确的信仰建立一个大本营，俭朴和自律作为门闩，宽恕作为堡垒，自我控制作为不可战胜的守卫，一个僧侣利用修行来守护自己，穿透因果报应的幕帐，战胜因果报应并最终从世俗的生活中解脱。

21. Sadhanasutra

PRECEPTS ON SPIRITUAL REALIZATION 关于精神解脱

Aharasana-niddajayam, ca kauna jinavaramaena.

Jhayavvo niyaappa, naunam gurupasaena. (288)

One should meditate on one's soul after acquiring control over his diet, sitting and sleep in accordance with the precepts of Jina, and Knowledge gained by the grace of the preceptor. (288)

当一个人根据Jina的规定控制了他的饮食、坐立以及睡眠后，就应当开始对他的灵魂进行沉思，并开始从导师那里获得知识。

Nanassa savvassa pagasanae, annanamohassa vivajjanae.

Ragassa dosassa ya samkhaenam, egantasokkham samuvai mokkham. (289)

Having become enlightened through an all comprehending knowledge, having given up ignorance and delusion, having put an end to attachment and aversion one attains emancipation which is of the form of supreme bliss. (289)

通过知识获得了启示，放弃了无知与错觉，停止了爱恋与厌恶。人们能够获得无尽的福祉和解脱。

Tassesa maggo guruvidhaseva, vivajjana balajanassa duru.

Sajjhayaegamtanivesana ya, suttattha samcimitanaya dhu ya. (290)

Devoted service bestowed on the preceptor and the elders, an absolute avoiding of the company of ignorant people, self-study, lonely residence, proper consideration of the meaning of scriptural texts, patience, these constitute the pathway to that emancipation. (290)

对导师和老人的侍奉要投入，避免同无知的人为伍，自学，独居，对典籍进行透彻的理解，忍耐，这些都构成了解脱之路。

Aharamicche miyamesanijjam, sahayamicche niunatthabuddhim.

Nikeyamicchejja vivegajoggam, samahikame samane tavassi. (291)

A monk observing the austerities and desirous of eqanimity of his mind should partake of limited and unobjectionable (pure) food, should have an intelligent companion well-versed in the meaning of scriptures and should select a secluded place for his shelter and for meditation. (291)

一个奉行节俭并渴望思想平静的人应当吃光所有的饭食，应当有一个智慧的、精通典籍涵义的同伴，他应当选择一个隐蔽的地方来居住并沉思。

Hiyahara miyahara, appahara ya je nara.

Na ta njijja tigicchanti, appanam te tigicchaga. (292)

Persons who take healthy, controlled and less diet do not need physicians to treat them; they are physicians of themselves (that is, keep themselves healthy and pure). (292)

食谱健康、节制的人不需要医生，他们自己就是医生。

Rasa pagamam na niseviyavva, payam rasa dittikara naranam.

Dittam ca kama samabhiddavamti, dumam jaha sauphalam va pakkhi. (293)

One should not take delicious dishes in excessive quantity; for the delicious dishes normally stimulate lust in a person. Persons whose lusts are stimulated are mentally disturbed like trees laden with sweet fruits frequently infested with birds. (293)

人们不应当过分贪恋美食，因为美食常会引起人们的贪欲。贪吃的人会精神错乱，就像长满了甜美水果树经常会招致鸟儿。

Vivittasejja sanajamtiyanam, oma sananam damiimdiyanam.

Na ragasattu dharisei cittam, paraio vahirivosahelim. (294)

A disease cured by medicine does not reappear; like wise enemies like attachment will not disturb the mind of monk who takes a bed or seat in a lonely place, takes little food and

has controlled his senses. (294)

疾病被药物治愈之后就不会再复发，就像爱恋之情不会去滋扰一个独居、少食、抑制自己感官的僧侣一样。

Jara java na pilei, vahi java na vaddhai.

Javimdiya na hayamti, tava dhammam samayare. (295)

One should practise religion well before old age does not annoy him, a disease does not aggravate and senses do not become weak. (295)

一个人在衰老前、疾病加剧前、感官衰弱前应当信仰佛教。

22. Dvidha Dharmasutra

PRECEPTS ON THE TWO PATHS OF RELIGION 关于两条解脱之路

De ceva jinavarehim jajaramaranavippamukkehim.

Logammi paha bhaniya, sussamana susavago va vi. (296)

Lord Jina, who has conquered birth, old age and death, has spoken of two pathway: one for the virtuous householders and other for the virtuous monks. (296)

Jina已经征服了出生、衰老和死亡，他说起过两条道路：一条指给善良的百姓，一条指给善良的僧侣。

Danam puya mukkhham, savayadhamme na savaya tena vina.

Jhanajjhayanam mukkhham, jaidhamme tam vina taha so vi. (297)

Charity and worship are the primary duties in religion of a house-holder; without them, one cannot be sravaka (house-holder). Meditation and study of scriptures are the primary duties of a virtuous monk; there can be no monk without them. (297)

慈善与敬拜是百姓的职责，没有他们，它就不能成为百姓；冥思与研习典籍是僧侣的职责，僧侣必须冥思和研习典籍。

Santi egehim bhikkhuhim, garattha samjamuttara.

Garatthehim ya savvehim, sahavo samjamuttara. (298)

In some case house-holders are superior to certain monks in respect of conduct. But as a whole monks are superior in conduct to the house-holder. (298)

有的时候，百姓在行为方面要优于僧侣。但是从整体上来说，僧侣在行为上优于百姓。

No khalu aham taha, samcaemi munde java pavvaittae.

Aham nam devanuppiyanam, amtie pamcanuvvaiyam sattasikkhavaia.

duvalasaviham gihidhammam padivajjissami. (299)

So long as I am not able to take leave of home and become a monk with a shaven head, I accept, in the presence of monks, beloved of gods, to observe the twelve kinds of vows of a house-holder, viz. five small vows (anuvratas), and seven disciplinary (sikshavratas) vows as prescribed for a layman.

(299)

只要我没有离开家庭，剃度成为僧侣，我就要遵守作为百姓的十二大誓言，五小誓言和七条

戒律，像一个外人一样遵守誓言。

Pamca ya anuvvayaim, satta u sikkha u desajaidhammo.

Savvena va desena va, tena juo hoi desajai. (300)

The religion of a house-holder consists in the observance of the five small vows and the seven disciplinary vows. A house-holder who observes all or some of the vows becomes a partial monk (i. e., a pious house-holder). (300)

百姓的宗教包括遵循五小誓言和七条戒律。一个能够遵守这些戒律或者部分戒律的人从某种意义上来说就是一个僧侣。

23. Sravakadharmasutra

PRECEPTS ON HOUSEHOLDERS'S RELIGION 关于百姓的宗教

Sampattadamsanai, paidiyaham jaijana sunei ya.

Samayarim paramam jo, khalu tam savagam binti. (301)

He is called a Sravaka (householder) who, being endowed with right faith, listens every day to the preachings of the monks about right conduct. (301)

一个拥有正确的信仰、每日聆听僧侣关于正确行为的教导的百姓就是Sravaka。

Pamcumvarasahyam, satta vi visanai jo vivajjei.

Sammattavisuddhamai, so damsanasavao bhanio. (302)

A pious householder is one who has given up (eating) five udumbar-fruits (like banyan, Pipala, fig (Anjeer), kathumara and pakar), is free from seven vices and is called Darsana Sravaka, a man whose intellect is purified by right faith.(302)

一个虔诚的百姓不食用五种食品-(banyan, Pipala, fig (Anjeer), kathumara 以及 pakar)，一个脱离了七种罪恶的人称为Darsana Sravaka。一个人的智慧能够由正确的信仰得以净化。

Itthi juyam majjam, migavva vayane taha farusaya ya.

Dandafarusattamatthassa dusanam satta vasanaim. (303)

The seven vices are: (1) sexual intercourse with other than one's own wife, (2) gambling, (3) drinking liquou (4) hunting, (5) harshness in speech, (6) harsh in punishment and (7) misappropriation of other's property. (303)

七种罪恶是：1、同其他人的妻子交媾，2、赌博，3、饮酒，4、捕猎，5、秽言，6、体罚，7、非法占有他人财产。

Mamsasanena vaddhai dappo dappena majjamahilasai.

Juyam pi ramai to tam, pi vannie paunai dose. (304)

Meat-eating increases pride, pride creates a desire for intoxicating drinks and pleasure in gambling; and thus springs up all aforesaid vices. (304)

食肉会引发傲慢，傲慢就会使人产生饮酒和赌博的欲望，这样就会渐渐引发前面所述的罪恶。

Loiyasatthammi vi, vanniyam jaha gayanagamino vippa.

Bhuvi mamsasanena padiya, tamha na paumjae mamsam. (305)

Scriptures of other religions have described that sages moving in air have fallen to the ground on eating meat; therefore meat-eating should be avoided. (305)

其他宗教的典籍曾经描述过圣人因为食肉而在空中飞行时跌落在地，因此，人们不应当食肉。
Mijjena naro avaso, kunai kammani nimdaniijam. lhaloe
paraloe, anuhavai anamtayam dukkham. (306)
A person loses control over himself by drinking intoxicating liquors and commits many
censurable deeds. He experiences endless miseries both in this world and in the next.
(306)

人们饮酒后就会失去对自己的控制并会犯下错事。这样他就会在此生和来生承受无尽的痛苦。
Samvegjanidakarana, nissalla mamdaro vva nikkampa.
Jassa dadha jinabhatti, tassa bhayam natthi samsare. (307)
A person who has firm devotion towards Jina like the steady mountain Meru, inclination for
renunciation and is free from defects of character (salya) will have no fear in this world.
(307)

一个对Jina的虔诚像坚固的Meru山一样的人，向往同世俗世界脱离关系的人能够远离性格的
缺陷，并在这个世界上毫无畏惧。
Sattu vi mittabhavam, jamha uvayai vinayasilassa.
Vinao tivihena tao, kayavvo desaviraena. (308)
Since even an enemy approaches a man of humility with friendliness, a house-holder must
cultivate humility of three kinds: (in thought, speech and action). (308)

即使是敌人在接近平静之人时也会心怀友善，因此百姓必须培养三种平静（在思想中，言语
中和行为上）。
Panivahamusavae, adattaparadaraniyamanehim ca.
Aparimiicchao vi ya, anuvvauyaim viramanaim. (309)
Injury to living beings (himsa), speaking falsehood, taking away a thing which is not given
(theft), sexual enjoyment with other than one's own wife (incontinence) and limitless desire
for possession (parigraha)-abstinence from these acts are called (five) small vows. (309)

伤害生灵，说谎，偷窃，同他人妻子交媾，对财富无止境的追求-对这些行为的节制成为五小
誓言。
Bandhavahacchavicchee, aibhare bhattapanavucchee.
Kohaidusiyamano, gomanuyaina no kujja. (310)
One should not tie, injure, mutilate, load heavy burdens and deprive from food and drink
any animal or human being with a polluted mind by anger or other passions (these five)
are the transgression (aticara) of the vow of Ahimsa. (310)

一个人不应当说谎、伤害、毁坏、给别人施加重压，心怀愤怒或者爱慕的夺取其他动物或者
人类的食物和水，这些都违背了Ahimsa的誓言。
Thulamusavayassa u, virai duccam, sa pamcaha hoi.
Kannagobhu alliya-nasaharana-kudasakkhijje. (311)
Refraining from major type of falsehood is the second vow; this major type of falsehood is
of five kinds; speaking untruth about unmarried girls, animals and land, repudiating debts
or pledges and giving false evidence. (311)

不说谎话是第二个誓言；谎言主要分为五类；说关于未婚女子、动物与土地的谎话，掩饰债

务或者抵押品，作伪证。

Sahasa abbhakkhanam, rahasa ya sadaramamtabheyam ca.

Mosovaesayam, kudalehakaranam ca vajjijja. (312)

making a false charge rashly (or without consideration), divulging any one's secret, disclosing the secrets confided to by one's own wife, giving false advice and preparation of a false document or writing these should be avoided. (312)

轻易的责怪他人，泄漏他人的秘密，揭露他人的秘密，给出虚假的建议，伪造文书和作品，这些都应当避免。

Vajjijja tenahada-takkarajogam viruddharajjam ca.

Kudatulakudamanam, tappadiruvam ca vavaharam. (313)

One should desist from: buying stolen property, inciting another to commit theft, avoiding the rules of government, use of false weights and measures adulteration and preparation to counterfeit coins and notes. (313)

人们应当避免：购买偷窃而来的财产，鼓动他人偷盗，违背政府法令，采用不准确的度量衡和使用伪造的硬币和票据。

ittariyapariggahiya parigahiyagamananangakidam ca.

Paravivahakaranam, kame tivvabhilasam ca. (314)

One should refrain from having intercourse with a woman kept by a vagabond or with one looked after by none, from committin unnatural sexual act, from arranging another's marriage (alternatively from marrying twice) and from intense desire for sexual act. (314)

人们应当避免同流浪的或者无人照料的女人交往，这样就能避免不必要的交媾，人们也应当避免安排他人的婚姻以及对交媾的向往。

Viraya pariggahao, aparimiao anamtatanhao.

Bahudosasamkulao, narayagaigamanapamthao.

Khittai hirannai dhanai dupayai kuviyagassa taha.

Sammam visuddhacitto, na pamanaikkamam kujja. (315 & 316)

Persons should refrain from accumulation of unlimited property due to unquenchable thirst (i.e. greed) as it becomes a pathway to hell and results in numerous faults. A righteous and pure-minded person should not exceed the self-imposed limit in the acquisition of lands, gold, wealth, servants, cattle, vessels and pieces of furniture. (315 & 316)

人们不应当因为自己的贪婪而不断的积累财务，这将通向地狱并带来无尽的过失。一个正直、纯粹的人应当限制自己对土地、黄金、财富、牲畜、船只以及财富的向往。

Bhavijja ya santosam, gahiyamiyanim ajanamanenam.

Thovam puno na evan, gihinassamo tti cintijja. (317)

A person who has accepted the vow to limit the possessions should remain contented (with what he has). He should not think for himself, —This time I have resolved to possess a little (amount of property) unknowingly but in future I will not do that i. e. if it will be necessary I will accumulate more.

(317)

一个遵守誓言的人应当满足于自己目前的财富。他不应当只考虑他自己-我已经不知不觉地放弃了当前的财产，但是将来如果有可能的话我会积累更多。

Jam ca disaveramanam, anatthadandau jam ca veramanam.

Desavagasiyam pi ya, gunavvayaim bhave taim. (318)

Resolving not to ravel beyond the self-determined limits of ten directions (digvrata), refraining from purposeless activities (Anarthadandaviramanavrata) and resolving not to cross the fixed regional boundaries for the purpose of sensuous enjoyments (desavakasika) these are three gunavratas (i. e., the three meritorious vows). (318)

Gunavratas (三条有价值的誓言)是：不超出自己划定的界限；不做一些无目的的行为；不为了自己感观上的快乐而去跨越制定的界限

Uddhamahe tiriyam pi ya, disasu parimanakaranamiha padhamam.

Bhaniyam gunavvayam khalu, savagadhammammi virena. (319)

Lord Mahavira has said that the first Gunavrata in the religion of a householder is digvrata, accoring to which one should limit his activities (for the purpose of business and enjoyment of the senses, etc.) to certain regional boundaries in the upward, lower and oblique direction. (319)

Mahavira曾经说过，百姓的宗教中首要的Gunavrata就是digvrata，根据他的教义，人们应当在一定的区域内限制自己的行为。

Vayabhangakaranam hoi, jammi desammi tattha niyamena.

Kirai gamananiyatti, tam jano gunavvayam vidiyam. (320)

Know that the second Gunavrata (desavakasika gunavrata) is not to visit any particular geographical region where there is possibility of voilation of an accepted vow (i. e. to cross the fixed regional boundaries for the purpose of sensuous enjoyment). (320)

第二个Gunavrata就是不要去访问任何有可能发生暴力的地方（例如，穿越国界以获取感官上的愉悦）

Virai anattadande, taccam, sa cauviho avajjhano.

Pamayariya himsappayana pavovaese ya. (321)

The third gunavrata consists in refraining from a futile voilent act which might be one of the four-types, viz. (1) entertaining evil thought, (2) negligent behaviour, (3) lending to someone an instrument of violence and (4) advising someone to commit a sinful act. (321)

第三个gunavrata在于戒除细微的暴力行为，这些暴力的行为可能有四种形态，1、邪恶的想法，2、大意的行为，3、借给别人施暴的器械，4、建议别人实施罪恶的行为。

Atthena tam na bamdhai, jamanatthenam tu thovabahubhava.

Atthe kalaiya, niyamaga na u anattae. (322)

Meaningful activities (of himsa etc.) do not cause so much bondage as useless activities, The meaningful activities (of himsa etc.) are only performed under some circumstances (i.e. the needs of time etc.) but it is not the case of useless activities. (322)

有意义的行为不会像无用的行为一样造成太多的束缚。有意义的行为只会在特定的情况下产生，但是这些并不适用于无用的行为。

Kandappam kukkuiyam, mohariyam samjuyahigaranam ca.

Uvabhogaparibhoga-ireyagayam cittha vijjai. (323)

A person observing the vow of (Anarthanda viramana) should refrain from amorous activities, mimicry, abusive talk, garrulity, keeping instruments and weapons of violence, excessive sexual enjoyment and possessing in excess the things of daily requirement.

(323)

能够遵循誓言的人应当戒除过多的动作、模仿、辱骂、饶舌、持有施暴的器械或者武器，过多的色欲以及占有过多的财物。

Bhoganam parisamkha, samaiya-atihisamvibhago ya.

Posahavihi ya savvo, cauro sikkhau vuttao. (324)

Setting limit to the consumable and unconsumable objects of sensuous enjoyment, practising the mental equanimity (Samayika), offering food etc. to the monks, guests and other needy persons and performing fast along with the religious set called pausadha, all these are known as four disciplinary vows. (324)

限制使用各种满足色欲物品，保持精神上的平静，向僧侣、客人以及其他需要的人提供食物，迅速的效法宗教行为，所有的这些都称为四大戒律誓言。

Vajjinamanamtagumbari, accamganam ca bhogao manam.

Kamayao kharakamma-iyana avaram imam bhaniyam. (325)

The first disciplinary vow (i. e. bhogapabhoga viramana) is of two types, viz., that in respect of enjoyment and that in respect of occupation. The former consists in refrainment from eating the infinite souled vegetables (i.e. bulbous roots), fruit containing microscopic organism which are called udumbaras and flesh etc., the second is refrainment from such trades and industries which involves violence and other sinful acts. (325)

第一个戒律誓言分为两类，一个是关于享乐，一个关于财产。前者在于不能食用太多有灵魂的蔬菜（例如，球状根的蔬菜）以及带有微生物的水果；第二个戒律誓言是应当戒除会导致暴力以及其他罪恶行为的贸易以及产业。

Savajjajogaparirakkhanattha, samaiyam kevaliyam pasattham,

Gihatthadhamma paraqmam ti nacca, kujja buho ayahiyam parattha. (326)

Aimed at refrainment from sinful acts, the only auspicious religious act is samayika. Hence considering it to be something superior to a householder's ordinary acts, an intelligent person ought to perform samayika for the sake of one's own welfare.(326)

为了戒除罪恶的行为，唯一吉祥的宗教活动就是samayika。因此，考虑到这是高于一般百姓寻常行为的活动，因此普通人为了自己的福祉应当samayika。

Samaiyammi u kae, samano iva savao havai jamha.

Eena karanenam, bahuso samaiyam kujja. (327)

While observing the vow of Samayika (i. e., refraining from sinful acts and practice for mental equanimity) a householder becomes equal to a saint; for reason, he should observe it many times (in a day). (327)

当遵守samayika的誓言的时候（例如戒除罪恶的行为，实现精神上的平静），寻常人就会跟圣人一样；正因为如此，人们应当每天多次samayika。

Samaiyam ti kaum, paricimtam jo u cimtai saddho.

Attavasattovagao, niratthayam tassa samaiyam. (328)

If a householder thinks of other worldly matters (than his self) while practising samayika, he will become engrossed in distressful concentration; his samayika will be fruitless. (328)

如果一个在履行samayika时想到世间的事物，那么他就会陷入苦恼，他的samayika也会毫无

意义。

Aharadehasakkara-bambha vavaraposaho ya nam.

Dese savve ya imam, carame samaiyam niyama. (329)

Posadhopavas involves abstinence from food, from embellishment of the body, from sexual union and from violence. It is of two types, viz., partial and total and performing posadha of the latter type one must necessarily perform samayika. (329)

Posadhopavas需要节食，不化妆，不性交，不施暴。它分为两类，部分的和完全的，后者需要履行samayika。

Annainam suddhanam, kappanijjana desakalajuttam. Danam

jainamuciyam, gihina sikkhavayam bhaniyam. (330)

A householder who offers pure food etc. to the monks in a proper manner and according to the rules and the needs of place and time, observes the fourth disciplinary vow (called Atithisamvibhaga).

(330)

为僧侣有礼貌地提供干净的食物，在规定的的时间和地点遵守教条的百姓就遵守了第四条戒律誓言。

Aharosaha-satthabhaya-bheo jam cauvviham danam. Tam

vuccai dayavvam, nidditthamuvayasayajjhayane. (331)

Donation is of four types, viz., that of food, that of medicine, that of scriptural teaching, that of assurance against fear. And in the scriptural text "Upasakadhyayana" this fourfold donation is declared worthy of performance. (331)

捐赠分为四类：捐赠食品，捐赠药品，捐赠典籍，提供担保。在“Upasakadhyayana”的经文中，这四类捐赠是高尚的行为。

Danam bhoyanamettam, dijjai dhanno havei sayaro.

pattapattavisesam, sandamsane kim viyarena. (332)

A householder, who gives food in charity becomes praise-worthy, what is the good of inquiring about the fitness or unfitness of the person receiving the charity? (332)

一个老百姓，能够心怀慈悲的提供食物就是值得称颂的，一个能得到怜悯的人是多么的幸福啊。

Sahunam kappanijjam, jam na vi dinnam kahim pi kimci tahim.

Dhira jahuttakari, susavaya tam na bhumjamti. (333)

The pious householders who are prudent and have good conduct as per scriptures, do not take food in a house where no charity of any kind is ever given to a monk. (333)

虔诚的百姓是谨慎的，而且具有典籍上所描述的良好行为，他们不会在从来不向僧侣布施的房子中取食。

Jo munibhuttavisesam, bhumjai so bhumjae jinu vadittham.

Samsarasarasokkham, kamaso nivvanvarasokkham. (334)

He, who eats which is left after a monk has taken food, enjoys the best worldly happiness and will gradually obtain the bliss of emancipation. This is the preaching of the Jina. (334)

Jina说，如果一个人能够吃到僧侣剩下的食物，就能够得到时间最大的欢乐，并会逐渐得到

解脱的祝福。

Jam kirai parirakkha, niccama marana-bhayabhiru-jivanam.

Tam jana abhayadanam, sihamanim savvadananam. (335)

Know that giving protection always to living beings who are in fear of death is known as abhayadana, supreme amongst all charities. (335)

向受到死亡恐惧的生物提供保护就是 abhayadana，它是最高级别的慈悲。

24. Sramanadharmasutra

PRECEPTS ON RELIGION OF MONKS 关于僧侣的信仰

(A) SAMATA

Equanimity 平静

Samano tti samjato tti ya, risi muni sadhu tti vidarago tti.

Namani suvihidanam, anagara bhadanta damto tti. (336)

Sramana, Samyata, Rsi, Muni, Sadhu, Vitaraga, Anagara, Bhadanta and Danta, these are designations used for monks with ideal behaviours. (336)

Sramana, Samyata, Rsi, Muni, Sadhu, Vitaraga, Anagara, Bhadanta 以及 Danta，这些都是具有完美行为僧侣的称呼。

Siha-gaya-vasaha-miya-pasu, maruda-suruvahi-mamdarimdu-mani.

Khidi-uragamvarasarisa, parama-paya-vimaggaya sahu. (337)

Monks who are in search of the supreme path of liberation, resemble a lion (in fearlessness), an elephant (in dignity), a bull (in strength), a deer (in uprightness), a beast (in freedom from attachment), the wind (in being companionless), the sun (in brilliance), an ocean (in serenity), the Mandara Mountain (in firmness) the moon (in coolness), a diamond (in lustre), the earth (in patience), a serpent (in being houseless) and the sky (in not being dependent). (337)

一个寻求解脱之路的僧侣就像一头狮子（无畏）、大象（高贵）、公牛（力量）、鹿（正直）、野兽（没有爱恋之情）、风（独处）、太阳（光辉）、海洋（平静）、Mandara山（稳固）、月亮（冷静）、钻石（光彩）、大地（忍耐）、毒蛇（没有家）、天空（独立）。

Bhava ime asahu, loe vuccanti sahu.

Na labe asahum sahu tti, sahum sahu tti alabe. (338)

In this world, there are many ill-behaved monks who are called monks; a pseudo-monk should not be called a monk; but a true monk alone must be called a monk. (338)

在这个世界上，有许多僧侣举止不端，他们不应当被称为僧侣，但是一个品行高尚的僧侣是真正的僧侣。

Nanadamsanasampannam, samjame ya tave rayam.

Evamgunasamuttam, samjayam sahumalabe. (339)

A person who is endowed with (Right) knowledge and (Right) Faith, is engaged in self-restraint and penance, and is endowed truly with all these virtues, should be called a monk. (339)

一个被赋予了知识和信仰的人，能够坚持自律和修行，并被赋予了所有其他的优点，这才能被称为真正的僧侣。

Na vi mundiena samano, na omkarena bambhano. Na
muni rannavasenam, kusairena na tvaso. (340)

A person does not become a monk by merely shaving his head, a Brahmin by repeating the Omkara mantra, a monk by residing in a forest, nor a hermit by wearing garments woven of darbha grass.

(340)

如果一个人只是剃度不会成为僧侣，同样的，Brahmin只是反复诵读Omkara的咒语，一个僧侣只是住在森林中，或者隐士只是穿着darbha草编织的衣服，都不会成为僧侣。

Samayae samano hoi, bambhacerena bambhano.

Nanena ya muni hoi, tavena hoi tvaso. (341)

A person becomes a Stramana by equanimity, a Brahmin by his celibacy, a Muni by his knowledge and an ascetic by his austerities. (341)

一个平静的人能够成为Stramana，同样的，Brahmin通过独身生活，Muni通过他的知识，禁欲主义者通过简朴的生活都能成为Stramana。

Gunehi sahu agunehisahu, ginhahi sahuguna mumcasahu.

Viyaniya appagamappaenam, jo ragadosehim samo sa pujjo. (342)

A person becomes a monk by his virtues and a pseudo-monk by absence of virtues; therefore master all the virtues of a monk and be free from all the vices of a pseudo-monk; conquer your self through the self. He who possesses equanimity in the face of attachments and hatred is worthy of veneration. (342)

一个人通过发扬美德能够成为僧侣，如果他缺少美德就是一个假冒的僧侣；因此，人们要掌握成为僧侣的所有美德，摒弃假冒僧侣的所有恶习；通过自我来控制自己。一个面对爱恋和仇恨时都能够保持平静的人是值得崇拜的。

Dehadisu anuratta, visayasatta kasayasamjutta.

Appasahave sutta, te sahu sammaparicatta. (343)

Those monks who are attached to their body, addicted to sensual pleasures, possessed of passions, and asleep in respect of their own nature are certainly devoid of righteousness.

(343)

那些热衷于自己的身体，沉溺于色欲，具有爱恋之情，漠视他们自己本质的僧侣必定缺乏正直。

Bahum sunei kannehim, bahum acchihim pecchai.

Na ya dittham suyam savvam, bhikkhu akkhaumarihai. (344)

A monk hears much through his ears and sees much with his eyes; but everything that he has seen and heard does not deserve to be narrated. (344)

一个僧侣通过他的耳朵和眼睛获取了很多信息，但是并不是所有的信息都是值得叙述的。

Sajjhayajjhanajutta, rattim na suyamti te payamam tu.

Suttattham cimtamita, niddaya vasam na gacchamti. (345)

The monks do not sleep long at night as they are engaged in studying of scriptures and

meditation. They do not fall asleep as they are always reflecting on the meaning of precepts. (345)

僧侣在夜间不会睡得太久，因为他们专注于研习典籍和冥思。他们不会沉睡过去因为他们经常会思考教义的内涵。

Nimmamo nirahamkaro, nissamgo cattagaravo.

Samo ya savvabhuesu, tasesu thavaresu a. (346)

The (real) monks are free from attachment, self-conceit, companionship and egotism, they treat impartially and equally all living beings, whether mobile or immobile. (346)

真正的僧侣没有爱恋，自大，友情或者个人主义，他们平等的对待众生。

Labhalabhe suhe dukkhe, jivie marane taha. Samo

nindapasamsasu, taha manavamanao. (347)

A real monk maintains his equanimity, in success and failure, happiness and misery, life and death, censure and praise and honour and dishonour. (347)

真正的僧侣会始终保持平静，不论成功还是失败，欢乐还是痛苦，生或死，非难还是赞扬，荣誉还是不敬。

Garavesu kasaesu, dandasallabhaesu ya.

Niyatto hasasogao, aniyano abandhano. (348)

He is thoroughly unaffected by honour, passions, punishment, affliction and fear; he is undisturbed and unbound and free from laughter and sorrow.(348)

他完全不受荣誉、热情、惩罚、痛苦以及恐惧的影响，他不受任何事物的扰乱与约束，并从欢笑与伤心中解脱。

Anissio iham boe, paraloe anissio.

Vasicandanakappo ya, asane anasane taha. (349)

He is neither interested in this world nor in the next. He is indifferent to food or fasts. He does not mind whether his limb is smeared with Sandal paste or cut off with an axe. (349)

他对今生与来生都不感兴趣。他也不关心食物或者斋戒。他也不介意他的四肢是被檀香弄脏或者被斧子切断。

Appasatthemim darehim, savvao pihiyasavo.

Ajjhappajjhanajogehim, pasatthadamasasane. (350)

In this way, a monk prevents the influx of Karmas through inauspicious doors (i.e., ways) of every kind and becomes engrossed in his rigorous self-control and discipline through his spiritual meditation.

(350)

这样，僧侣就能够摆脱因果报应的束缚，并通过沉思，完全专注于他们严格的自律中。

Khuham pivasam dussejjam, siunham araim bhayam.

Ahiyase avvahio, dehe dukkham maha halam. (351)

He must bear without any pang hunger, thirst, uncomfortable ground for sleep, cold, heat, uneasiness and fear. Motivation of body is most fruitful. (351)

他们必须忍受饥饿、干渴、不舒服的睡眠场所、寒冷、炎热、不安与恐惧。禁欲就是最大的

成果。

Aho niccama tavokammam, savvabuddhehim vanniyaṃ.

Jaya lajjasama vitti, egabhattama ca bhoyanaṃ. (352)

Oh: all learned men have said that in order to observe penance constantly, it is necessary always to maintain self-restraint and to take food only once a day. (352)

哦，所有有学识的人都说过，为了持续的修行，应当不断的自律，每天只进一餐。

Kim kahadi vanavaṣo, kayakaleso vicitta uvavaṣo.

Ajjhayanamaṇapahudi, samadaraḥiṃssa samaṇassa. (353)

What is the use of residing in a lonely place, mortification of body, different types of fasting, study of scriptures, keeping silence etc., to a monk who is devoid of equanimity? (353)

对于一个缺乏平静的僧侣来说，独居、禁欲、禁食、研习典籍、保持沉默又有什么意义呢？

Buddhe parinivvude care, gama gae nagare va samjāe.

Samtimaggama ca buhae, samayama Goyama! ma pamayāe. (354)

The enlightened and desisted monk should control himself; whether he be in a village or a town, and he should preach to all the road of peace; O'Gautama!, be careful all the while. (354)

一个受到启发的、自律的僧侣应当控制自己；不论他是在乡村还是在城镇，他应当告诫所有通向和平的道路- 哦，Gautama，永远要保持清醒。

Na hu jine ajja dissai, bahumae dissai magadesiē.

Sampai neyaue pahe, samayama Goyama! ma pamayāe. (355)

In future people will say —No Jinasa are seen these days, while those proclaiming the path of spiritual progress hold divergent views; now being on the right path, O'Gautama! be careful all the while?

(355)

将来，当僧侣们宣称的解脱之路发生分歧时，人们会说- 我们现在已经看不到Jina了；现在就走到正确的道路上吧，哦，Gautama，永远要保持清醒。

(B) VESA-LINGA External Appearance Or Distinguishing Marks 外表或者有区别的标记

Veso vi appamaṇo, asanjamapaesu vattamaṇassa.

Kim pariattiyavesama, viṣama na marei khajjamaṇtaṃ. (356)

Apparel is no proof of a person's being self-controlled; for, does not a person without self-control wear the same dress? Does not poison kill a person who swallows it, even if he changes his dress?

(356)

服饰并不能够说明一个人的自律，因为没有自律的人们也可以同自律的人们穿着相同的衣服。如果一个人更换了他的衣服，他就不会被毒死了吗？

Paccayatthama ca logassa, nanavihavigappaṇamaṃ.

Jattatthama gahaṇatthama ca, loge limgapaoyanaṃ. (357)

People wear various kinds of dresses to win the confidence of others. A distinguishing

mark is useful to a person who is self-restrained to show the people that he is a monk.
(357)

人们穿着各式各样的衣服是为了赢得他人的尊重。对于自律的人的最有特点的标记就是- 他是一个僧侣。

Pasandilimgani va, gihilingani va bahuppayarani.
Ghittum vadanti mudha, limgaminam mokkhamaggo tti. (358)

Fools put on various types of insignia of false ascetics or householders and maintain that this outer mark provides the path to liberation. (358)

愚蠢的人为自己戴上各式各样的禁欲的徽章，然后声称，这些能够为他提供解脱之路。

Pulleva mutthi jaha se asare ayantie kudakahavane va.
Radhamani veruliyappagase, amahagghae hoi ya janaesu. (359)
He, who is devoid of strength like a hollow fist, is untested like a false coin and a bead of glass shining like a diamond, will have no respect from the wise who know the truth. (359)

一个没有力量的人就像一个空的拳头，就像一枚伪造的硬币，就像一颗闪着钻石光芒的玻璃，他永远不会从了解真相的智者那里得到尊重。

Bhavo hi padhamalimgam, na davvalimgam ca jana paramattham.
Bhavo karanabhudo, gunadosanam jina bimti. (360)
Know that it is the mental state and not the dress that is the first distinguishing mark of spirituality. Jinas state that it is the mental state that is the cause of virtues and vices.
(360)

精神状态，而不是衣着，是对人精神最重要的标记。Jina说，人的精神状态是美德与罪恶的根源。

Bhavavisuddhinimittam, bahiragamthassa kirae cao.
Bahiracao vihalo, abhamtaragamthajuttassa. (361)
Renunciation of external possessions is the cause of mental purity. Renunciation of external possessions is futile if it is not combined with internal resolve of non-attachment.
(361)

精神的纯洁源于同外界财物的脱离，但如果内心还有爱恋的话，那么同外界财物的脱离是没有意义的。

Parinamammi asuddhe, gamthe mumcei bahire ya jai.
bahiragamthaccao, bhavavihunassa kim kunai? (362)
If a monk who is of impure mentality renounces all external possessions, what can such renunciation do to one who is devoid of appropriate mental condition? (362)

如果一个精神不纯洁的僧侣同外界的财物脱离关系，那么这对一个精神不纯洁的僧侣来说有什么意义呢？

Dehadisamgarahio, manakasaehim sayalaparicatto.
Appa appammi rao, sa bhavalimgi have sahu. (363)
One, who is unattached to his body, is entirely free from passions like pride etc. and possessed of a soul which is engrossed in itself, is a real monk. (363)

一个脱离了自己身体的人，就完全能够从傲慢中解脱，他就有一颗完全专注的心灵，他是一个真正的僧侣。

25. Vratasutra

THE PRECEPTS ON VOWS 关于誓言

Ahimsa saccam ca atenagam ca, tatto ya bambham apariggaham ca.

Padivajjiya pamca mahavvayani, carijja dhammam jinadesiyam viu. (364)

A wise monk, after adopting the five great vows of non-violence, truthfulness, non-stealing, celibacy and non-possessiveness, should practise the religion preached by the Jina. (364)

一个智慧的僧侣在信奉了五大誓言（非暴力、坦率、不偷窃、独居、无财产）之后，就应当遵循Jina的教义。

Nissallassava puno, mahavvadaim havamti savvam.

Vadamuvahammadi tihim du, nidanmicchattamayahim. (365)

A monk, who is free from the thorns of character (salya) really observes (five) great vows; the vows become ineffective due to three thorns of character, i. e., desire for worldly return for one's good acts, wrong faith and deceit. (365)

能够摆脱性格弱点的僧侣才能够遵守五大誓言。由于人格的弱点（例如渴望善行的回报、错误的信仰和谎言），誓言会变得毫无效果。

Agania jo mukkhasuham, kunai nianam asarasuhaheum.

So kayamanikaenam, veruliyamanim panasei. (366)

He, who harbours desire for worthless worldly pleasures and disregard for bliss of emancipation, is like a person who destroys a (real) gem for a (glittering) piece of glass. (366)

一个对世间欢愉怀有渴望而不在乎解脱的人就像一个打碎宝物而只取其中一块发光的玻璃一样。

Kulajonijivamaggana-thanaisu janiuna jivanam.

Tassarambhaniyattana, parinamo hoi padhamavadam. (367)

Mental state of the form of refrainment from killing living beings after having knowledge of them in respect of their species-of-birth, place-of-birth, peculiarities and (marganasthana) this is called the first vow (viz, non-killing). (367)

第一个誓言就是在认识到他们的种族、出生地和特点之后不杀生。

Savvesimasamanam, hidayam gabbho va savvasatthanam.

Savvesim vadagunanam, pimdo saro ahimsa hu. (368)

Ahimsa is the heart of all stages of like, the core of all sacred texts, and the sun (pinda) and substance (sara) of all vows and virtues. (368)

不杀生是所有喜爱的核心，所有圣文的宗旨，所有誓言和美德最光辉、最本质的地方。

Appanatta paratta va, koha va jai va bhaya. Himsagam

na musam buya, no vi annam vayavae. (369)

One should not speak or excite others to speak harmful false words, either in the interest of oneself or of another, through anger or fear. (369)

一个人不能说或者鼓动他人说有害的、虚假的言语，不论是为了自己还是为了他人，心怀愤怒还是恐惧。

Game va nayare va, ranne va pecchiuna paramattham.
Jo mumcadi gahanabhavam, tidiyavadam hodi tasseva. (370)

He, who desists from a desire to take anything belonging to others, on seeing it lying in a village or town or forest, observes the third vow of non-stealing. (370)

一个能够不拿取他人物品（不论是在农村、乡镇还是森林中）的人，就是遵守第三条誓言（不偷窃）。

Cittamamtamacittam va, appam va jai va bahum.
Damtasohanamettam pi, oggahamsi ajaiya. (371)
Nothing whether animate or inanimate, whether cheap or dear, nay, not even a tooth-brushing piece-of-stick (is to be taken) without being asked for, while staying at a place fixed for residence. (371)

当在一个地方居住时，在没有得到允许的情况下不应当拿取任何物品，不论他是有生命的还是没生命的，贵或者贱，即使它是一个牙刷或者一根木棒。

Aibhumim na gacchejja, goyaraggagao muni.
Kulassa bhumim janitta, miyam bhumim parakkame. (372)

A monk set out on a begging-tour should not go beyond the prescribed limit of land; thus having prior monks to beg for alms, he should wander around in a limited area of land. (372)

一个苦行僧不应当走出已经指定的土地的界限，因此他应当在一个有限土地区域内请求布施。

Mulameamahamassa, mahadosasamussayam.
Tamha mehunasamsaggim, niggamtha vajjayanti nam. (373)

Since sexual intercourse is the root of all irreligiosity and is of the form of a massive accumulation of great defects, the monks invariably refrain there from. (373)

色欲违背宗教的根源，也是所有过失积累的根源，因此僧侣应当远离它。

Madusudabhagini viya, datthunitthittiyam ya padiruvam.
Itthikahadiniyatti, tiloyapujjam have bambham.(374)
When you come across the three forms of women, see in them the reflections of a mother, a daughter and sister (according to their age) and refrain from telling the stories about women; celibacy becomes worthy of veneration in all the three worlds. (374)

当你从一群女人中走过时，依据他们的年龄把她想象成你的母亲、女儿或者姐妹，避免谈论关于女人的故事。独居在三个世界中都会得到尊重。

Savvesim gamthanam, tago niravekkhabhavanapuvvam.
Pamcamavadamidi bhanidam, caritabharam vahamtassa. (375)
The fifth great vow for monks who are the followers of right conduct, is renunciation of attachments for all things with a dispassionate mind. (375)

第五条誓言就是说，作为具有正确行为的僧侣，他们应当平静的放弃对所有事物的爱恋。

Kim kimcanti takkam, apunabbhavakaminodha dehe vi.

Samga tti jinavarimda, nippadikammattamuddittha. (376)

What is the use of further argument to those who do not desire to be reborn? The supreme Jina has advised that they should not have attachment even for their body and should refrain from beautifying their bodies. (376)

对于不希望获得重生的人来说，跟他们争论又有什么意义呢？Jina说，他们应当摆脱爱恋，即使是对自己的身体，也不应当装扮自己的身体。

Appadikuttham uyvadhim, apatthanijjam asamjadajanehim.

Mucchadijanarahidam, genhadu samano jadi vi appam. (377)

A monk can keep only such things which are necessary for the observance of vratas and are not desired by worldly people and are incapable of creating any attachment; anything that may create even a slight attachment is unacceptable to a monk. (377)

僧侣只能携带有助于遵守誓言的必需品，这些物品不会被世间众人所喜欢，也不会产生爱恋。任何可能产生些许爱恋的物品对僧侣来说都是不适宜的。

Ahare va vihare, desam kalam samam khamam uvadhim.

Janitta te samano, vattadi jadi appalevi so. (378)

If in connection with his eating and touring, a monk acts taking into consideration the place, time, needed labour, his own capacity, requisite implements; there would be little bondage of karmas.

(378)

如果一个僧侣应当他吃饭以及苦行的地点、时间、需要的劳力、必须的器皿，这不会受到因果报应的束缚。

Na so pariggaho vutto, nayaputtena taina.

Muccha pariggaho vutto, ii vuttam mahesina. (379)

Jnataputra (Bhagavan Mahavira) has said that an object itself is not possessiveness; what that great saint has said is that attachment to an object is possessiveness. (379)

Jnataputra说，一个物品本身并不会产生占有欲，圣人说，对物品的喜爱就是占有欲。

Sannihim ca na kuvvajja, levamayae samjæ.

Pakhi pattam samadaya, niravekkho parivvæ. (380)

A monk should not collect anything, not even as little as a particle of food sticking to his alms-bowl, as a bird flies away only with its wings so he should wander alone without having any means. (380)

一个僧侣不应当收集任何物品，即便是粘在他碗上的饭粒也不例外，就像一只小鸟只是利用它的翅膀来逃遁一样，这样他就会独自进行思考。

Samtharasejjasanabhattachane, appicchaya ailabhe vi samte.

Evapmapanabhitasæjja, samtosapahannaræ sa pujjo. (381)

Even when blankets, beds, seats, food and drink are available in plenty, a monk who desires only a little and remains self-contented is worthy of adoration. (381)

即使有足够的毯子、床、座位、食物和水，一个只是需要很少量的，坚持修行的僧侣是值得尊敬的。

Atthamgayammi aicce, purattha a anuggae.

Aharamaiyam savvam, manasa vi na patthae. (382)

A monk should not desire enen in his mind for food, after sun-set and before sun-rise. (382)

在太阳升起之前和太阳落下之后，在僧侣的思想中不应当出现食物。

Samtime suhuma pana, tasa aduva thavara. Jaim

rao apasanto, kahamesaniyam care? (383)

There are innumerable subtle living beings, mobile as well as immobile, which are invisible in night; how can a monk move around for food at such time? (383)

世间有无数微小的生物，能移动的和不能移动的，他们在晚间都是看不见的，一个僧侣怎么能够在这段时间寻找食物呢？

26. Samiti-Guptisutra

PRECEPTS ON CAREFULNESS (SAMITI) AND SELF-CONTROL (GUPTI)

关于谨慎与自律

(A) ASTA-PRAVACANA-MATA

Eight Mother Precepts 八大规则

Iriyabhasasana'dane, uccare samii iya. Managutti
vayagutti, kayagutti ya atthama. (384)

Vigilance in walk, speech, begging alms, receiving and keeping down of things and excreting are five Samitis (acts of carefulness): control of mind, control of speech and control of body (i.e. actions) are three guptis. All are eight in number. (384)

谨慎的行走、说话、乞求布施、接受或保存物品以及排泄是五种谨慎的行为；对思想的控制、对言语的控制以及对行为的控制是三大自律，总计是八种。

Edao attha pavayanamadao nanadamsanacarittam.

Rakkhamti sada munino, mada puttam va payadao. (385)

These eight are called pravacanamata (mother precepts). Just as a diligent mother protects her son, so they protect right knowledge, right faith and right conduct of the monk. (385)

这八条称为八大规则。这就像勤勉的母亲保护自己的儿子一样，他们保护僧侣们正确的知识、正确的信仰和正确的行为。

Eyao pamca samiio, caranassa ya pavattane. Gutti
niyattane vutta, asubhatthesu savvaso. (386)

The five types of vigilances are meant for the practice of religious life and the three controls (guptis) for the prevention of every thing sinful. (386)

五大谨慎意味着遵守宗教的要求生活，而三大控制意味着防止罪恶的事情。

Jaha guttassiriyai, na homti dosa taheva samiyassa.

Guttitthiya ppamayam, rumbhai samu sacetthassa. (387)

Just as one who practises the gupti is not touched by defects pertaining to Samiti so also one who practises the samiti; does not have the defects of gupti. Certainly a gupti puts an act of negligence on the part of one who is undertaking an activity, to an end. (387)

就像一个自律的人不会受到受到谨慎行为的影响，反过来也是一样。谨慎的行为能够结束一个人的疏忽大意。

Maradu va jiyadu va jivo, ayadacarassa nicchida himsa.

Payadassa natthi bandho, himsametena samidisu. (388)

The person who is careless in his activities is certainly guilty of violence irrespective of whether a living being remains alive or dies; on the other hand, the person who is careful in observing the samitis experiences no karmic bondage simply because some killing has not taken place in connection with his activities. (388)

一个行为上不谨慎的人肯定会不顾及生物的死活而在行为上出现暴力；另一方面，一个谨慎的遵循samitis的人就不会受到因果报应的限制，因为他的行为不会造成杀生。

Ahacca himsa samitassa ja tu, sa davvato hoti na bhavato u.

Bhavana himsa tu asamjatassa, je va vi satte na sada vadheti.

Sampatti tasseva jada bhavijja, sa davvahimsa khalu bhavato ya.

Ajjhatthasuddhassa jada na hojja, vadhena jogo duhato va'himsa. (389 & 390)

A monk who is observing the Samitis i.e. vigilant about his activities may commit himsa (injury) through oversight; in such a case, there is only external violence (Dravya-Himsa) and not the internal. On the other hand a negligent person is guilty of the internal violence (Bhava-Himsa) even though no external violence is caused by him by killing being. When an injury is caused through negligence of a person, whether he is ascetic or not there will be both types of violence external (physical) as well as internal (mental). A monk firm in his observance of the samitis will not cause any violence because of the purity of his soul; there will be neither external violence nor internal violence. (389 & 390)

一个遵守Samitis的僧侣会因为疏忽而导致伤害，在这种情况下，这只是外部的暴力而不是内心的暴力。在另一方面，一个疏忽的人尽管可能不会造成外部的暴力，其内心却是暴力的。当一个人由于疏忽而造成对别人的伤害的时候，不论他禁欲与否，他都具有外部的和内心的伤害。一个遵守Samitis的僧侣由于他内心的纯洁，不会造成任何内部和外部的暴力。

Uccaliyammi pae, Iriyasamiyassa niggamanatthae.

Abadhejja kulimji, marijja tam jogamasajja.

Na hi tagghadanimitto, bandho suhumo vi desio samae.

Muccha pariggaho tti ya, ajjhappa pamanado bhanido.(391 & 392)

If a tiny living creature is accidentally crushed under the foot of a monk who is careful in respect of his movement, the scriptures state that he will not attract even the slightest of karmic bondage (i.e. he is not responsible for that violence). Just as possessiveness consists in a sense of attachment so the violence consists in the intention of killing. (391 & 392)

如果僧侣无意中踩死了细小的生物，根据典籍，他不会受到因果报应的束缚，因为他不需要为这个暴力负责。就像占有欲存在于爱恋中一样，暴力存在于有意的杀戮。

Pauminipattam va jaha, udayena na lippadi sinehagunajutta.

Taha samidihim na lippai, sadhu kaesu iriyamto. (393)

Just as a lotus-leaf possessing the property of smoothness is not touched by water; similarly a monk practising samitis is not touched by karmic bondage in the course of moving around in the midst of living beings. (393)

就像莲花叶子表面光滑而且不会沾水一样，一个遵守samitis的僧侣在生物中移动时，不会因为杀生受到因果报应的束缚。

Jayana u dhammajanani, jayana dhammassa palani ceva.

Tavvuddhikari jayana, egamtasuhavaha jayana. (394)

Carefulness (Yatana) is the mother of religion; it is also the protector of religion; it helps the growth of religion and it begets perfect happiness. (394)

谨慎是宗教的母亲，它同样也是宗教的守护神；它使宗教成长并带来无尽的快乐。

Jayam care jayam citthe, jayamase jayam sae.

Jayam bhujamto bhasamto, pavam kammam na bandhai. (395)

A monk who moves cautiously, stands cautiously, sits cautiously, sleeps cautiously, eats cautiously and speaks cautiously would not be bounded by the evil karmas. (395)

一个谨慎行走、站立、坐、睡眠、进食以及说话的僧侣不会受到罪恶因果报应的束缚。

(B) SAMITI Acts of Carefulness 谨慎的行为

Phasuyamaggena diva, jugamtarappehina sakajjena.

Jamtuna pariharamteniriyasamidi have gamanam. (396)

Iryasamiti consists in walking along a trodden path during day-time when required to move out for any work, looking ahead to a distance of four cubits and avoiding the killing of tiny living creatures.

(396)

Iryasamiti就是指当白天需要出去工作，走在路上时要注意着前面四腕尺以免杀害微小的生物。

Imdiyatthe vivajjitta, sajjhayam ceva pamcaha.

Tammutti tappurakkare, uvautte iriyam rie. (397)

Not paying attention to the objects of sensuous enjoyment and not taking up the study of five types, one should walk cautiously absorbing oneself in the task of walking and giving all out prominence to the task of walking. (397)

即使不关心能够带来感观欢愉的事物、不学习，人们也应当全神贯注于苦行并首先要开始苦行。

Note:-The five-fold methods of study are: Reading of sacred texts (vacana), questioning the teacher (prcchana), revision by re-reading (paravartana), pondering over what has already been studied and learnt (anupreksa) and reading illustrative stories (dharmakatha).

备注：五种学习方式为：阅读典籍，向上师提问，反复阅读，对已经学习过的进行沉思，阅

读具有启发意义的故事。

Tahevuccavaya pana, bhattatthae samagaya. Tam ujjum na gacchijja, jayameva parakkame. (398)

Similarly, one ought not to walk on straight within the midst of such living beings of all sorts as have gathered together (on the wayside) with a view to feeding themselves: this is how one ought to move cautiously. (398)

同样地，一个人也不应当在微小生物聚集的地方径直穿过，而应当从路边走过，这就是人为什么要谨慎走路的原因。

Na lavejja puttho savajjam, na nirattham na mammayam.

Appanatta paratta va, ubhayassantarena va. (399)

Even when enquired, a monk ought not to utter a sinful word, a senseless word, a heart-rending word either for the sake of oneself, or for the sake of another one, or for the sake of both. (399)

即使被问讯，僧侣也不应当因为自己或者他人而说出罪恶的话、无意义的话、令人伤心的话。

Taheva pharusa bhasa, gurubhuvaghani.

Sacca-vi sa na vattavva, jao pavassa agamo. (400)

The monk should not use harsh words or speak what is harmful to other living beings; even if it is true, because it is sinful. (400)

僧侣不应当对他人说出严厉的或者有害的话，即便它是正确的，因为这样做是罪恶的。

Taheva kanam kane tti, pamdagam pamdage tti va.

Vahiyam va vi rogi tti, tenam core tti no vae. (401)

Similarly, he should not call an one-eyed person as one-eyed, and eunuch as eunuch, a diseased person as diseased or a thief a thief. (401)

同样，他也不能够直陈别人的缺陷。

Pesunnahasakakkasa-paranimdappappasamsa vikahadi.

vajjitta sapaariyam, bhasasamidi have kahanam. (402)

Carefulness in speech (bhasasamiti) consists in avoiding slanderous, ridiculous and speeches blaming others, self-praise or incredible stories. Such speeches conduce neither to the good of oneself nor that of others. (402)

谨慎的言语包括避免诽谤、荒唐和责备的话、自我夸耀或者虚假的故事。这样的言语对自己和他人都没有好处。

Dittham miyam asamiddham, padipunnam viyamjiyam.

Ayampiramanuvviggam, bhasam nisira attavam. (403)

A wise monk would speak what he has seen; his speech should be brief, free from ambiguity, clearly expressed, free from prattle and incapable of causing anxiety. (403)

一个智慧的僧侣能够说出他所见的，他的话应当简短、意思清楚、表达清晰，不会啰嗦或者给别人造成焦虑。

Dullaha u muhadai, muhajivi vi dullaha.

Muhadai muhajivi, dovi gacchamti soggaim. (404)

It is difficult to find faultless alms-givers; it is more difficult to find one who lives on faultless begging; one who gives faultless alms and the one who lives on faultless begging, both will attain happy state in the next birth. (404)

很难找到完全布施的人，也不可能找到一个人完全靠布施生存。这二者在来生中都会得到欢乐。

Uggama-uppadana-esanehim, pimdam ca uvadhi sajjam va.

Sodhamtassa ya munino, parisujjai esana samidi. (405)

The monk, who begs for a meal, an implement or a bedding in a manner not vitiated by the defects pertaining to their sources, preparation and receiving, practises in a true sense the carefulness (samiti) in respect of begging for alms. (405)

一个祈求饭食、器皿以及床位的僧侣而不会受到这些物品的来源、制备等的影响，是真正意义上对于乞讨的谨慎。

Na balausauattham, na sarirassuvacayattha tejattham.

nanatthasamjamattham, jhantham ceva bhummajja. (406)

A monk should not take food for the sake of (physical) strength, taste, bodily improvement or lustre; but only for acquisition of knowledge, self-restraint and meditation. (406)

僧侣不应当为了力量、味道、身体上的改善或者贪食来乞求食物，他们乞求食物只是为了知识、自律以及冥思

Jaha dumassa pupphesu, bhamaro aviyai rasam. Na ya puppham kilamei, so ya pinei appayam. Emee samana muttha, je loe samti sahuno. Vihamgama va pupphesu, danabhattesaneraya. (407 & 408)

Just as a bee sips the sap of a tree flowers without injuring the flowers and pleases itself, similarly in this world the monks who properly observe the monastic code of conduct and are free from all possessions are engaged in begging for meal and other things needed (from householders without being burden on them) as the bees procure nourishment from flowers. (407 & 408)

就像蜜蜂吮吸花蜜而不伤害花朵一样，僧侣们就像蜜蜂一样遵循宗教的行为、身无一物却靠乞讨来生存而不给其他家庭造成负担。

Ahakamma-parinao, phasuyabhoi vi bamdhao hoi.

Suddham gavesamano, ahakamme vi so suddho. (409)

A monk who entertains in his mind the idea of having a violently prepared meal; binds down karmas even if he is actually having a non-violently prepared meal. On the other hand, a monk who always looks for a pure (non-violently prepared) meal is pure (blameless) even if perchance he gets a violently prepared meal. (409)

如果一个僧侣在其大脑中希望获得一份精心准备的饭菜，那么他就会受到因果报应的束缚，即使他没有得到精心准备的饭菜；反过来，如果一个人没有想到会获得一份精心准备的饭菜却得到了一份精心准备的饭菜，他是不会受到责备的。

Cakkhusa padilehitta, pamajjeja jayam jai. Aie

nikkhivejja va, duhaovi samie saya. (410)

If a monk attentively undertakes the required visual inspection and cleaning while receiving or placing down things, he always practises the concerned two-fold samiti (i.e.,

samiti in respect of receiving and placing things). (410)

如果一个僧侣在接受或者出售物品时，刻意的去追寻一种视觉上的感受，那么他就在遵循接受与出售物品方面两重的samiti。

Egamte accitte dure, gudhe visalamavirohe.

Uccaradiccao, padithavaniya have samidi. (411)

A monk should answer his calls of nature at a place which is solitary, free from insects and grass, concealed, spacious, free from objection, this is observance of Utsarga Samiti.

(411)

当僧侣在一个孤独的、没有昆虫和青草、隐蔽的、空旷的地方居住时，应当满足他自身的需求，这是遵照Utsarga Samiti

(I) GUPTI

Self-Control 自律

Samrambhasamaramhe, arambhe ya taheva ya.

Manam pavattamanam tu, niyattejja jayam jai. (412)

An attentive monk should prevent his mind from indulging in evil thoughts (samrambha), collection of impliments which cause harm to others (samarambha) and evil actions (arambha). (412)

僧侣应当避免他的思想陷入邪恶的想法、会对别人造成伤害的自我膨胀以及罪恶的行为。

Samrambhasamarambhe, arambhe ya taheva ya.

Vayam pavattamanam tu, niyattejja jayam jai. (413)

An attentive monk should control his speech as soon as it is inclined towards the thought of evil expression efforts for evil expression and evil expression. (413)

一旦他的思想想要表达邪恶的主意时，僧侣应当控制他的语言。

Samrambhasamarambhe, arambhammi taheva ya.

Kayam pavattamanam tu, niyattejja jayam jai. (414)

An attentive monk should bring under control his body as soon as it is inclined towards a mental plan for causing misery, collection of impliments to others to cause misery to others and action causing misery to others. (414)

当他想要产生会给别人带来痛苦的行为时，僧侣应当控制他的身体。

Khettassa vai nayarassa, khaiya ahava hoi payaro.

Taha pavassa niroho, tao guttio sahussa. (415)

As a fence protects a field, a ditch or a rempart protects a city, so the guptis (i.e., control of mind, speech and body) protect a monk from sins. (415)

就像篱笆保护土地，壕沟和护城河保护城市一样，自律保护僧侣远离罪恶。

Eya pavayanamaya, je sammam ayare muni.

Se khippam savvasamsara, vippamuccai pandie. (416)

A monk who practises these eight mother-precepts by his righteous conduct is a wise person who will be liberated quickly from all bondages of mundane existence. (416)

一个通过其正确地行为来遵守这八条准则的僧侣是一个智慧的人，他会从世俗中迅速的解脱。

27. Avasyakasutra

PRECEPTS ON OBLIGATORY DUTIES 关于义务

Paricatta parabhavam, appanam jhadi nimmalasahavam.

Appavaso so hodi hu, tassa du kammam bhanamti avasam. (417)

He who contemplates over the pure nature of soul after renouncing all alien states of mind, becomes really engrossed in himself; this act is called a (real) —obligatory duty“. (417)

一个人在断绝了所有错误的思想状态并开始思考灵魂的真正本质的时候，他就真正的关注于他自己，这种行为称为—义务。

Avasaena hino, pabbhattho hodi caranado samano.

Puvvuttakamena puno, tamha avasayam kujja. (418)

That monk who does not practise the obligatory duties, will fall from (the path of) right conduct, he should observe them following the order set forth. (418)

如果一个僧侣不履行他的义务，那么他就会背离正确的行为，他应当遵循已经确立的秩序。

Padikamanapahudikiriya, kuvvamto nicchayassa carittam.

Tena du viragacarie, samano abbhutthido hodi. (419)

One who performs acts like repentance (pratikramana) etc. attains right conduct viewed from the standpoint of niscayanaya, certainly, on account of that, a monk becomes steadfast in a conduct devoid of attachment. (419)

一个进行忏悔的人能够获得正确的行为，当然，由于这种忏悔的行为，僧侣就能够更加坚定的远离爱恋。

Vayanamayam padikamanam, vayanamayam paccakhana niyamam ca.

Aloyana vayanamayam, tam savvam jana sajjhaum. (420)

Repentance for past evil acts (pratikramana), renunciation from future evil acts

(pratyakhyana), vow to refrain from evil acts (niyama), confession of evil acts (alocana) all these are the forms of verbal expressions and so they constitute study (svadhyaya). (420)

对于过去恶行的忏悔，杜绝将来的恶行，发誓远离罪恶的行为，承认所犯下的恶行—这些口头上的表述都是学习的一部分。

Jadi sakkadi kadum je, padikamanadim karejja jhanamayam.

Sattivihino ja jai, saddahanam ceva kayavvam. (421)

One who has capacity to practise repentance, should do it by contemplation : a person having no such capacity, ought to have faith in its efficacy. (421)

如果一个人有能力忏悔，那么他在沉思后就应当忏悔；如果他没有这种能力，那么他就应该相信忏悔的作用。

Samaiyam cauvissatthao vandanayam.

padikkamanam kaussaggo paccakkhanam. (422)

The six obligatory duties are (1) Equanimity (Samayika), (2) Prayer of the twenty-four Jinas (Caturvimsatistava), (3) Obeisance (Vandana), (4) Repentance (Pratikramana), (5) Bodily steadiness to meditate upon soul (Kayotsarga), and (6) Renunciation from future evil acts (Pratyakhyana).

(422)

六种义务就是：1、平静，2、向24位Jina祈祷，3、敬重，4、忏悔，5、冥思时保持入定，6、杜绝将来的恶行。

Samabhavo samaiyam, tanakamcana-sattumittavisao tti.

Nirabhissamgam cittam, uciyapavittippahanam ca. (423)

To treat as equal a blade of grass and gold, an enemy and a friend, as also to develop a mind devoid of all attachment and predominantly incline towards performing proper acts, this is what constitutes samayika. (423)

平静就是平等的对待一块玻璃和金子，敌人和朋友，培养一种远离爱恋的思想，遵循一种合适的行为。

Vayanoccaranakiriyam, paricutta viyarayabhavena. Jo

jhayadi appnam, paramasamahi have tassa. (424)

having renounced all utterance of a word and having developed a state of mind devoid of attachment one who concentrates thought on one self is verily possessed of the supreme type of meditation (called parama samadhi or samayika). (424)

如果一个人能够杜绝了所有的语言，隔绝了所有的爱恋，专注与对自己的沉思，那么他就是真正的最高级别的冥思（也称为平静）。

Virado savvasavajje, tigutto pihidimdio. Tassa

samaigam thai, idi kevalisasane. (425)

One who refrains from all sinful acts whatsoever, who practises the three controls (guptis), who has one's sense-organs under control is alone possessed of a steadfast samayika this is what has been proclaimed in the discipline preached by omniscients. (425)

如果一个人杜绝了所有罪恶的行为，遵循三种自律，能够控制自己的感官，那么他就拥有了绝对的平静。这一点也已经被先知在其戒律中所记载。

Jo samo savvabhudesu, thavaresu tasesu va.

Tassa samayigam thai, idi kevalisasane. (426)

One who treats as equal all the living beings whether mobile or immobile is alone possessed of a steadfast samayika this is what has been proclaimed in the discipline preached by omniscients. (426)

如果一个人能够对待所有的事物都保持平等，那么他就具有绝对的平静，这一点也已经被先知在其戒律中所记载。

Usahadijnavaranam, namaniruttim gunanukittim ca.

Kauna acciduna ya, tisuddhipanamo thavo neo. (427)

To elucidate the names of and to devotedly speak about the virtuous qualities of the great Jina Rsabha etc. as also to offer them a worship-this is what constitutes stave (caturvimsatistava or prais-ing the twenty-four tirthankaras pure in a threefold; fashion (i.e. in respect of mental states, speech and bodily acts). (427)

叙述Jina Rsabha所具备的美德、谈论他的美德并对他进行膜拜，是祈祷的三个内容。

Davve khetta kale, bhava ya kayavarahasohanayam.

Nimdanagaranajutto, manavayakayena padikkamanam. (428)

A monk practises repentance if being filled with a sense of censure and remorse about

himself, he makes a search, with his mind, expression and action, of faults committed by him with reference to any substance, place, time and modes. (428)

如果一个僧侣怀着一种责难以及懊悔的心情进行忏悔，那么他就思索他对所有事物邪恶的思想、语言以及行为

Alocananimdanagaranahim abbhutthio akaranae.

Tam bhavapadikkamanam, sesam puna davvado bhaniam. (429)

It after having confessed, blamed and condemned an offence committed by him (a monk) makes resolve not to repeat this offence in the future; it is a real repentance on his part-everything else done in this connection constitutes but a formal repentance. (429)

如果一个僧侣承认了自己所犯下的罪恶，并对自己进行责备和谴责，并决心今后不再这样做，那么这就是一种真正的忏悔，他为此所作的一切都是正式地忏悔。

Ucchaya anunnavana, avvavaham yajatta avanaya.

Avaraha-samana vi, va chatthana humti vamdana e. (430)

Obeisance is of six kinds: (1) Expression of desire for salutation; (2) to obtain the permission of his preceptor to go to any place determined by him; (3) to express a desire for completion of religious acts; (4) to go on a pilgrimage with full self-control; (5) Conquest over senses; and (6) to pray for pardon for faults committed through mistake. (430)

敬重分为六种：1、表达一种敬重诸神的愿望，2、得到导师的同意能够前往任何他想去的的地方，3、表达一种希望完成宗教行为的愿望，4、自律，并进行朝拜，5、征服自己的感官，6、祈祷他人原谅自己错误所造成的过失。

Vinaovayara manassa-bhamjana, pujana gurujanassa.

Titthayanaya ana suyadhamma rahana kiriya. (431)

Humility is a must; it dispels pride; it amounts to worship of the preceptor and tirthankaras and it is the obedience of scriptural tenets. (431)

必须为人谦卑，它能够消除傲慢；它能够增加对导师的膜拜，这也是对宗教原则的顺从。

Mottuna vayanarayanam, ragadibhavavaranam kicca.

Appanam jo jhayadi, tassa du hodi tti padikammanam. (432)

A monk who meditates upon his soul after renunciation of attachment and other passions, refraining from talking about them, practises repentance in the true sense. (432)

一个脱离了爱恋与其他感情并不去谈论他们的僧侣对自己的灵魂进行思考，能够从真正意义上进行忏悔。

Jhananilino sahu, paricagam kunai savvadosanam.

Tamha du jhanameva hi, savva'dicarassa padikkamanam. (433)

A monk who becomes absorbed in meditation renounces all faults; therefore meditation alone is real repentance for all transgressions. (433)

如果一个僧侣完全专注于冥思，那么他就能摆脱所有的缺点；因此，冥思的确是对所有罪恶的忏悔。

Devassiyaniyamadisu, jahuttamanena uttakalamhi.

Jinagunacimtanjutto, kausaggo tanuvisaggo. (434)

At the time of daily ceremonials etc. the renunciation of attachment for one's own body at the pre-scribed time, for the prescribed period and with one's mind concentrated on the virtuous qualities of Jinas this is what constitutes kayotsarga (an immobile state of body). (434)

在日常的仪式中，在规定的时空中脱离对自己身体的爱恋并专注于对Jina美德的思考，这就是坚定的对自己的灵魂进行冥思。

Je kei uvasagga, devamanusa-tirikkha'cedaniya.

Te savve adhiase, kausagge thido samto. (435)

While performing the kayotsarga one ought to face patiently all the obstacles that might be placed in one's way by a god, a man, an animal, or by the inanimate nature. (435)

当一个人对自己灵魂进行冥思时，他应当耐心的面对所有神灵、人类、动物或者自然界在他解脱道路上所制造的障碍。

Mottuna sayalajappa managayasuhamasuhavaranam kicca.

Appanam jo jhayadi, paccakkhanam have tassa. (436)

He who having given up all sorts of talking about and having detached himself from all future thought activities, good and evil; meditates upon his soul, practises renunciation of future evil acts, pratyakhyana in a true sense. (436)

如果一个人放弃了谈话并同将来的行为、善良与罪恶相隔绝，并对他的灵魂进行冥思，同将来罪恶的行为脱离，这就是真正意义上的忏悔。

Niyabhavam na vi muccai, parabhavam neva genhae keim.

Janadi passadi savvam, so'ham idi cimtae nani. (437)

That, which never gives up its own nature, that which never assumes another one's nature, that which knows and sees everything whatsoever is "I". Thus should be the meditation of an intelligent person.

如果一个人能够放弃他的本质，能够不受他人本质的影响，并能够认识和看到所有的事物，这就是一个智慧的人的沉思。

(437)

jam kimci me ducaritam, savvam tivihena vosire.

Samaiyam tu tiviham, karemi savvam nirayaram. (438)

Whatever evil act has been performed by me that I renounce in a three fold fashion (i.e. through mind, speech and body) and I perform samayika in a threefold fashion without any transgression.

(438)

我从思想上、言语上和行为上对我罪恶的行为进行忏悔，并从这三个方面对我的行为进行冥思。

28. Tapasutra

PRECEPTS ON PENANCE 关于修行

(A) BAHYATAPA External Penance 外在的修行

Jattha kasayaniroho, bambham jinapuyanam anasanam ca.

So savvo ceva tavo, visesao muddhaloyammi. (439)

Everything celibacy, worship of Jina and fasting done to check the passions is penance; specially according to the simple people. (439)

所有的独居、对Jina的膜拜以及为了阻止感情而进行的禁食都是修行，特别是对于那些刚刚开始修行的人。

So tavo duviho vutto, bahirabbhamtaro taha. Bahiro chavviho vutto, evamabbhamtaro tavo. (440)

That penance is said to be of two types viz., external and internal. The external penance is again of six types, and so is internal penance. (440)

修行分为两种，外在的忏悔和内心的修行，他们又都分别分为六类。

Anasanamunoyariya, bhikkhayariya ya rasaparicca.

Kaakilesa samlinaya ya, bajjho tavo hoi. (441)

(1) Fasting, (2) eating less than one's normal diet, (3) begging for alms (4) giving up of delicacies. (5) mortification of body, (6) lonely residence, these are the external penances. (441)

1、禁食，2、少食，3、乞讨，4、放弃对于美食的渴望，5、禁欲，6、独居，这些都是外在的修行。

Kammama nijjarattham, aharam pariharei lilae.

Egadinadipamanam, tassa tavam anasanam hodi. (442)

He who voluntarily gives up food for a day or so, for purging the soul from Karmas practises the external penance of fasting. (442)

如果一个人为了净化自己的灵魂而不吃东西，那么他就是通过禁食而进行外在的修行。

Je payanubhattapana, suyaheu te tavassino samae.

Jo a tavo suyahino, bahirayo so chuhaharo. (443)

A monk who takes a little food for undertaking study of scriptures is said to be a tapasvi (i.e., one practising the penance), according to scriptures. The penance of fasting without scriptural study amounts only to starving. (443)

根据典籍的描述，如果一个僧侣为了学习典籍而少食，那么他就是在修行。如果不对典籍进行研习而只是禁食，只会导致饥饿。

So nama anasanatavo, jena mano'mamgulam na cittei.

Jena na imdiyahani, jena ya joga na hayamti. (444)

Fasting is penance when the person observing it does not entertain any inauspicious thoughts, when it does not result in bodily weakness, and when the activities of mind, speech and body remain unimpaired. (444)

当一个人没有任何不祥的思想时，他的禁食就是一种修行，这样的禁食不会导致身体的衰弱，而且他的思想、言语以及身体都不会受到损伤。

Balam thamam ca pehatye, saddhamaroggamappano.

Khettam kalam ca vinnaya, tahappanam nijumjae. (445)

A person should decide upon fasting after taking into consideration his physical strength, stamina, faith, state of health, place and time. (445)

人们在决定禁食前应当考虑他的体力、毅力、信仰、健康状况、地点以及时间等。

Uvasamano akkhanam, uvavaso vannido samasena.

Tamha bhujamta vi ya, jidimdiya homti uvavasa. (446)

In short, subjugation of senses is also described as fasting; therefore those who have conquered their senses are said to be fasting, though they maybe taking food. (446)

总而言之，抑制自己的感官同样也是禁食，因此那些抑制了自己感官的人也是在禁食，尽管他们可能会进食。

Chatthatthamadasamaduvalasehim, abahusuyassa ja sohi.

Tatto bahutaraguniya, havijja jimiyassa nanissa. (447)

The purity (of self) achieved by one who is well versed in scriptures, though regularly takes food, would be many times more than the purity of a person who is ignorant of scriptures, though he may fast for two, three, four or five days. (447)

如果一个人精通典籍，那么他就是纯洁的，尽管他会有规律的进食。但是有许多人选择禁食，但是他们对典籍一无所知。

Jo jassa u aharo, tatto omam tu jo kare.

Jahannenegastthai, evam davvena u bhava. (448)

A person, who takes food less even by a morsel than his usual diet, is said to practise penance called formal unodari (partial fasting). (448)

如果一个人每天的饮食比他的正常量少一些，那么他就是在进行部分禁食的修行。

Goyarapamanadayaga-bhayanananavidhana jam gahanam.

Taha esanassa gahanam, vividhassa ya vuttiparisamkha. (449)

If one procures alms after having taken various sorts of decisions as to their amount, their donor, their containing-vessel or as to their various types of contents, one performs the penance called vittiparisankhyana i. e. limiting the things begged for. (449)

如果一个人在乞讨时考虑食物的多寡、布施者、容器或者食物的成分，那么这种修行称为 vittiparisankhyana，例如限制乞讨食物的种类。

Khiradahisappimai, paniyam panabhoyanam. Parivajjanam

rasanam tu, bhaniyam rasavivajjanam. (450)

A monk who avoids delicious food like milk, curds, butter and taking his food on leaf, practises the penance of rasaparityaga (renunciation of delicious dishes). (450)

如果一个僧侣不食用牛奶、炼乳、黄油之类的食物，并在树叶上进食的话，那么他就是采用一种 rasaparityaga 的修行（戒除美味的食物）

Egamtamanavae, itthipasuvivajjie.

Sayanasanasevanaya, vivittasayanasanam. (451)

The penance of having his bed and seat in a solitary and unfrequented place, shunned by women and animals, is called Viviktasayyasana (i.e. solitary residence). (451)

如果一个修行的人将他的床以及座位安置在一个孤独的、人迹罕至的地方，远离女人和动物，就叫做 Viviktasayyasana（例如独居）

Thana virasanaiya, jivassa u suhavaha.

Ugga jaha dharijanti, kayakilesam tamahiyam. (452)

Adapting harsh bodily postures like virasana etc. which cause bliss in a soul, constitute the penance called kayaklesa (mortification of body). (452)

身体采取一种弯曲的姿势（如virasana）会给灵魂带来福祉，这也是修行的一种kayaklesa（身体禁欲）。

Suhena bhavidam nanam, duhe jade vinassadi.

Tamha jahabalam joi, appa dukkhehi bhavae. (453)

The knowledge acquired at a time when one experiences convenience vanishes away when one begins to experience inconvenience. Hence (at the time of acquiring knowledge) a yogin ought to put himself to inconvenience keeping in mind his capacity for tolerance. (453)

一个人在经历坎坷时，他在一帆风顺时所获得的知识会消失。因此人们应当锻炼自己的耐力，然后将自己置于逆境之中。

Na dukkham na sukham va vi, jahahetu tigicchiti.

Tigicchie sujuttassa, dukkham va jai va suham.

Mohakkhae u juttassa, dukkham va jai va suham.

Mohakkhae jahaheu, na dukkham na vi va suham. (454 & 455)

Neither an experience of pain nor an experience of pleasure is an appropriate cause for curing an ailment but one who conducts one's life well, gets cured either by way of pain or by way of pleasure. Likewise, one engaged in putting an end to one's delusion might experience either pain or pleasure but neither pain nor pleasure is what puts an end to one's delusion. (454 & 455)

不论是痛苦还是欢乐的经历都不是治疗疾病的方法，但是一个行为正确的人却可以治愈疾病。同样，一个致力于结束幻觉的人可能会经历痛苦或者欢乐，但是不论痛苦还是欢乐都不会结束人们的幻觉。

(B) ABHYANTARATAPA

Inward Penance 内心的修行

Payacchittam vinoa, veyavaccam taheva sajjhavo.

Jhanam ca viussaggo, eso abbhimtaro tao. (456)

Internal penance is (of six kinds) : (1) Atonement for sins, (2) humility, (3) serving his preceptor, (4) self-study of scriptures (5) meditation and (6) Steadiness of body while in meditation.

内心的修行分为：1、对于罪恶的救赎，2、谦卑，3、服侍自己的导师，4、自学典籍，5、冥思，6、在沉思时保持身体的入定。

Vada-samidi-sila-samjama-parinamo karananiggaho bhavo.

So havadi payacchittam, anavarayam ceva kayavvo. (457)

The effects of observance of a vow, carefulness, continence, self-control and subjugation of the senses, these bring about atonement; they are to be practised incessantly. (457)

遵守誓言、慎重、节欲、自律、抑制自己的感官，这些都可以带来救赎，人们应当不断地这样做。

Kohadi-sagabbhava-kkhayapahudi-bhavanae niggahanam.

Payacchittam bhanidam, niyagunacimta ya nicchayado. (458)

Thinking of controlling anger and other thoughts, passification of intense thoughts, contemplation of one's own virtues, these constitute atonement from the real view-point. (458)

控制自己的愤怒以及类似的想法，平抑自己强烈的思想、对自己的美德进行冥思，这些都是从一个现实的角度来进行赎罪。

Namtanamtabhavana, samajjia-suhaasukammassamdoho.

Tavacaranena vinassadi, payacchittam tavam tamha. (459)

The multitude of auspicious and in-auspicious Karmas accumulated during endless transmigration can be destroyed by practice of penances; so, the atonement (expiation) is called the penance. (459)

通过修行可以消除对于吉祥以及不祥的因果报应的累积；因此修行就是救赎。

Aloyana padikamanam, ubhayavivego taha viussaggo.

Tava chedo mulam vi ya, pariharo ceva saddahana. (460)

Confession, repentance, both confession and repentance, judicious discrimination, renunciation, penance, partial reduction of seniority, absolute exclusion for a particular time from sangh and reiteration of faith (i.e. absolute exclusion) (these ten constitute atonement). (460)

救赎就是坦白，忏悔，坦白和忏悔，明智的辨别，放弃，修行，减少自己的资历以及不断强化自己的信仰。

Anabhogakidam kammam, jaam kim pi manasa kadam.

Tam savvam aloccejja hu, avvakhittena cedasa. (461)

An evil act done unintentionally or intentionally all this has to be confessed with an unperturbed mind.

(461)

人们应当平静的承认自己有意或者无意所犯下的罪行。

Jaha balo jampanto, kajjamakajjam ca ujjuyam bhanai.

Tam taha alojja, mayamayavippamukko vi. (462)

Just as a child speaks of its good and bad acts in a straight-forward manner, similarly one ought to confess one's guilt with a mind free from deceit and pride. (462)

就像小孩子一样，他们能够很坦诚的谈论自己好的和坏的行为，人们也应当心无欺瞒和傲慢的坦白自己的罪行。

Jaha kamtaena viddho, savvamge veyanaddio hoi.

Taha ceva uddhiyammi u, nissallo nivvuo hoi.

Evamanuddhiyadoso, maillo tenam dukkhio hoi.

So ceva cattadoso, suvisuddho nivvuo hoi. (463 & 464)

He who is pricked by a thorn feels the pain all over his body (but) becomes free from such pain when the thorn is removed. Similarly, he who hides his faults fraudulently, becomes miserable; he who confesses his faults honestly becomes pure and free from mental affliction. (463 & 464)

就像人们被刺戳了一下之后会周身感到疼痛，当把刺拔除之后，他就感觉不到疼痛了；同样的，当一个人故意隐瞒他的过失时，他会感到痛苦，当他能够坦诚自己的过失后就变得纯洁并摆脱这种精神上的折磨。

Jo passadi appanam, samabhava samthavittu parinamam.

Aloyanamidi janaha, paramajinamdassa uvaesam. (465)

He who realises his own soul after attaining mental equanimity achieves confession, know this to be the advice of the supreme Jina. (465)

崇高的Jina告诫我们，当一个觉悟的人在达到平静后就是坦白的。

Abbhutthanam amjalikaranam, tahevasanadayanam.

Gujnbhattibhavasussusa, vinao esa viyahio. (466)

To get up at the arrival of an elder to welcome him with folded hands, to offer him (an honoured) seat, to serve him with feeling of devotedness, these constitute humility. (466)

谦卑就是在长者到来时双手合十欢迎他，为他提供座位，满怀热情的来服侍他。

Damsananane vinao, carittatava-ovacario vinao.

Pamcaviho khalu vinao, pamcamagainaigo bhanio. (467)

Humility is of five kinds; humility in faith, in knowledge, in conduct, in penance and in decorum or etiquette, these lead to liberation, i.e. the fifth state. (467)

谦卑分为五种：信仰谦卑，知识谦卑，行为谦卑，修行谦卑以及在礼貌和礼节上谦卑，这些都会带来解脱。

Ekammi hiliyammi, hiliya humti te savve.

Ekammi puiyammi, puiya humti savve. (468)

If one (elder) is insulted, it amounts to an insult to all; if one is venerated, all of them are venerated.

(468)

如果一个长者被侮辱了，那么这就是对所有人的侮辱；如果一个人受到了礼遇，这就是对所有人的礼遇。

Vinao sasane mulam, vinio samjao bhava. Vinayao vippamukkassa, kao dhammo kao tavo? (469)

Humility is the basic (virtue) according to Jaina scripture; a person of humility acquires self-restraint. Where is religion and where is penance to one who has lost humility? (469)

Jina说，谦卑是最基本的美德，一个谦卑的人能够自律。一个不谦卑的人不会有信仰和修行。

Vinao mokkhaddaram, vinayado samjamo tavo nanam.

Vinaenarahijjadi, airio savvasamgho ya. (470)

Humility is the gateway to liberation; through humility one acquires self-restraint, penance and knowledge. By humility one honours the Acarya and the Sangh (i.e. the entire community of religious people). (470)

谦卑是解脱之路，通过谦卑人们可以得到自律，修行和知识。通过谦卑，人们尊重Acarya 以及 Sangh（信徒的团体）。

Vinayahiya vijja, demti phalam iha pare ya logammi.

Na phalamti vinayahina sassani va toyahinam. (471)

Learning acquired with humility proves fruitful in this world and in the other world; just as a

plant cannot grow without water, learning will not be fruitful without humility. (471)

在这个世界和其他的世界中，心怀谦卑所学到的知识是有效的；就像植物没有水就无法生存一样，如果心中没有谦卑，学到的知识就没有用处。

Tamha savvapayatte, viniyattam ma kadai chamdejja.

Appasudo vi ya puriso, khavedi kammani vinaena. (472)

Therefore, one should not abandon humility at any cost. Even a person with less scriptural knowledge can annihilate his Karmas, if he has humility. (472)

因此，人们无论如何也不能丢弃谦卑。只要一个人谦卑，即使他只有很少的知识，他也能破除因果报应。

Sejjogasanisejjo, tahovahipadilehanahi uvaggahide.

Aharosahavayana-vikimcanam vamdandihim. (473)

The service to a monk (vaiyavrttya) consists in providing him bed, residence, seat, proper cleaning of his implements etc. and then arranging for his food, medicine, a reading of scriptural text, a proper disposal of refuse with proper respect. (473)

为一个僧侣提供服务包括为他提供床铺、住处、座位、为他提供清洁设施以及安排他的饮食、药品、诵读经书、用一种合理的方式来处理他的废弃物。

Addhanatenasavada-ryanadirodhanasive ome.

Vejjavaccam uttam samgahasarakkhanovedam. (474)

Offering protection to and taking care of a monk who becomes fatigued on his way, is threatened by a thief, a wild animal, a king or obstructed by river or gets afflicted by a contagious disease or famine, is service to a monk (vaiyavrttya). (474)

为僧侣提供服务就是为道路上疲劳的僧侣，受到窃贼、野兽或者当权者威胁的僧侣，为河流所阻断的僧侣，受到疾病和饥饿所折磨得僧侣提供保护和照顾。

Pariyattana ya vayana, padicchananuvehana ya dhammakaha.

Thudimamgalasamjutto, pamcaviho hoi sajjhao. (475)

Study of scriptures (svadhyaya) is of five kinds : (1) reading of scriptural text (2) questioning (3) repetition (4) pondering over and (5) narration of religious discourses opening with auspicious praise (of Jina). (475)

对典籍的研习分为五类：1、诵读典籍，2、提出疑问，3、复述典籍，4、思考，5、从吉祥赞美开始进行宗教演讲。

Puyadisuviravekkho, jina-sattham jo padhehi bhaddie.

Kammamala-sohanattham, suyalaho suhayaro tassa. (476)

He who studies scriptures with devotion without any desire for personal praise and honour or purging of his Karmic pollution, will have the benefit of scriptural knowledge conducive to his happiness.

(476)

如果一个人在研习典籍时不怀有任何对个人赞美与荣誉或者破除因果报应的渴望，那么他将会从宗教知识中受益，并有助于他得到欢乐。

Sajjhayam jananto, pamcindiya-samvuddho tigutto ya.

Hoi ya ekaggamano, vinaena samahio sahu. (477)

A monk who has studied the scriptures keeps his five sense organs under control,

practises the three guptis i.e. the control over one's speech and body, concentrates his mind and observes humility.
(477)

一个僧侣在研习了典籍之后能够控制其五官的感受，并遵守三种自律。

Nanena jghanasijhi, jhanado savvakammanijjaranam.

Nijjaranaphalam mokkham, nanabbhasam tado kujja. (478)

Perfect meditation is attained through knowledge and destruction of Karmas by meditation; liberation is the fruit of destruction of Karmas; hence; one should be engaged constantly in acquisition of knowledge. (478)

通过沉思破坏了因果报应以及知识就能够获得完美的冥思；破除了因果报应就能够得到解脱，因此一个人应当不断的学习知识。

Barasavihammi vi tave, abbhimtarabahire kusaladitthe.

Na vi atthi na vi ya hohi, sajjhayasamam tavokammam. (479)

Among the twelve penances, internal and external which are experienced by one wise person, there is no penance, that equals or will be equal to the study of scriptures. (479)

在十二种修行中，智慧的人会进行内心和外在外在的修行；没有任何修行能够代替对典籍的研习。

Sayanasanathane va, je u bhikkhu na vavare.

Kayassa viussaggo, chattho so parikittio. (480)

A monk who makes no movements of his body while sleeping, sitting or standing and checks all activities of his body is said to observe the sixth penance of bodily steadiness. (480)

如果一个僧侣在睡眠、坐立时，他的身体没有其他动作，那么这个僧侣就遵守了第六条入定的要求。

Dehamajjaddasuddhi, suhadukkhatitikkhaya anuppeha.

Jhayai ya suham jhanam, egaggo kausaggommi. (481)

The benefits of practising meditation with bodily steadiness are: removal of bodily and mental lethargy, development of capacity to bear pain as well as pleasure, acquisition of deep reflection, and enhanced power of concentration in pure meditation. (481)

冥思时入定的好处有：消除身体上与精神上的懒散，提高承受痛苦与欢乐的能力，进行深入的思考，加强冥思时注意力的集中。

Tesim tu tavo na suddho, nikkhamta je mahakula.

Jam nevanne viyanamti, na silogam pavejjai. (482)

The penance of those who are born in noble families and have renounced their homes will not be pure, if they practise it for praise and honour; those who desire to attain purity must practise penance unnoticed and without any desire for praise. (482)

那些出生在贵族家庭中的人，如果他们修行的目的就是为了称赞与荣誉，那么他们同家庭的脱离就是不纯洁的。那些希望得到纯洁的人们应当进行低调的修行，而且不应当希望得到称赞。

Nanamayavayasahio, silujjalio tavo mao aggi.

Samsarakaranabiyam, dahai davaggi va tanarasim. (483)

The fire of penance which is set ablaze by righteous character when combined with the wind of Right knowledge, will burn the seed of karma which is the cause of mundane existence, like a forest-fire which burns heap of grass. (483)

修行之火由正义的人们点燃，又被知识之风助燃，将会像森林里面的大火烧光草堆一样，将世俗存在的根源—因果报应的种子烧光。

29. Dhyanasutra

PRECEPTS ON MEDITATION 关于冥思

Sisam jaha sarirassa, jaha mulam dumassa ya.
Savvassa sadhudhammassa, taha jhanam vidhiyate. (484)

Meditation is enjoined on a monk as the most vital part of his religion, just like the head to a body and the roots to a tree. (484)

冥思是僧侣最重要的任务，这就像人的头颅以及树的根一样。

Jam thiramajjhavasanam, tam jhanam jam calamtayam cittam.

Tam hojja bhavana va, anupeha va ahava cimta. (485)

A steady state of mind constitutes meditation while an active mind might be engaged in either contemplation or deep reflection or thinking. (485)

入定的状态就是指一个活跃的思维进行沉思或者深入的思考。

Lavana vva salilajoe, jhane cittam viliyae jassa.

Tassa suhasuhadahano, appaanalo payasei. (486)

Just as salt dissolves due to its contact with water, similarly if the mind becomes absorbed in meditation, the fire of soul shines brightly, burning the auspicious and inauspicious karmas. (486)

就像与水接触后，盐就会溶化一样。当人的思想专注于冥思的时候，灵魂之火就会闪耀光芒，烧光吉祥的和吉祥因果报应。

Jassa na vijjadi rago, doso moho va jogaparikammo.

Tassa suhasuhadahano, jhanamao jayae aggi. (487)

If a person is free from attachment, hatred, delusion and activities of the mind, speech and body, he becomes filled with fire of meditation that burns the auspicious and inauspicious Karmas. (487)

如果一个人没有了爱恋、憎恨、错觉以及思想、言语、身体的活动，那么他的灵魂之火就会闪耀光芒，烧光吉祥的和吉祥因果报应。

Puvvabhimuho uttaramuho va, houna sui-samayaro.

Jhaya samahijutto, suhasanattho suisarito. (488)

A person who being pure in thought and body, concentrates his mind sitting in a comfortable posture, facing the East or the North, becomes absorbed in perfect meditation. (488)

一个思想和身体纯洁的人，集中他的思想，坐着面向东方或者南方时，他就全神贯注于极度的冥思中。

Paliyamkam bamdheum, nisidhamana-vayanakayavavaro.

Nasagganimiyayanano, mamdikayasasanisaso. (489)

A person (engaged) in meditation should sit in the palyanka posture, stop all activities of mind, speech and body, fix the gaze of his eyes on the tip of his nose and slow down his expiration and inspiration. (489)

一个冥思的人应当采用palyanka的姿势，停止他思想、言语以及身体上的一切活动，双目凝视鼻尖，放慢呼吸。

Garahiyaniyaduccario, khamiyasatto niyattiyapamao.

Niccalacitto ta jhahi, java puraovva padihai. (490)

Having condemned all one's evil conduct having begged pardon of all the living beings, having re-nounced negligence, having steadied one's mind, one ought to undertake meditation until the thing meditated looks like standing in front of oneself. (490)

谴责一个人罪恶的行为能够得到所有生灵的宽恕；摆脱了疏忽，稳定了心神，人们就应当开始冥思，直到冥思的事物就像站在了自己眼前一样。

Thirakayajoganam puna, munina jhane suniccalamananam.

Gamammi janainne, sunne ranne va na viseso. (491)

In the case of monks who have steadied all their mental, vocal and bodily activity and who have thoroughly concentrated their mind on meditation, it does not matter at all whether they stay in a village full of people or in an empty forest. (491)

如果一个僧侣稳定了他的心神、言语、行为，并将他的思想专注于冥思，不论他是在到处都是人的村庄里还是在一个空旷的森林里，都是没有区别的。

Je imdiyanam visaya manunna, na tesu bhavam nisire kayai.

Na ya'manunnesu manam pi kujja, samahikame samane tavass. (492)

A monk devoted to penance and desirous of practising meditation should neither entertain pleasant nor unpleasant thoughts about the objects of senses. (492)

一个致力于修行并且渴望冥思的僧侣不应当对外部的事物产生任何想法。

Suvidiyajagassabhavo, nissamgo nibbhao niraso ya.

veraggabhaviyamano, jhanammi suniccalo hoi. (493)

A monk becomes quite steady in his meditation if he has understood thoroughly the nature of mundane existence, is devoid of all attachment, is fearless, is desireless, and has developed an attitude of indifference to the world. (493)

如果一个僧侣能够完全了解世俗存在的本质，那么他在沉思时就会十分入定，他就脱离了所有的爱恋，他就会无畏、无欲，对这个世界怀有一种泰然的态度。

Purisayaro appa, joi varananadamsanasamaggo. Jo

jhayadi so joi, pavaharo havadi niddamdo. (494)

A yogin (monk) who meditates upon the soul in human form equipped with supreme knowledge and faith, is a (real) yogi; he puts an end to all his sins and becomes free from conflicting feelings of pain and pleasure. (494)

一个具有无尽知识以及信仰的对人类灵魂进行思考的僧侣是一个真正的修行者；他能够终结

自己所有的罪恶并从痛苦与欢乐的矛盾中解脱出来。

Dehavivittam pecchai, appanam taha ya savvasamjoge.

Dehovahivosaggam nissamgo savvaha kunai. (495)

A monk who sees that soul is distinct from body as well as from all other (external and internal) possessions; becomes free from all attachments and undertakes an absolute renunciation of body as also of all external implements. (495)

如果一个僧侣能够看到灵魂与身体以及其他所有外物都是不同的，那么他就摆脱了所有的爱恋，并且同身体以及所有外在的事物都脱离了关系。

Naham homi paresim, na me pare samti nanamahamekko.

Idi jo jhayadi jhane, so appanam havadi jhada. (496)

That soul verily undertakes meditation which at the time of meditation knows as follows: —I do not belong to the others nor do the others belong to me while I am all alone and of the form of knowledge.“ (496)

一个进行冥思的灵魂在其冥思时能够了解到—我不属于任何人，任何人也不属于我，我是独自一人，我是知识的化身。

Jhanatthio hu joi, jaino samveya niyayaappanam.

To na lahai tam suddham bhaggavihino jaha rayanam. (497)

Verily, if a monk, while doing meditation does not attain the knowledge of his real nature of soul, he cannot secure a precious stone. (497)

事实上，当一个僧侣在冥思时，并不能够得到关于他灵魂本质的知识，他得不到最宝贵的东西。

Bhavejja avatthatiyam, pimdattha-payattha-ruvarahiyattam.

Chaumattha-kevalittam, siddhattam ceva tassattho. (498)

One must undertake meditation over the three states technically called pindastha, padastha and ruparहितva which respectively stand for an ordinary embodied soul, an embodied soul that has attained omniscience and an emancipated soul. (498)

一个人必须经历三种冥思的状态pindastha, padastha 以及 ruparहितva，他们分别代表一个存在于身体中的灵魂，无所不知的灵魂以及解脱的灵魂。

Avi jhai se mahavire, asanatthe akukkue jhanam.

Uddhamahe tiriya ca, pehamane samahimapadinne. (499)

That Mahavira, having assumed a particular bodily posture and having freed himself from all unsteadiness, undertook meditation. At that time he, free from all worldly desires, would meditatively inspect whatever exist in the upper region, the lower region and the transverse region of the world.

(499)

Mahavira采用一种特殊的姿势并保持入定冥思时，他会从所有世俗的欲望中解脱，并会思考在三界中的存在。

Natitamattham na ya agamissam, attham niyacchamti tahagaya.

Vidhutakappe eyanupassi, nijhosaitta khavage mahesi. (500)

The blessed personages give no consideration to what existed in the past nor to what will exist in the future. Certainly, the great sage, free from all indulgence in imagination and

concentrating his thought on what existed in the present, first dries down and then annihilates (all his karmas). (500)

受到祝福的人并不能考虑到过去以及将来的存在；当然，伟大的圣人能够进行思考并集中注意力考虑当世的存在，找出并摧毁他所有的因果报应。

Ma citthaha ma jampaha, ma cintaha kim vi jena hoi thiro.

Appa appammi rao, inameva param have jhanam. (501)

Undertake no bodily act, utter no word and think no thought; thus you will become steady. Certainly, supreme meditation consists in a soul engaged in concentration on itself. (501)

没有任何动作、言语以及思想，这样你就会入定。当然，至上的冥思存在于灵魂对他本身的思考。

Na kasayasamutthehi ya, vahijjai manasehim dukkhehim.

Isa-visaya-soga-iehim, jhanovagayacitto. (502)

A mind engaged in meditation is not perturbed by miseries born of passions nor those born of mental acts nor by jealousy, remorse, sorrow etc. (502)

进行冥思的灵魂不会对由热情、思想、妒忌、懊悔、悲伤所产生的痛苦而感到不安。

Calijjai bibhei ya, dhiro na parisahovasaggehim. Suhumesu

na sammucchai, bhavesu na devamayasu. (503)

A brave (monk) is neither moved nor frightened by afflictions and calamities; his mind does not become infatuated in the slightest degree, not even by the celestial illusions. (503)

勇者不会被痛苦与灾难感动或者吓倒；他的思想不会产生任何迷恋，即使是受到极大的错觉。

Jaha cirasamciyamimghanamanalo pavanasahio duyam dahai.

Taha kammemghanamamiyam, khanena jhananalo dahai. (504)

Just as fire favoured by wind speedily burns up the fuel accumulated since long, so also, the fire of meditation destroys in a moment the unlimited fuel of karmas. (504)

就像火借风势能够将长时间积攒的燃料烧光一样，冥思之火能够在瞬间内将因果报应烧光。

30. Anupreksasutra

PRECEPTS ON REFLECTION 关于反省

Jhanovaramēvi muni, niccamaniccaibhavanaparamo.

Hoi subhaviyacitto, dhammajjhanena jo puvvim. (505)

Even when ordinary meditation is over then before undertaking the meditation called "dharma-dhyana", a monk ought to constantly make his mind permeated with deep reflection pertaining to things transient etc. (505)

在dharma-dhyana之前，即使进行了冥思，僧侣也应当不断深入考虑那些短暂的事物

Addhuvamasaranamegattamannattasamasaraloyamasuittam.

Asavasamvaranijjara, dhammam bodhim ca cimtijja. (506)

(A monk) should reflect upon transitoriness, helplessness, loneliness, distinctness (of body and soul), mundane existence, the terrestrial world, impurity, influx of Karmas, stoppage of Karmic influx, release from Karmas, religion and enlightenment. (506)

僧侣应当对短暂、无助、孤独、身体与灵魂的差别、世俗的存在、陆地上的世界、不纯洁、因果报应之源、结束因果报应、从因果报应中解脱、宗教以及启迪进行反省。

Jammam maranena samam, sampajjai jovvanam jarasahiyam.

Lacchi vinasasahiya, iya savvam bhamgura munaha. (507)

Know that birth is accompanied by death; youth is succeeded by old age, wealth is perishable. Thus should one reflect that everything is transient. (507)

人们应该知道生与死相伴，年轻的后面就是衰老，财富是容易逝去的，因此人们应当反思，任何事情都是短暂的。

Caiuna mahamoham, visae muniuna bhamgure savve.

Nivvisayam kunaha manam, jena suham uttamam lahaha. (508)

After discarding the great illusion, and reflecting that all objects of senses are transient, cultivate a detached mind so that you may attain supreme bliss. (508)

在抛弃了错觉，反思了所有事情都是短暂的之后，人们就能够发现灵魂与外界是分离的，这样人们就能得到至上的福祉。

Vittam pasavo ya naio, tam bale saranam ti mannai.

Ee mama tesim va aham, no tanam saranam na vijjai. (509)

A fool thinks wealth, animals and kinsmen to be his protectors, saying to himself they are mine, I am theirs. Infact, they are neither his protectors nor his shelter. (509)

愚蠢的人认为财富、动物或者权贵都能够保护他，并对自己说他们是我的，我也是他们的；世界上，他们既不是他的保护神也不能为他提供庇佑。

Samgam parijanami, sallam pi ya uddharami tivihenam.

Guttio samuo, majjham tanam ca saranam ca. (510)

I know that they are all (the forms of) attachments; I shall remove those defects known as salya from my mind, speech and body; the guptis and the samitis are my protectors and shelters. (510)

我知道他们都属于爱恋，我应当远离这些过失；只有自律和修行才是我的保护神和庇佑。

Dhi samsaro jahiyam, juvanao paramaruvagavviyao.

Mariuna jayai, kimi tattheva kalevare niyae. (511)

Fie upon the transmigratory cycle where a youth, highly proud of his own handsomeness, is born after death as a tiny insect in his own dead body. (511)

这就是生死的轮回，一个年轻的、以自己美貌为荣的年轻人可能就是前世他尸体上一只小昆虫转生的。

So natthi ihogaso, loe valaggakodimitto'vi.

Jammanamaranabaha, anegaso jattha na ya patta. (512)

There is no place in this world, even as tiny as tip of hair, where a soul has not suffered the pangs of births and deaths several times. (512)

在世界上的每一个角落，灵魂都要承受多次生与死的痛苦。

Bahijaramaranamayaro, niramtaruppattiniranikurumbo.

Parinamadarunaduho, aho duramto bhavasamuddo. (513)

Oh, this ocean of mundane existence is difficult to cross over; there are many crocodiles in the form of disease, old-age and death; there is great mass of water in the form of constant births and deaths, the result of all these are terrible misery. (513)

哦，世俗的海洋是多么难以穿越啊，疾病、衰老以及死亡就像是海洋中的鳄鱼，生与死就像是海洋中的水一样，他们的结果就是无尽的痛苦。

Rayanattaya-samjutto, jivo vi havei uttamam titham.

Samsaram tarai jado, rayanattaya-divva-navae. (514)

A soul endowed with the Three Jewels constitutes an excellent ford. One can cross the ocean of transmigratory cycle with the aid of the divine boat of Three Jewles. (514)

在三大要旨的指引下，他就像小船一样协助人们通过这生死轮回的海洋。

Pattheyam pattheyam niyagam, kammaphalamanuhavamtanam.

Ko kassa jae sayano; ko kassa va parajano bhanio? (515)

In this world where every one has to suffer the fruits of his own Karmas individually, is there any person whom one can call his own either related or stranger? (515)

在这个世界上，每个人都要承受因果报应，有谁能够说他与他的因果报应是有关系的还是无关的？

Ego me sasao app, nanadamsanasamjuo.

Sesa me bahira bhava, savve samjogalakkhana. (516)

My soul endowed with knowledge and faith is alone permanently mine; all others are alien to me and are in the nature of external adjuncts. (516)

我的被赋有知识和信仰的灵魂将永远属于我，所有属于我的东西和我的敌人从本质来说都是身外之物。

Samjogamula jivenam, patta dukkhaparampara.

Tamha samjogasambandham savvabhavena vosire. (517)

All the series of miseries suffered by a soul are born of these alien associations; therefore, I sever whole-heartedly contacts from all alien associations. (517)

所有灵魂所承担的痛苦都是源于这些外在的敌对的事物；因此我要一心一意地断绝同这些事物的联系。

Anusoai annajanam, annabhavamtaragayam tu balajano.

Navi soyai appanam, kilissamanam bhavasamudde. (518)

A foolish person grieves over the death of another person when he has departed to assume another birth but he does not think of his own soul which is suffering in this ocean of mundane existence.

(518)

一个愚蠢的人在别人逝去时哀悼，其实这正是他人要去开始一个新生，而他正在这世俗的世界中承受痛苦。

Jo janiuna deham, jivasaruvadu taccado bhinnam.

Appanam pi ya sevadi, kajjakaram tassa annattam. (519)

He who reflects over his own soul, after knowing that, in principle, his body is distinct from his soul, achieves effective results. (519)

如果一个人在了解到他的身体同他的灵魂截然不同后，再对他的灵魂进行反思，这就会起到非常好的效果。

Mamsatthiyasamghae, muttapurisabharie navacchidde.

Asuim parissavamte, suham sarirammi kim atthi? (520)

What is there auspicious in this body, which is constituted of flesh and bone, filled with urine and excrement, and foul matter through nine openings? (520)

在这个由骨肉组成的，填充了大便与小便的身体中，哪些是吉祥的，哪些是污秽的。

Ede mohaya-bhava, jo parivajjei uvasame lino. Heyam ti

mannamano, asavaanuvehanam tassa. (521)

Thus absorbed in an experience of calmness the person who renounces the mental state born of delusion considering that they are worth being renounced, truly undertakes deep reflection related to karmic inflow. (521)

如果一个人脱离了与生俱来的错觉的人认为他的这种行为是应该的，那么他就真正意义上对因果报应的积累进行沉思。

Manavayanakayaguttim-diyassa samidisu appamttassa.

Asavadaranirohe, navakammarayasavo na have. (522)

A monk who controls his senses through restraints of his mind, speech and body, and is aware of the observance of samiti, i.e., the five types of vigilance, prevents influx of karmas and will not attract the dust of new karmas. (522)

一个僧侣通过限制自己的思想、言语以及身体来控制自己的感官并能够遵守誓言（如五大警醒、阻止因果报应的叠加）将不会造成新的罪恶的因果报应。

Nauna logasaram, nissaram dihagamanasamsaram.

Loyaggasiharavasam, jhahi payattena suhavasam. (523)

Having understood the nature of worldly existence and the worthlessness of long transmigrations in mundane life, a monk should exert to meditate residing on the top of the universe (i.e. siddha-sila) where living is blissful. (523)

如果理解了世界万物的本质以及生命轮回的无意义，僧侣就应当居住在宇宙的顶端进行冥思。

Bamdhappadesa-ggalanam nijjaranam idi jine hi panattam.

Jena have samvaranam, tena du nijjarana midi jana. (524)

It is preached by Jina that the dissociation of Karmic matter (from the self) is called Nirjara. Know that means of Samvara (stoppage) are also the means of Nirjara. (524)

Jina说，因果报应的分裂叫做Nirjara，这也是Samvara的含义。

Jaramaranavegenam, vujjhamanana paninam.

Dhammo divo paittha ya, gai saranamuttamam. (525)

For living beings who are floating in the currents of old age and death, religion is the best island, resting place and supreme shelter. (525)

对于那些仍然飘泊在衰老与死亡间的生灵来说，佛教是最好的岛屿、休息的场所和最好的避

难所。

Manussam viggaham laddhum, sui dhammassa dullaha.

Jam socca padivajjamti, tavam khamtimahimsayam. (526)

Even after being born in a human body it is the most difficult to listen to the scriptural texts; having listened them one accepts penance, forgiveness and non-violence (Ahimsa). (526)

即使出生为人，能够聆听佛教的典籍也十分困难；一旦聆听了这些典籍，人们就接受了修行、宽恕以及非暴力。

Ahacca savanam laddhum, saddha paramadullaha.

Socca neauyam maggam, bahave paribhassai. (527)

Even after listening to the religious text, it is extremely difficult to cultivate faith in it; because there are many people, who even after learning about the righteous path, deviate from it. (527)

即使在聆听了佛教经文之后，也很难培养一种正确的信仰，因为有许多人即使知道了解脱之路，也会偏离它。

Suim ca laddhum saddham ca, viriyam puna dullaham.

Bahave royamana vi, no enam padivajjae. (528)

Even after listening to the sacred lore and acquiring firm faith in it, it is again difficult to undertake the endeavour needed, for certainly there are many people who even having a firm faith in religion, do not practise it. (528)

即使聆听了这神圣的知识，并从中树立了坚定的信仰，也很难坚持下去，因为有很多人即使具有了坚定的佛教信仰，也不去遵循它。

Bhavanajoga-suddhappa, jale nava va ahiya. Nava va tirasampanna, savvadukkha tiuttai. (529)

A person who has purified his soul by his thought activity resembles a boat; as boat crosses an ocean, so also such a person secures freedom from all misery. (529)

一个人通过思考而净化了他的灵魂就像一条小船；就像小船能够穿过海洋一样，他也能够从所有的痛苦中得到解脱。

Barasa anuvekkhao, paccakkhanam taheva padikkamanam.

Aloyanam samahi, tamha bhavajja anuvekkham. (530)

The twelve Anupreksa (deep reflections), abstinence, repentance, confession and meditation, one should deeply contemplate on these reflections. (530)

人们应当坚定地遵循深思、戒酒、悔改、坦白以及冥思。

31. Lesyasutra

PRECEPT ON SOUL-COLOURING (LESYAS) 关于灵魂的色彩

Homti kamavisuddhao, lesao piyapamhasukkao.

Dhammajhanovagayassa, tivva-mamdaibheyao. (531)

As a rule, the lesyas, (colours or tinges of the soul) are specifically mentioned to be of six kinds: (1) black (Krsna), (2) blue (Nila), (3) grey (Kapota), (4) golden yellow (Tejas), (5) lotus coloured (Padma) and (6) white (Sukla). (531)

Lesyas (灵魂的色彩) 分为六类: (1)黑色 (Krsna), (2) 蓝色(Nila), (3)灰色(Kapota), (4) 金黄色 (Tejas), (5) 水莲色(Padma) (6) 白色 (Sukla)
Jogapautti lessa, kasayaudayanuramjiya hoi.
Tatto donham kajjam, bamdhacaukkam samuddittham. (532)

Occurrence of soul-colouring as a result of activities (of mind, speech and body) due to the rise of passions is called Lesya. The twin effects of activity and passions is to bring about bondage of four kinds of Karma. (532)

由于感情的上升而导致出现的灵魂的颜色称为Lesyas。行为以及热情的双重效果导致了对于因果报应的束缚。

Kinha nila kau, teu pamma ya sukkalessa ya.
Lessanam niddesa, chacceva havanti niyamena. (533)

One engaged in the meditation called "dharma-dhyana" is possessed of three lesyas (soul-colouring), viz, yellow, lotus coloured and white - which are respectively more and more pure and are each divided into sub-types like intense, mild etc. (533)

一个进行冥思的灵魂具有三种颜色—黄色、水莲色以及白色，它们都是纯洁的颜色，并且都能进一步分为浓色和淡色。

Kinha nil kau, tinni vi eyao ahammalesao.
Eyahi tih vi jivo, duggaim uvavajjai bahuso. (534)

The black, blue and grey are the three types of inauspicious Lesyas; as result of these three (Lesyas) the soul takes birth in various-unhappy states of existence. (534)

黑色、蓝色以及灰色是三种不吉祥的颜色，因为这三种灵魂出生于各种不快乐的场所。

Teu pamha sukka, tinni vi eyao dhammalesao. Eyahi
tihan vi jivo, suggaim uvavajjai bahuso. (535)

The golden-yellow, lotus-coloured and white are the three types of auspicious Lesyas; on account of these three, the soul mostly takes birth in various happy states of existence. (535)

黄色、水莲色以及白色是三种吉祥的颜色，因为这三种灵魂出生于各种快乐的场所。

Tivvatama tivvatara, tivva asuha suha taha mamda.
Mamdatara mamdatama, chatthanagaya hu patteyam. (536)

Each of the three inauspicious Lesyas differ in their intensity; most intense, more intense and intense; similarly the auspicious Lesyas undergo three changes; most mild, more mild and mild. And each of these sub-types is further subdivided into six classes in accordance with its relative increase and decrease. (536)

这三种不吉祥的颜色根据它的浓度又可以分为：最浓、较浓以及浓；同样，吉祥的颜色可以分为：最淡、较淡、淡。每一小类又可以根据他们浓与淡的增减再次细分为六类。

Pahiya je cha ppurisa, paribhattharannamajjhadesamhi.
Phalabhariyarukkamegam, pekkhitta te vicimtamti.
Nimmulakhamdhasahu-vasaham chittum cinittu padidaim.
Khaum phalaim idi, jam manena vayaman have kammam. (537 & 538)

Six persons who are travellers miss their way in the midst of a forest. They see a tree laden with fruits and begin to think of getting those fruits: one of them suggests uprooting the entire tree and eating the fruits; the second one suggests cutting the trunk of the tree; the third one suggests cutting the branches; the fourth one suggests cutting the twigs; the fifth one suggests plucking the fruits only; the sixth one suggests picking up only the fruits that have fallen down. The thoughts, words and bodily activities of each of these six travellers related to eating fruits are mutually different and respectively illustrative of the six Lesyas. (537 & 538)

六个旅行者在森林中迷路了，他们看到一棵长满果子的树，然后开始计划如何得到果子：第一个建议将树连根拔起；第二个建议砍断树干；第三个建议砍掉树枝；第四个建议砍掉树梢；第五个建议摘下果子；第六个建议只捡拾落在地上的果子。这六个旅行者的想法、言语、行为完全不同，并代替了六种灵魂的颜色

Camdo na mumcai veram, bhamdanasilo ya dhammadayarahio.

Duttho na ya edi vasam, lakkhanameyam tu kinhassa. (539)

The (mental) characteristics of a person of black Lesya are: he is violent; he does not give up enmity; he is quarrelsome, he is devoid of goodness and compassion; he is wicked and he cannot be influenced. (539)

具有黑色灵魂的人是暴力的，他无法放弃憎恨，他喜欢争论，他缺少仁慈与同情，他是刻毒的，并且不会改变。

Mamdo buddhivihino, nivvinani ya visayalolo ya.

Lakkhanameyam bhaniyam, samasado nilalessassa. (540)

The (mental) characteristics of a person with blue Lesya are: he is dull; he is devoid of intelligence; he has no discrimination; and he is given to sensual enjoyment. (540)

具有蓝色灵魂的人是迟钝的，他缺少智慧和辨别力，他易受到感观欢愉的诱惑。

Rusai nimdai anne, dusai bahuso ya soyabhayabahulo.

Na ganai kajjakajjam, lakkhanameyam tu kaussa. (541)

The (mental) characteristics of a person with grey Lesya are: he frequently gets angry, censures others, blames others, is susceptible to sorrow and fear, and does not discriminate between what ought to be done and what not to be done. (541)

具有灰色灵魂的人经常发怒，责难他人，责备他人，容易悲伤和恐惧，对于什么应当做以及什么不应当做辨别不清。

Janai kajjakajjam, seyamaseyam ca savvasamapasi.

Dayadanarado ya midu, lakkhanameyam tu teussa. (542)

The (mental) characteristics of a person with golden yellow Lesya are: he knows as to what ought to be done and what not to be done; he knows as to what acts lead to welfare and what do not; he has always an attitude of impartiality, he is ever engaged in acts of compassion and charity, and he is soft.

(542)

具有金黄色灵魂的人知道什么应当做和什么不应当做；他知道哪些行为能够带来福祉；他经常会具有公正的态度，他经常会有一些同情以及慈善之举，他是温和的。

Cagi bhaddo cakkho, ajjavakammo ya khamadi bahugam pi.

Sahugurupujanarado, lakkhanameyam tu pammassa. (543)

The (mental) characteristics of a person with Padma Lesya are: he is generous, honest, straightforward in his dealings, possessed of great forbearance and engaged in the worship of monks and preceptors. (543)

具有水莲色灵魂的人是慷慨的、诚实的以及率直的，他具有伟大的自制力，崇拜僧侣以及导师。

Na ya kunai pakkhavayam, na vi ya nidanam samo ya savvesii.

Natthi ya rayaddosa, neho vi ya sukklessassa. (544)

The (mental) characteristics of a person with white Lesya are: he does not treat anybody with partiality; has no desire for future sensual pleasures, treats everybody with equality and he is devoid of affection, hatred and attachment. (544)

具有白色灵魂的人对待任何人都是公正的，没有对于感观欢愉的追求，平等的对待每一个人，他已经摆脱了爱、恨以及爱恋。

Lessasodhi ajjhavasanasodhi hoi jivassa.

Ajjhavasanasodhi, mamdakasayassa nayavva. (545)

On the attainment of mental purification there will be purity in the Lesyas: it would be understood that the subsidence of passions leads to attainment of mental purification. (545)

精神上的纯洁会使灵魂的颜色变得纯洁：摆脱了强烈的感情就能够使灵魂变得纯洁。

32. Atmavikasa sutra (Gunasthana)

PRECEPTS ON SPIRITUAL PROGRESS (GUNASTHANAS) 关于精神的进步

Jehim du lakkhijjamte, udayadisū sambhavehim bhavēhim.

Jiva te gunasanna, niddittha savvadarisihim. (546)

Those states resulting from the fruition etc. of Karmas, by which souls are distinguished are given the name "guna" (spiritual stages) by the Omniscients. (546)

先哲们说，达到圆满之后，灵魂就变得高贵，这样的灵魂称为guna。

Miccho sasana misso, aviradasammo ya desavirado ya.

Virado pamatta iyaro, apuvva aniyatti suhumo ya.

Uvasamta khinamoho, sajogikevalijino ajogi ya.

Coddasa gunatthanani ya, kamena siddha ya nayavva. (547 & 548)

There are fourteen stages in the path of gradual spiritual development; (1) false belief, (2) failing from right faith, (3) mixture of right faith and wrong faith, (4) vowless right faith, (5) partial observance of vows, (6) non-vigilant observance of vows, (7) vigilant observance of vows, (8) unique condition of bliss, which has not been experienced before, (9) constant thought-activity (that is meditation), (10) slightest attachment, (11) subsided delusion, (12) destroyed delusion, (13) omniscient with activities, and (14) Omniscient without activity. It should be understood that emancipation is attained in stages. (547 & 548)

在精神进步的过程中，一共分为十四个阶段：1 错误的信仰，2 脱离错误的信仰，3 正确信仰与错误信仰并存，4 无誓言的正确信仰，5 部分遵循誓言 6 不警醒的遵循誓言，7 警醒

的遵循誓言，8 特殊的福祉，以前从未经历过，9 持续的思考（冥思），10 轻微的爱恋，11 消退的错觉，12 错觉完全消失，13 通过一定的行为达到无所不知，14 无所不知，在这个阶段人们就达到了解脱。

Tam micchattam jamasaddahanam, taccana hodi atthanam.

Samsaidamabhiggahiyam, anabhiggahiyam tu tam tiviham. (549)

Having faith in the things existing in a veritable fashion - that is called mithyatva. It is of three forms viz. that of the form of entertaining a doubt, that of the form of something developed deliberately, that of the form of something not developed deliberately. (549)

Mithyatva就是对存在的事物具有信仰，它具有三种形式：怀有疑问；有意的来消除这种疑问；有意的保留这种疑问。

Sammattarayanapavvaya-siharado micchabhavasamabhimuho.

Nisiyasammatto so, sasananamo muneyavvo. (550)

The soul falls down from the peak of the mountain of right faith, with his face towards the plain of wrong faith, and has his right-faith destroyed - this stage of soul is called sasvadana, i.e., having taste of right faith. (550)

当灵魂从正确信仰的山峰跌落时，他就将要面对错误的信仰，并把正确的信仰摧毁了—灵魂的这个阶段称为sasvadana。

Dahigudamiva vamissam, pihubhavam neva karidum sakkam.

Evam missayabhavo, sammamiccho tti nayavvo. (551)

The mixed stage of Samyaktva (Right faith) and mithyatva (wrong faith) which can, in no way, be split up into right and wrong beliefs of just as a mixed taste of curd and treacle can not be referred to separately as sour or sweet, is known as mistra-bhava. (551)

正确的信仰和错误的信仰共存的时候会分裂成为正确的信念和错误的信念，就像炼乳和蜂蜜混合时并不能够单独的区分出酸味或者甜味，这叫做mistrabhava。

No imdiesu virado, no jive thavare tase cavi.

Jo saddahai jinattum, sammaitthi avirado so. (552)

He who has not vowed to abstain from indulgence in the senses and from hurting the mobile and immobile living beings; although he has firm faith in the doctrines propounded by the Jina. This stage is said to be of a person of right vision without abstinence (Avirata-Samyagrsti). (552)

如果一个人还没有脱离对感观的放纵和对生灵的伤害，但他已经坚信Jina的学说，这个阶段称他为已经有了正确的观点却没有正确的行为(Avirata-Samyagrsti)。

Jo tasavahavirado, no virao ettha-thavaravahao.

Padisamayam so jivo, virayavirao jinekkamai. (553)

One who desists from a killing of the mobile living beings but not from that of the immobile ones and yet who has unwavering faith in Jinas is called (viratavirata or desavirata), i.e., partial observer of vows. (553)

如果一个人对于Jina的学说具有坚定的信念，但是他仍然会杀害不会移动的生灵，那么这叫做(viratavirata 或者 desavirata)，这是对于誓言的部分遵守。

Vattavattapamae, jo vasai pamattasamjao hoi.

Sayalagunasilakalio, mahavvai cittalayarano. (554)

One who has adopted the Great Vows, is equipped with all virtuous qualities and good conduct, often exhibits negligence in a manifest or a non-manifest form and hence whose conduct is bit defective is to be called pramattasamyata i.e., non-vigilant observer of great vows. (554)

如果一个具有正直的美的以及良好行为的人决定遵守誓言，会由于疏忽而不经意的违背誓言，那么他的这种有缺陷的行为就称为pramattasamyata，不警醒的遵守誓言的人。

Natthasesapamao, vayagunasilolimamdio nani.

Anuvasamao akhavao, jhananilino hu appamatto so. (555)

The wise man who is well equipped with all vows, whose negligence has disappeared entirely, who remains absorbed in meditation, but who has started neither subsiding his delusive karmas nor annihilating his delusive karmas is called apramattasamyata, i.e., vigilant observer of great vows. (555)

一个智慧的人，遵守所有的誓言，他毫无疏忽，专注于冥思，但是他仍然会具有错觉，这称为apramattasamyata，警醒的遵守誓言的人。

Eyammi gunatthane, visarisasamayatthiehim jivehim.

Puvvamapatta jamha, homti apuvva hu parinama. (556)

In this (eighth) stage of spiritual development the soul experiences unique but frequently changing mental states (of bliss) which have not been experienced ever before; hence the stage is called apurvakarna). (556)

第八个思想修行的层次是灵魂经常经历独特的但是经常变化的、以前从未经历过的精神状态，这个阶段称为apurvakarna。

Tarisaparinamatthiyajiva, hu jinehim galiyatimirehim.

Mohassa'puvvarana, khavanuvasamanujjaya bhaniya. (557)

The souls, experiencing such mental states (of bliss), get ready either to subside or to annihilate their delusive karmas, are given the designation "apurvakarna" by Jinas, free from all darkness, i.e., ignorance. (557)

在这种阶段的灵魂已经能够摆脱因果报应。Jina称这种精神状态为apurvakarna，它已经从黑暗中解脱出来了。

Homti anyattino te, padisamayam jesimekkaparinama.

Vimalayarajhanahuyavaha-sihahim niddaddhakammavana. (558)

The souls, occupying the ninth stage of spiritual development enjoy the constant mental state (of bliss) each moment and burn down the forest of the karmas through the flames of the fire of a very pure meditation, are called anivartin (anivrttikarana). (558)

第九个层次就是灵魂时刻都能够享受到福祉，业报的森林已经被冥思的火焰彻底摧毁，这种阶段称为anivartin (anivrttikarana)。

Kosumbho jiha rao, abhamtarado ya suhumaratto ya.

Evam suhumasarao, suhumakasao tti nayavvo. (559)

Just as a Kusumbha flower has a slight tinge of reddish colour, similarly a monk who has reached this tenth stage of spiritual development retains a slight tinge of attachment internally, Hence this stage is called suksma - Kasaya or suksma-samparaya, i.e., the

stage of slight attachment. (559)

就像略带红色的Kusumbha花具有淡淡的气味一样，达到第十个层次的僧侣由于内心的爱恋而具有淡淡的香气，因此这个阶段称为suksma - Kasaya 或者 suksma-samparaya。

Sakadakaphalajalam va, sarae saravaniyam va nimmalayam.

Sayalovasamtamoho, uvasamtakasayao hodi. (560)

Just as the water mixed with kataka-fruit or a pond's water in the autumn season have their dirtiness subsided, similarly a person whose all delusive karmas have subsided is called upasanta Kasaya. i.e., whose passions are subsided. (560)

就像混有kataka的水或者秋天池塘里面的水一样，具有令人迷惑的业报的人的灵魂是污浊的，这称为upasanta Kasaya。

Nissesakhinamoho, phalihamalabhayanudaya-samacitto.

Khinakasao bhannai, niggamtho viyaraehim. (561)

The monk whose all delusive karmas are annihilated and whose mind is (clean) like the water placed in a crystal-made vessel is designated ksinamoha and destroys passions by the worthy soul, free from all attachment. (561)

已经脱离了令人迷惑的业报以及思想纯洁的人僧侣称为ksinamoha，他们已经消灭了所有强烈的情感，摆脱了爱恋。

Kevalananadivayara-kirnakalavappanasiannanao.

Navakevalaladdhuggama-paviyaparamappavvaeso.

Asahayanadamsana-sahio vi hu kevali hu joena. Jutto tti sajojino, anainihanarise vutto. (562 & 563)

It is stated in the external holy scriptures that a monk who has destroyed the darkness of his ignorance by an assemblage of the rays of the sun of Omniscience, has obtained knowledge of the supreme soul on account of having acquired nine super ordinary and is equipped with determinate and indeterminate types of cognition requiring no help of external instruments, i.e., senses is called sayogi-kevalin. Though he is a Kevalin (Omniscient) yet undertakes mental, vocal and bodily activities. (562 & 563)

在永恒的、神圣的典籍中叙述，利用先知之光而摧毁了无知的人们已经达到了第九个层次，具有多种认识，因此不需要借助外物的辅助，他们能够得到至上灵魂的知识。尽管他是先知，他也要进行思想、语言以及身体上的修行。

Selesim sampatto, niruddhanissesa-asao jivo.

Kammarayavippamukko, gayajogo kevali hoi. (564)

The personage who has assumed the state called sailesi (i.e. state of utterfreedom from all activity whatsoever). In whom the entire karmic inflow has been put to a stop, who is free from the dirt of karma is called kevalin, devoid-of activities. (564)

已经达到sailesi层次的人，已经不再会有业报的积累，他们已经脱离了业报，叫做kevalin。

So tammi ceva samaye, loyagge uddhagamanasabbhao.

Samcitthai asariro, pavarattha gunappao niccam. (565)

The moment, the pure soul reaches this stage, it goes upward straight to the top of the universe according to its natural attribute, remains there forever in a disembodied form and endowed with the eight supreme attributes. (565)

纯净的灵魂一旦达到这个层次，由于它的本性，它马上就要达到宇宙的顶端并永远停留在那里，并被赋予了八个至上的特点。

Atthavihakammaviyada, sidibhuda niramjana nicca.

Atthaguna kayakicca, loyagganivasino siddha. (566)

The emancipated souls are ones who are devoid of the eight types of karmas, having attained peace, are devoid of all thought of blemish, are eternal, are equipped with eight auspicious qualifications, are such as have already accomplished whatever had to be accomplished and are residing at the top of the universe. (566)

解脱的灵魂就是已经从八种业报中解脱的灵魂，他们拥有和平，思想纯洁，永恒的、具有八种吉祥的特点、得到了一切可以得到的赞美，居住在宇宙的顶端。

33. Samlekhanasutra

PRECEPTS ON PASSIONLESS DEATHS 关于平静的死亡

Sariramahu nava tti, jivo vuccai navio.

Samsaro annavo vutto, jam taramti mahesino. (567)

The body is called a boat, the soul is a boatman, the worldly existence is an ocean which the great sages cross over. (567)

如果把身体比做小船，那么灵魂就是船夫，世间的万物就是圣人要穿过的海洋。

Bahiya uddhamadaya, navakamkhe kayai vi.

Puvvakammakkhayatthae, imam deham samuddhare. (568)

He who has an eye on his upward journey (liberation) should not think of the external objects (i. e., worldly pleasures): he should protect his body for annihilating the past Karmas. (568)

如果一个人关注着解脱之路，那他就不应当关心外界的事物。他应当保护他的身体来破除过去的因果报应。

Dhirena vi mariyavvam, kaurisena vi avassamariyavvam.

Tamha avassamarane, varam khu dhirattane marium. (569)

The man possessed of a calm disposition must die, the man possessed of a cowardly disposition too must die; so when death is inevitable in any case, it is better to die possessed of a calm disposition. (569)

心怀镇静的人会死去，心怀胆怯的人也会死去，既然死亡是无法避免的，因此最好还是心怀镇静的死去。

Ikkam pamdiyamaranam, chimadai jaisayani bahuyani.

Tam maranam mariyavvam, jena mao summao hoi. (570)

One death-of-the-wise-man puts an end to hundreds of births; hence one ought to die such a death as earns one the title well-died. (570)

一个智慧的人的死亡结束了上百人的生，因此人们应当以这样的方式死去以赢得善终的美名。
Ikkam pamdiyamaranam, padivajjai supuriso asambhamto.

Khippam so marananam, kahie amtam anamtanam. (571)

A wise person who is free from anxiety dies a peaceful death once; by such death, he immediately puts an end to an infinite number of deaths. (571)

一个脱离了焦虑的智慧和的人如果安详的死去，能够终止无数人的死亡。

Care payaim parisamkamano, jam kimci pasam iha mannmano.

Labhamtare jiviya vuhaitta, pacca parinnaya malavadhamsi. (572)

One ought to undertake every activity with the fear of bondage (i.e., possibilities of bondage) one ought to prolong one's life in the hope of acquiring ever new gains in the future and at the end, one ought to destroy one's defilements with prudence. (572)

人们在做任何事情时应当怀着对束缚的恐惧；人们应当延长他的生命以期在将来获得更新的收获，人们应当审慎地去除自己的污点。

Tassa na kappadi bhatta-painnam anuvatthide bhaye purado.

So maranam patthito, hodi hu samannanivvinno. (573)

He who has no fear of any kind before him, should not take the vow of desisting from food and water; if he seeks death, he should be treated as disgusted taken even from his monkhood, i.e., fast-unto-death. (573)

如果一个人对任何事物都没有恐惧，他就不应当起誓禁用食物和水；如果他寻求死亡，人们也不应当厌恶他。

Samlehana ya duviha, abbhimtariya ya bahira ceva.

Abbhimtariya kasae, bahiriya hoi ya sarire. (574)

A Sallekhana-i. e., fast-unto-death is of two kinds; internal and external, internal sallekhana consists in emaciating the passions while the external one consists in emaciating the body. (574)

迅速的死亡分为两类：内心的和外在的；内心的就是抑制自己的感情，外在的就是控制自己的身体。

Kasae payanuem kicca, appahare titikkhae.

Aha bhikkhu gilaejja, aharasseva amtiyam. (575)

A monk (adopting the vow of sallekhana) should first subdue his passions and (then) reduce the intake of his food gradually; but when the body becomes extremely weak, he should stop taking any food. (575)

僧侣应当首先自己的感情并逐渐减少进食；但是当他的身体变得极端虚弱的时候，他就应当开始进食了。

Na vi karanam tanamao samtharo, na vi ya phasuya bhumi.

Appa khalu samtharo, hoi visuddho mano jassa. (576)

A person whose mind is pure, needs neither a bed of straw nor a faultless ground; his soul itself becomes his bed. (576)

如果一个人的灵魂是纯洁的，那么他既不需要稻草床也不需要一块平地；他的灵魂本身就可以作为他的床。

Na vi tam sattham ca visam ca duppautu vva kunai veyalo.

Jamtam va duppauttam, sappu vva pamaino kuddho.

Jam kunai bhavasallam anuddhiyam uttamthakalammi.
Dullahabohiyattam, anamtasamsariyattam ca. (577 & 578)

Mental thorns (salya) like deceit, perverted attitude and a desire for worldly enjoyments in next life in a person observing the vow of Sallekhana cause him greater pain than a tainted weapon, poison, devil, an evil-motivated amulet or an angry serpent, for in the presence of these salyas right understanding becomes impossible and involvement in an infinite transmigratory cycle becomes inevitable. (577 & 578)

一个修行的人的思想上的荆棘，比如谎言、错误的态度以及对来世欢娱的渴望能够给他带来更大的痛苦，这甚至超过了武器、毒药、魔鬼、恶咒或者一只愤怒的毒蛇所给人们带来的痛苦；这些思想上的荆棘将会阻碍人们对灵魂正确的认识，并使得人们不可避免的陷入无尽的轮回。

To uddharamti garavarahiya, mulam punabbhavalayanam.
Micchadamsanasallam, mayasallam niyanam ca. (579)

A monk who is free from pride cuts down the three roots of rebirth, i.e., the thorns of wrong faith, deceit and desire for worldly enjoyment in next life. (579)

一个脱离的傲慢的僧侣阻隔了他三条重生的道路，例如，错误的信仰，谎言以及对来生欢愉的渴望。

Micchaddamsanaratta, saniyana kanhalesamogadha.
Iya je maramti jiva, tesim dulaha bhava bohi. (580)

Hence those persons who die as attached to wrong faith, as full of desire for sensuous enjoyment in return for the good acts performed, as subject to black colouring do not find it easy to attain right understanding. (580)

那些具有错误的信仰、渴望自己的善行能够给自己带来感官上的欢愉的人们在死后将不会得到对灵魂正确的理解。

Sammaddamsanaratta, aniyana sukkalesamogadha.
Iya je maramti jiva, tesim sulaha bhava bohi. (581)

(On the other hand) those persons who die as attached to right faith, as devoid of desire for sensuous enjoyment in return for the good acts performed, as subject to white colouring find it easy to attain right understanding. (581)

那些具有正确的信仰、不去渴望自己的善行能够给自己带来感官上的欢愉的人们死去将能够得到对灵魂正确的理解。

Arahanae kajje, pariyammam savvada vi kayavvam.
Pariyambhabhavidassa hu, suhasajjha rahana hoi. (582)

One who is desirous of performing aradhana (the set of auspicious acts to be performed at the time of death) ought to always perform parikarman (practice of the set of auspicious acts): for one whose mind is permeated with parikarman, finds it easy to perform aradhana. (582)

一个渴望在死后做法事的人应当经常做法事，如果一个人心中经常想着法事，那么他就很容易做法事。

Jaha rayakulapasuo, joggam niccamavi kunai parikammam. To jidakarano juddhe,

kammasamattho bhavissadi hi. Iya samannam sadhuvi, kunadi niccamavi
jogapariyamam. To jidakarano marane, jghanasamattho bhavissati. (583 & 584)
One who is born in a royal family and performs his (military) exercises regularly will
become competent to win all wars: similarly a monk who regularly engages himself in
meditation and practise of the vows of monastic life, conquers his mind, and will become
competent to practice meditation at his death. (583 & 584)

一个在贵族家庭中出生的人，如果经常锻炼他的身体就能够在所有的战争中取胜；同样如果
一个僧侣经常进行冥思、遵守誓言、征服了自己的思想，那么在他死的时候也能够进行冥思。

Mokkhaapahe appanam, thavevi tam ceva jhahi tam ceva.

Tattheve vihara niccam, ma viharasu annadavvesu. (585)

Fix (your) soul on the path of liberation and meditate on the soul only; always be
engrossed in it and not in any other substance. (585)

将灵魂牢牢地固定在解脱之路上并只对灵魂进行冥思，全神贯注，心无旁骛。

Ihaparalogasamsa-ppaoga, taha jiyamaranabhogesu.

Vajjijja bhavijja ya, asuham samsaraparinamam. (586)

One should give up desire for pleasures in this world as also in the next; should give up
liking either for life or for death or for enjoyments, should engage thought in the evil
consequences available in the world of transmigration. (586)

人们应当放弃今生与来生对欢愉的渴望，放弃对生活、死亡以及享乐的喜爱，集中精力思考
由于轮回所造成的邪恶的后果。

Paradvado duggai, saddavvado hu suggai hoi. Iya

nau sadavve, kunaha rai virai iyarammi. (587)

One gets birth in a miserable state by being devoted to other substances, i.e., worldly
things and birth in a good state by being devoted to contemplation of one's own soul;
knowing this one should be absorbed in meditation of one's soul and desist from thinking
of other substances. (587)

如果一个人关注外物的话，那么他就会生于一种痛苦的状态；如果一个人关注于对自己的灵
魂进行沉思的话，那么他就会生于一种良好的状态；因此人们应当全神贯注于对自己灵魂的
沉思并摒弃对其他事物的思考。

34. Tattvasutra

PRECEPTS ON FUNDAMENTAL TRUTHS 关于基本的真理

Javanta'vijjapurisa, savve te dukkhasambhava.

Luppanti bahuso mudha, samsarammi anantae. (588)

All persons who are ignorant suffer misery; most of those who are foolish will remain
confounded in this endless mundane existence. (588)

所有无知的人将会承受痛苦，大多数愚蠢的人在这个无尽的世俗中将会一直迷惑下去。

Samikkha pamdie tamha, pasajaipahe bahu. Appana

saccamesejja, mettim bhuesu kappae. (589)

Therefore, a wise person, considering that most of the ways of living result in
entanglements of (mundane) existence, should search for truth with (the aid of) his own
soul and develop affection towards all living beings. (589)

因此，一个智慧的人在考虑到大多数的生存方式都将导致同世俗存在的纠缠后，他就应当在其灵魂的帮助下寻求真理并对所有的生灵要博爱。

Taccam taha paramattham, davvasahavam taheva paramaparam.

Dheyam suddham paramam, eyattha humti abhihana. (590)

Truth, emancipation, the nature of substance, the highest reality, the supreme pure goal, all these words convey the same meaning. (590)

真理、解脱、物质的本质、最高的事实、至上的纯洁的目标——所有的这些名词都是一个含义。

Jiva'jiva ya bandho ya, punnam pava'savo taha.

Samvaro nijjara mokkho, samtee tahiya nava. (591)

Soul, non-soul, Karmic bondage, merit, demerit, karmic-influx, stoppage of influx, release (from Karmas) and liberation, these constitute the nine fundamental principles. (591)

灵魂、非灵魂、因果报应、美德、缺点、因果报应的开始、因果报应的终止、摆脱因果报应以及解脱，这九点构成了基本的原则。

Uvaogalakkhanamanai-nihanamatthamtaram sarirao.

Jivamaruvim karim, bhoyam ca sayassa kamma. (592)

A soul is characterised by consciousness; is eternal, immortal, different from the body (in which it is embodied), formless, an agent, and the door and enjoyer of his own Karmas (i.e., fruits of his actions). (592)

灵魂的特点就是意识，灵魂是永恒的、不朽的，它同躯体不同，它是无形的，它是通向因果报应之路，是因果报应的承受者。

Suhadukkhajanana va, hidapariyammam ca ahidabhiruttam.

Jassa na vijjadi niccam, tam samana vimti ajjivam. (593)

The Jinas call that an ajiva (i.e., non-soul) which invariably does not have any knowledge of pleasure or pain, does not know what is beneficial and does not have any fear of what is detrimental. (593)

Jina说没有灵魂的人将永远不会知道欢乐与痛苦，不知道什么是有益的，也不会对有害的事情产生恐惧。

Ajjivo puna neo, puggala dhammo adhamma ayasam.

Kalo puggala mutto, ruvadiguno amutti sesa du. (594)

Ajiva should again be known (to be of five kinds): matter (puggala), motion (dharma) rest (adhama), space (akasa) and time (kala): matter has form as it has the attributes of colour etc., the rest of them are verily formless. (594)

没有灵魂的人应当知道：物质、运动、静止、空间和时间，物质具有形式，就像它具有颜色一样，而其余的几个都是无形的。

No imdiyaggejjha amuttabhava, amuttabhava vi ya hoi nicco. Ajjhatthaheum

niyaya'ssa bandho, samsaraheum ca vayanti bandham. (595)

The soul is not perceptible to the senses as it has no corporal form; it is eternal since it has no corporal form; due to internal activities like the passions, Karma binds the soul; and it is said that bondage is the cause of mundane existence. (595)

灵魂不能为感官所感觉到，因为它没有任何形态；它是永生的，因为它没有任何形态；由于

人们内心的行为，因果报应就同灵魂相联系起来，这种束缚就是由世俗的存在所造成的。

Ratto bamdhadi kammam, muccadi kammehim ragarahidappa.

Eso bamdhasamaso, jivanam jana nicchayado. (596)

Attachment binds the soul (with Karmas); a soul which is free from attachments becomes liberated from Karmas. Know that this surely is briefly (the nature of) the Karmic bondage of souls. (596)

爱恋束缚了灵魂，能够从爱恋中解脱的灵魂能够从因果报应中解脱。这就是因果报应对于灵魂的束缚。

Tamha nivvudikamo, ragam savvattha kunadi ma kimci.

So tena vidarago, bhaviyo bhavasayaram taradi. (597)

Therefore, it is desirable to renounce the attachments; do not do anything at any time that brings about an attachment even to the slightest degree; it is due to this that a soul conquers all attachments and crosses over the ocean of worldly existence. (597)

因此，人们应当同爱恋相脱离；任何时候都不要做一些能够带来爱恋的事情；这样，灵魂就能够征服所有的爱恋并穿过世俗的海洋。

Kammam punnam pavam, heu tesim ca homti sacchidara.

Mamdakasaya saccha, tivvakasaya asaccha hu. (598)

Karma is the cause of merit (punya) and demerit (papa); auspicious thoughts give rise to merit while inauspicious thoughts to demerit. Those who are possessed of subdued passions have clean (mental states); those with intense passions will have unclean (mental states). (598)

因果报应是美德和缺点之源，吉祥的想法带来美德而不祥的想法会导致缺点。能够抑制自己感情的人们具有纯洁的灵魂，而那些感情强烈的人们的灵魂就不纯洁。

Savvattha vi piyavayanam, duvvayane dujjane vi khamakaranan.

Savvesim gunagahanam, mamdakasayana ditthamta. (599)

Always speak words which are dear (to others), even those wicked men who use harsh words ought to be forgiven; one must take the best from all people, these are illustrative of persons possessed of subdued passions. (599)

应当经常说一些对他人友善的话，即使是那些经常说一些不当的话的邪恶的人也应当得到原谅；与人为善，这些都是能够压抑自己感情的人们所做的事情。

Appapasamsana-karanam, pujjesu vi dosagahana-silattam.

Veradharanam ca suiram, tivvakasayana limgani. (600)

Praising oneself, picking up faults even with those who are worthy of worship and maintaining inimical attitude for a pretty long time, these are the characteristics of persons possessed of intense passions. (600)

自我夸耀，指出别人的过失，即使这人值得人们的尊敬；对他人长时间的保持敌意—这都是感情强烈的人们特点。

Ragaddosapamatto, imdiyavasao karei kammaim.

Asavadarehim avi-guhehim tivihena karanenam. (601)

A person, having lost his self-awareness due to attachment and aversion, remains enslaved by the senses. His doors of karmic influx being open, he commits Karmas

continuously through three fold means, i. e., mind, body and speech. (601)

如果一个人由于爱恋以及厌恶而丢失了自我意识，那么他就仍然受到感官的束缚。他的因果报应仍然不断的积累，他仍然受到业报的控制。

Asavadarehim saya, himsaiehim kammamasavai. Jaha

Navai vinaso, chiddehi jalam uyahimajjhe. (602)

There is a continuous inflow of the Karmas through the doors of influx, i. e., violence etc., just as a boat with holes sinks in the sea due to the inflow of water, so does the soul. (602)

如果一个人仍然拥有暴力的话，那么他的业报就会不断地增加。就像破损的船会因为漏水而在海洋中沉没，灵魂也是一样。

Manasa vaya kayena, ka vi juttassa viriyaparinamo.

Jivassa-ppaniogo, jogo tti jinehim niddittho. (603)

(Yogas are also the doors of Karmic influx). The vibrations in the soul through the activities of mind, body and the speech are known as Yoga. So say the Jinas. (603)

(瑜伽术也会增加业报的累积)。Jina曾经说过，瑜伽就是心灵的颤抖通过思想、肢体以及言语表现出来。

Jaha jaha appataro se jogo, taha taha appataro se bamdho.

Niruddhajoigissa va se na hoti, achiddapotassa va ambunathe. (604)

As soon as the Yogas, i. e., the soul vibrations lessen, the bondage or the Karmic influx also lessens. The moment the Yogas are stopped, the Karmic-influx does not take place; just as the water does not enter the boat which has no holes. (604)

随着瑜伽的减弱，业报的累积也会减弱；一旦停止了瑜伽，业报的累积也就停止了。就像当小船上的孔洞被堵住后，水也就不会再渗进去。

Micchattaviradi vi ya, kasaya joga ya asava homti.

Samjama-viraya-damsana-jogabhavo ya samvarao. (605)

Wrong faith, non-refrainment, passion and Yoga are the causes of Karmic influx.

Self-restraint, de-tachment, right-faith and the absence of Yoga are the causes of cessation. (605)

错误的信仰，缺乏信仰，强烈的感情以及瑜伽都会造成业报的积累。自律、超脱、正确的信仰以及不练习瑜伽术能够停止业报的积累。

Rumdhichiddasahassee, jalajane jaha jalam tu nasavadi.

Micchattaiabhave, taha jive samvarao hoi. (606)

Just as there is no inflow of water in the boat after the thousands of its holes have been plugged, similarly, the wrong faiths being removed, there is the cessation of Karmic influx in the soul (Jiva).

(606)

当船上的成千上万个漏洞被堵住后，那么它就不再漏水了；一旦错误的信仰被改正，就不会再有业报的累积。

Savvabhuya'ppabhuyassa, sammam bhuyaim pasao.

Pihiyasavassa damtassa, pavam kammam na bamdhai. (607)

He who feels all beings to be like himself and who has stopped all the doors of the Karmic

influx, such a self-restrained person does not suffer the bondage of sinful deeds. (607)

如果一个人对待万物生灵的态度就像对待自己一样，那么他就能终止所有业报的累积，一个能够这样自律的人不会受到罪恶事情的束缚。

Micchattasavadaram, rumbhai sammattadidhakavadena.

Himsadiduvarani vi, didhavayaphalihahim rumbhati. (608)

The soul aspiring after liberation blocks the doors of influx of wrong faith by the firm shutters of righteousness and those of violence etc. by the shutters of staunch vows. (608)

解脱的灵魂渴望通过正直以及坚定的誓言来阻止由错误的信仰而带来的业报的积累。

Jaha mahatalayassa, sanniruddhe jalagame.

Ussimcanae tavanae, kamena sosana bhava.

Evam tu samjayassavi, pavakammanirasave.

Bhavakodisamciyam kammam, tavasa nijjarijjai. (609 & 610)

Just as the water of a huge pond gradually dries by blocking the way of the inlet of water, drawing out its previous water and by sunheat, in the same way, the Karmas of the self-restrained, accumulated during crores of births, get destroyed by blocking the entrance of sinful deeds and by austerities. (609 & 610)

如果阻断了一个大池塘的进水口，抽净里面的水，日光照射，那么它就会渐渐干涸；同样如果断绝了罪恶的事情并进行苦修，就能够结束以往的业报。

Tavasa ceva na mokkho, samvarahinassa hoi jinavayane.

Na hu sotte pavisamte, kisinam parisussadi talayam. (611)

It has been asserted by the Jinas that one who has not controlled the influx of the Karmas, does not achieve liberation by practising austerities only; just as the water of a pond does not dry completely, if the sources of the inlet of water are kept open. (611)

Jina宣称，如果一个人只是苦修而不阻断业报的积累，那么他就不能够实现解脱；就像如果不把进水口堵住的话，池塘中的水永远也不会干涸。

Ja annani kammam, khavei bahuahim basakadihim.

Tam nani tihim gutto, khavei usasamittenam. (612)

The annihilation of the amount of Karmas, which an ignorant person does during the crores of years by practising austerities, is done by the wise person, practising the three Gupties, in a single breath.

(612)

如果一个无知的人通过几千年的苦修消除的业报，而一个智慧的人通过对自己自律只需要一生就能够完成。

Senavaimmi nihae, jaha sena panassai.

Evam kammani nassamti, mohaniije khayam gae. (613)

Just as the army is destroyed after the Commander is dead, in the same way, all the Karmas are automatically destroyed after the annihilation of the MOhaniya Karma (infatuating Karma). (613)

当指挥官死亡后，军队就已经瓦解了；同样，当摧毁了MOhaniya业报，所有的业报就自然而然的被消除了。

Kammamalavippamukko, uddham logassa amtamadhigamta.

So savvananadarisi, lahadi suhamanimdiyamanamtam. (614)

The soul, liberated from the Karmic pollution, ascends the top of the universe and there enjoys transcendental infinite bliss, possessing all knowledge and all perception (i. e., being omniscient).

(614)

一个从业报中解脱的灵魂能够逐渐上升到宇宙的顶端，并在那里享受无尽的福祉，拥有无尽的知识 and 感知。

Cakkikurufanisuremdesu, ahamimde jam suham tikalabhavam.

Tatto anamtagunidam, siddhanam khanasuhem hodi. (615)

The bliss attained by the Siddhas in a moment is infinite times more than the pleasure enjoyed by the emperors, by the Jivas residing in the regions of the Karmas, and by the Fanindras, Surendras and Ahamindrasin all the ages. (615)

Siddhas在一瞬间所得到的福祉无限倍于君王，受到业报束缚的Jivas, Fanindras, Surendras以及Ahamindrasin所能享受到的欢愉。

Savve sara niyattanti, takka jattha na vijjai.

Mai tattha na gahiya, oe appaitthanassa kheyanne. (616)

It is not possible to describe the state of liberation in words as they transcend any such verbal expression. Nor is there the possibility of argument as no mental business is possible. The state of liberation transcends all the determinations and alternatives. Side by side with it, there is no pride due to being devoid of all the blemishes of the mind. There is no melancholy even if there is knowledge of upto the seventh hell, due to it transcending the pleasure and pain. (616)

由于解脱已经超越了所有语言表达，因此很难用语言来描述解脱的状态。解脱的状态超越了所有的状态。尽管思想上已经没有了污点，但是人们不会变得傲慢。尽管人们已经拥有了达到第七重地狱的知识，但是他们没有忧郁，因为这已经超越了欢乐与痛苦。

Na vi dukkham na vi sukkham, na vi pida neva vijjade baha. Na

vi maranam na vi jananam, tattheva ya hoi nivvanam. (617)

Where there is neither pain nor pleasure, neither suffering nor obstacle, neither birth nor death, there is emancipation. (617)

解脱就是没有痛苦和欢乐，没有苦难与阻碍，没有生与死。

Na vi imdiya uvasagga, na vi moho vimhayo na nidda ya.

Na ya tinha neva chuha, tattheva ya hoi nivvanam. (618)

Where there are neither sense organs, nor surprise, nor sleep, nor thirst, nor hunger, there is emancipation. (618)

解脱就是没有感官、没有惊奇、没有睡眠、没有口渴、没有饥饿。

Na vi kammam nokammam, na vi cimta neva attaruddani. Na

vi dhammasukkajhane, tattheva ya hoi nivvanam. (619)

Where there is neither Karma, nor quasi-Karma nor the worry, nor any type of thinking which is technically called Artta, Raudra, Dharma and Sukla, there is Nirvana. (619)

涅槃就是没有因果报应、不需要为因果报应而担忧、没有任何形式的思考。

Vijjadi kevalananam, kevalasokkham ca kevalam virayam.

Kevaladitthi amuttam, atthittam sappadesattam. (620)

IN the emancipated souls, there are attributes like absolute knowledge, absolute bliss, absolute potentiality, absolute vision, formlessness, existence and extension. (620)

在一个解脱的灵魂中具有绝对的知识，绝对的福祉，绝对的潜力，绝对的先知、无形、存在以及拓展。

Nivvanam ti avahamti, siddhi logaggameva ya. Khemam

sivam anabaham, jam caramti mahesino. (621)

Emancipation which is realized only by the great is the state of unobstructedness, perfection, residing at the top of universe, well-being, goodness and freedom from the obstacles. (621)

解脱只能是伟大的人才能够达到，这种状态是畅通无阻、完美、生存在宇宙的顶端、安宁、仁慈以及脱离了所有的障碍。

Laua erandaphale, aggidhume usu dhanuvimukke. Gai

puvvaogenam, evam siddhana vi gati tu. (622)

Just as there is an upward motion in gourd if freed inside the water, in caster-seed (when it is dried), in fire or smoke and in the arrow shot from the bow, in the sameway there is a natural upward motion of the emancipated souls. (622)

如果把一个葫芦放在水里面，它就会自然而然的向上浮，火或者烟会自然而然的向上升，射出的箭会自然而然的向前飞出；同样，一个解脱的灵魂会自然而然的向上升华。

Avvabahamanidya-manovamam punnapavanimmukkam.

Punaragamanavirahiyam, niccam acalam analambam. (623)

The state of emancipation is free from all obstacles and sense-organs, unique, devoid of merit and demerit, devoid of rebirth, eternal, immobile and independent. (623)

解脱不会受到任何事物以及感官的阻拦，它是独特的，它与美德与优点无关，与重生、永恒、静止以及独立无关。

35. Dravysutra

PRECEPTS ON THE SUBSTANCE 关于物质

Dhammo ahammo agasam, kalo puggala jantavo. Esa

logo tti pannatto, kinehim varadamsihim. (624)

The supreme visioned Jinas have described the universe to be constituted of six substances viz. Dharma (medium of motion), Adharma (medium of rest), Akasa (space), kala (time), Pudgala (matter) and Jiva (soul). (624)

具有无上先知的Jina说，世界是由六种要素构成的，Dharma (运动的介质), Adharma (静止的介质), Akasa (空间), kala (时间), Pudgala (物质) 以及 Jiva (灵魂).

Agasakalapuggala-dhammadhammesu natthi jivaguna.

Tesim acedanattam, bhanidam jivassa cedanada. (625)

The substances, Akasa, kala, Pudgala, Dharma and Adharma, do not possess the attributes of the Jiva (i.e. devoid of life) and they therefore have been called Ajivas (non-living). The attribute of Jiva is consciousness. (625)

Akasa, kala, Pudgala, Dharma 以及Adharma同灵魂截然不同，他们是没有生命的，因此他们被称为Ajivas；而灵魂的特点就是意识。

Agasakalajiva, dhammadhamma ya muttiparihina.

Muttam puggaladavvam, jivo khalu cedano tesu. (626)

Aksa, Kala, Jiva, Dharma and Adharma are incorporeal, where as Pudgala (matter) is corporeal. Of these, only the soul substance is conscious. (626)

Aksa, Kala, Jiva, Dharma 以及 Adharma是抽象的，而物质是具体的，只有灵魂具有意识。

Jiva puggalakaya, saha sakkiriya havanti na ya sesa.

Puggalakarana jiva, khamdha khalu kalakarana du. (627)

The Jiva (soul), the Pudgala (matter), these two substances are active, while the rest are inactive. The external cause of the activity of soul is Karmic matter and of the activity of matter is the substance kala (time). (627)

灵魂、物质是能够运动的，而其他几个则是不能够运动的。灵魂行为的外部诱因是物质，物质运动的外部诱因是时间。

Dhammo ahammo agasam, davvam ikkikkamahiyam.

Anamtani ya davvani, kalo puggala jamtavo. (628)

Dharma, Adharma and Akasa are singular in number, Kala, Pudgala and Jiva-these three are infinite in number. (628)

运动的介质,静止的介质以及空间都只有一个，而时间，物质以及灵魂这三者在数量上是无限的。

Dhammadhamme ya do'vee, logamitta viyahiya.

Logaloge ya agase, samae samayakhettie. (629)

Dharma and Adharma-both these substances have their extension throughout the universe, while Akasa (space) pervades the universe and beyond the universe. Kala pervades only the time region.

(629)

运动的介质以及静止的介质在宇宙中都能够扩展，但是空间遍及整个宇宙并超出了宇宙，时间只是分布在一个时间域中。

Annonnam pavisamta, dimta ogasamannamannassa.

Melamta vi ya niccam, sagam sabhavam na vijahanti. (630)

These six substances (dravyas) are co-extensive in the same space and accommodate one-another, they are mixed up with one another from the time infinite. However, they maintain their identity without losing their respective nature. (630)

这六种要素在同一空间共存并且相互依存，并且在时间上相互交织。但是，他们并不失去自己的本质特点。

Dhammatthikayamarasam, avannagandham asaddamapphasam.

Logogadham puttham, pihulamasamkhadiya-padesam. (631)

Dharmastikaya is devoid of the attributes like taste, colour, smell, sound and touch. It pervades universe, it is independent, huge and has innumerable pradesas, i.e., spacepoints. (631)

运动的介质不具有任何味道、颜色、气味、声音以及触感。它遍布于整个宇宙，它是独立的、无限的并且没有隔断。

Udayam jaha macchanam, gamananuggahayaram havadi loe.

Taha jivapuggalanam, dhammam davvam viyanehi. (632)

Just as water is helpful in the movement of fishes so is the Dharma in the movement of souls and matter. (632)

就像水能够使鱼在里面运动一样，Dharma就是灵魂以及物质运动的介质。

Na ya gacchadi dhammatthi, gamanam na karedi annadaviyas.

Havadi gati sa ppararo, jivanam puggalanam ca. (633)

Dharmastikaya does not move itself nor cause other things to move; but it is an all pervading medium of motion for the living and non-living bodies. (633)

运动的介质本身并不运动也不会使其他的物体运动，但是它却是一切物体与生物移动的载体。

Jaha havadi dhammadavvam, taha tam janeha davvamadhammakham.

Thidikiriyajuttanam, karanabhudam tu pudhaviva. (634)

Know that just as Dharma is substance, so is the Adharma. It is helpful in bringing about the rest of the Jivas and Pudgalas capable of being static. (634)

如果了解了运动的介质是一种要素，那么静止的介质也是一样。它为物质以及灵魂的静止提供载体。

Ceyanarahiyamamuttam, avagahanalakkhanam ca savvagayam.

Loyaloyavibheyam, tam nahadavvam jinuddittham. (635)

The substance space is devoid of consciousness, is incorporeal, accommodating and all-pervading. It is of two types one is lokakasa i.e., (space within the universe) and Alokakasa i.e., space beyond the universe. (635)

空间是没有意识的、无形的，它提供一种载体，遍及四方；它分为两类，一种是lokakasa，宇宙内的空间；一种是Alokakasa，宇宙外的空间。

Jiva ceva ajiva ya, esa loe viyahie.

Ajivadesamagase, aloe se viyahie. (636)

It is explained that the loka, i.e., universe consists of living and non-living substances, whereas Aloka consist of only a part of one non-living substance i.e., (space) (636)

在宇宙内的空间中存在着生物和非生物，而在宇宙外的空间中只存在着部分非生物。

Pasarasagamdhavanna-vvadiritto agurulahugasamjutto.

Vattanalakkhanakaliyam, kalasaruvam imam hodi. (637)

The substance time is devoid of attributes like touch, taste, smell and colour and properties like heaviness and lightness. It is characterized by mutation. (637)

时间没有任何触感、味道、气味以及颜色、重量，它的特点就是不断地变化。

Jivanam puggalanam, huvamti pariyattanai vivihai.

Edanam pajjaya, vattamte mukkhakalaadhare. (638)

The multiple mutations and various modes of the soul and matter are mainly due to time substance.

(638)

灵魂以及物质的变化和状态的改变都是由于时间的原因。

Samayavaliussasa, pana thova ya adia bheda.

Vavaharakalanama, nidittha viyaraehim. (639)

From practical view-point the time is measured by diverse units like avali (closing and opening of eye-lids) Ucchvasa (time taken in an exhalation), Prana (taken in one respiration) and stoka (second). It is asserted by the Jinas. (639)

Jina曾说过，时间可以通过不同的单位来度量：avali（一次睁眼与闭眼），Ucchvasa（一次呼气），Prana（一次呼吸）以及stoka（秒）。

Anukhamdhaviyappena du, poggaladvvam havei duviyappam.

Khamdha hu chappayara, paramanu ceva duviyappo. (640)

The substance matter is of two kinds-in the form of an atom (paramanu) and in the form of molecules. Molecules are of six kinds, while the atoms are of two kinds. (640)

物质分为两种：由原子构成的以及由分子构成的。由原子构成的物质分为六类，而由分子构成的物质分为两类。

Aithulathula thulam, thulasuhumam ca suhumathulam ca.

Suhumam aisuhumam idi, dharadiyam hodi chabbheyam. (641)

Gross-gross, gross, gross-fine, fine-gross, fine and fine-fine, these are the six kinds of the aggregate matter (skandha Pudgal). The earth etc. are its six examples. (641)

物质的聚合状态分为粗—粗、粗、粗—细、细—粗、细、细—细六种，土地就是一个例子。

Pudhavi jalam ca chaya, caurimdiyavisaya-kammparamanu.

Chavviahbheyam bhaniyam, poggaladvvam jinavarehim. (642)

The earth, the water, the shadow, the objects of four senses, (except sight), the Karmic matter and the atoms, these are the six different forms of matter. (642)

土地、水、影子、以及四种感官能够感受到的物体（除了视力），业报以及原子，这些是物质六种不同的形式。

Antadimajjahanam, apadesam imdiehim na hu gejjham.

Jam davvam avibhattam, tam paramanum kahanti jina. (643)

Such a substance, as is devoid of dimensions, i.e., two extremes and the middle, unextended, not to be perceived by the sense-organs and indivisible, has been called atom by the Jinas. (643)

Jina说，原子没有尺寸，不能为感官所感知，不可分割。

Vannarasagamdhaphase, puranagalanai savvakalamhi.

Khamdam iva kunamana, paramanu puggala tamha. (644)

Like the molecules, the atoms also possess the attributes of colour, taste, smell and touch, they remain everchanging by getting conjoined and disjoint. They therefore are called Pudgala. (644)

同分子一样，原子具有颜色、味道、气味以及触感，他们在结合或者分离时特性不发生改变，

因此他们称为Pudgala。

Panehim caduhim jivadi, jivadi, jivassadi jo hu jivido puvvam. So jivo, pana puna balamimdiyamau ussaso. (645)

That which lives, will live and has lived through the instrumentality of the four types of vitalities (prana) is called soul (Jiva) and the four types of vitality are life-force, organs, life-span and respiration. (645)

灵魂借助于四种活力存在，这四种活力是生命力、器官、寿命以及呼吸。

Anugurudehapamano, uvasamharappasappado ceda.

Asamuhado vavahara, nicchayanayado asamkhadeso va. (646)

From practical point of view, a soul has a small or big size according to the size of the body, on account of its undergoing expansion and contraction. But from real view point, it is possessed of innumerable space-points (Pradesas). (646)

从经验的角度来说，灵魂的大小由身体的大小来决定，并不断的扩张和收缩。但是从实际的角度来说，它在空间中占据着无数多的点。

Jaha paumarayayanam, khittam khire pabhasayadi khiram.

Taha dehi dehattho, sadehamattam pabhasayadi. (647)

Just as a ruby thrown into milk illuminates the whole milk only, so also an embodied soul illuminates its own body only. (647)

如果把红宝石投入牛奶的话，他只能照亮整杯牛奶；一个灵魂也只能照亮它所寄托的身体。

Ada nanapamanam, nanam neyappamanamuddittham.

Neyam loyaloyam, tamha nanam tu savvagayam. (648)

The soul is co-extensive with cognition, cognition is co-extensive with what is to be cognised, loka and aloka are cognizable, therefore cognition is all-pervasive. (648)

灵魂同认知共存，认知同所要认知的事物共存，宇宙内外的空间都可以被认知，因此认知无处不在。

Jiva samsarattha, nivvada cedanappaga duviha.

Uvaogalakkhana vi ya, dehadhappavicara. (649)

Jiva is of two kinds: mundane and emancipated; both of them are sentient and endowed with consciousness; even then the mundane souls have bodies while the emancipated ones do not. (649)

灵魂分为两种：世俗的和解脱的；所有的灵魂都具有感情和意识；只是世俗的灵魂需要身体而解脱的灵魂不需要。

Pudhavijalateyavau-vanapphadi vivihathavareimdi.

Bigatigacadupamcakkha, tasajiva homti samkhadi. (650)

The earth, the water, the fire, the air and the plants are various kinds of immobile beings with one sense organ. The mobile beings like conches etc. are possessed of two, three, four and five sense-organs. (650)

土地、水、火、空气以及植物都是具有一种感官的不会移动的生物；而移动的生物，像海螺等具有两种、三种或者多达五种感官。

36. Srstisutra

PRECEPTS ON UNIVERSE 关于宇宙

Logo akittimo khalu, anainihano sahavanivvatto.

Jivajivahim phudo, savvagasavayavo nicco. (651)

Verily, the world is uncreated; it has neither beginning nor end, it exists by its own nature; it is pervaded by the Jivas and Ajivas; it exists in a part of the space and is eternal. (651)

实际上，这个世界不受任何限制，它没有开始和尽头，它按照自己的本质存在，在世界上充满了生物以及非生物；它占据着空间的一部分，它是永恒的。

Apadeso paramanu, padasametto ya samayasaddo jo.

Niddho va lukkho va, dupadesadittamanuhavadi. (652)

An atom is unextended. Due to its being unextended, it is devoid of sound, and it is either smooth or rough, i.e., with positive or negative charges. When the atoms are conjoined, they become subject to experience. (652)

原子不能够延伸，由于原子不能够延伸，它就没有声音，它也不光滑或者粗糙（不带有任何电荷）。当多个原子聚合到一起，它就具有了形态。

Dupadesadi khamdha, suhuma va badara sasamthana.

Pudhavijalateuvau, sagaparinamehim jayamte. (653)

The molecules constituted by two or more atoms (and having two or more space-points) one either subtle or gross, one possessed of specific configuration, and in accordance with the transformation undergone by them, they assume the form of earth, water, fire or air. (653)

分子由两个或者更多的原子构成（占据两个或者多个空间点），可能大也可能小，具有一定的构造，当它们按照一定的规律进行变化后，他们就能够变成土、水、火或者空气。

Ogadhadhagicido, puggalakayahim savvado logo.

Suhumehim badarehi ya, appaogehim joggehim. (654)

The universe is fully occupied by these subtle as well as gross molecules. Some of them are capable of being transformed into the karmic particles while others are not. (654)

整个宇宙中存在着大大小小的分子。有的可以转化成物体，而有的不能。

Kammattanapaogga, khamdha jivassa parinaim pappa.

Gacchamti kammabhavam, na hi te jivena parinamida. (655)

The molecules are capable of being transformed into Karma as a result of the thought activity of the Jiva, yet this transformation is not caused by Jiva itself. (655)

有的分子在灵魂的作用下可以转化成因果报应，然而这种转化并不是由灵魂造成的。

Bhavana jena jivo, pecchadi janadi agadam visaye.

Rajjadi teneva puno, bajjhadi kamma tti uvadeso. (656)

The mental attitude through which the soul perceives and knows the objects that come into its experience and is attached to them; it comes into bondage due to the same. (656)

灵魂感知以及认识事物的精神状态同其经历有关，因为这种经历，他可能会受到因果报应的束缚。

Savvajivana kammam tu, samgahe chaddisagayam.

Savvesu vi paesesu, savvam savvena baddhagam. (657)

The karmas, capable of binding every soul, come from six directions, and they all bind all the pradesas, i.e., regions of soul. (657)

因果报应能够束缚所有的灵魂，它来自六个方向，他们将束缚所有的灵魂。

Tenavi jam kayam kammam, suham va jai va duham.

Kammuna tena samjutto, gacchai u param bhavam. (658)

Whatever good or evil Karmas are accumulated by a soul, associated with those very Karmas, it proceeds on to assume the next birth. (658)

灵魂将会积累善良的和罪恶的业报，人们将会在来生承受这些业报。

Te te kammattagada, poggalakaya puno vi jivassa.

Samjayamte deha, dehatarasamkamam pappam. (659)

Those very Paudgalic aggregates which have assumed the form of a Karma for a soul, now assume the different bodies when soul takes a new birth. (659)

那些Paudgalic是业报的表现形式，当灵魂重生时，他们将外化为不同的躯体。

37. Anekantasutra

THE PRECEPTS ON NON-ABSOLUTISM 关于非绝对论

Jena vina logassa vi, vavaharo savvaha na nivvahai. Tassa bhuvanekkaguruno, namo anegamtavayassa. (660)

Without whom, even the worldly affairs can not be carried out, I bow to that Anekantavada (nonabsolutism), the only preceptor of the world. (660)

我向Anekantavad(非绝对论)致敬，没有它就没有世间的一切，它是这个世界唯一的导师。

Gunanamasao dāvvaṃ, egaḍāvvaṣṣiṃya guṇa.

Lakkhanam pajjavanam tu, ubhao assiya bhavē. (661)

The substance is the abode of attributes and the same are inhered by the substance. The distinctive characteristic of mode is that it depends on both. (661)

品质存在于具体的物质，而物质天生就具有品质，两者相互依存。

Dāvvaṃ pajjavaviyūyaṃ, dāvvaivutta ya pajjava natthi.

Uppaya-thii-bhamga, hamdi daviyalakkhanam eyam. (662)

There is no substance without the modes, nor are the modes without substance. The characteristics of substance are origination, permanence and destruction. (662)

状态与物质两者相互依存。物质的特点就是起源、发展、灭亡。

Na bhavo bhamgavihino, bhamgo va natthi sambhavavihino.

Uppado vi ya bhamgo, na vina dhovvena atthēna. (663)

There is no origination without destruction, no destruction without origination, while neither origination nor destruction is possible without a permanent substance. (663)

有起源必有灭亡，有灭亡必有起源，起源与灭亡二者之间必有发展。

Uppadatthidibhamga, vijjamte pajjaesu pajjaya.

Dāvvaṃ hi samti niyadam, tamha dāvvaṃ havadi savvaṃ. (664)

The origination, permanence and destruction belong to the modes (and not to the substance, but since modes are definitely of the form of a substance, everything whatsoever is the form of a substance. (664)

起源、发展、灭亡属于物质不同的状态，状态是物质的存在形式，世间万物也是物质的形式。

Samavedam khalu davvam, sambhavathidinasasannidatthehim.

Ekkammi ceva samaye, tamha davvam khu tattidayam. (665)

Since at one and the same moment the substance is subject to three states, viz. origination, permanence and destruction-these three states verily constitute a substance. (665)

无论任何时候，物质都具有三种状态—起源、发展、灭亡，因此这三种状态也就构成了物质。

Padubbhavadi ya anno, pajjao pajjao vayadi anno.

Davvassa tam pi davvam, neva panattham neva uppannam. (666)

The mode of a substance which emerges is one and that which vanishes is other than it, while the substance neither emerges, nor vanishes. (666)

物质状态的开始以及物质状态的结束并不相同，但是物质却不会开始或者消亡。

Purissammi purissasaddo, jammai-maranakalapajjanto.

Tassa u balaiya, appajjavajoya bahuviyappa. (667)

The individual remains the same person from his birth till the time of death, though he assumes the various states of childhood etc. (667)

一个人从出生到死亡始终是同一人，但是他会有不同的生活阶段。

Tamha vatthunam ciya, jo sariso pajjavo sa samannam.

Jo visariso viseso, ya mao'natthamtaram tatto. (668)

All the modes of the things which are common to all of them are universal, while those which are not, are particular but both belong to the same. (668)

所有食物存在的状态都具有普遍性。

Samanna aha visese, davve nanam havei aviroho.

Sahai tam sammattam, nahu puna tam tassa vivariyam. (669)

The cognitions of a substance are universal and particular and are uncontradicted. This is the right cognition whereas the contrary to it is not. (669)

如果对于物质的认识是统一而且不相抵触的，那么这就是正确的认识，反之就是错误的认识。

Piu-putta-nattu-bhavvaya-bhaunam egapurissasambandho.

Na ya so egassa piya, tti sesayanam piya hoi. (670)

One and the same person assumes the relationship of father, son, grandson, nephew and brother, but he is the father of one whose he is and not of the rest (so is the case with all the things). (670)

一个人可能会担任不同的角色：父亲、儿子、孙子、侄子以及兄弟，但是他只是他儿子的父亲，不会是其他人的父亲（其他事情也是这个道理）。

Saviyappa-niviyappam iya, purissam jo bhanejja aviyappam.

Saviyappameva vi nicchaena, na sa nicchao samae. (671)

A person is certainly possessed of alternative relationships and also assumes single relationship. But one exclusively ascribes to this person either the former or the latter relationship, is certainly not well versed in the scriptures. (671)

一个人既具有多重的身份，也具有单一的身份。但是如果一个人身份不确定的话，就肯定不会熟练的掌握典籍。

Annonnanugayanam, "imam va tam va' tti vibhyanamajuttam.

Jaha duddha-paniyanam, javamta visesapajjaya. (672)

The particular qualities (of a substance) are mixed together just like milk and water, so it is not justifiable —to exclusively distinguish them as "this" or "that" quality. (672)

一个事物的特性就像水跟牛奶一样相互交融，因此不可能把它的特性一一的区分清楚。

Samkejja ya'samkitabhava bhikkhu, vibhajjavayam ca viyagarejja.

Bhasadugam dhammasamutthitehim, viyagarejja samaya supanne. (673)

A monk, who is doubtful about the meaning of a verse, should adopt without any pride the relative point of view in his interpretation. A wise monk, while dealing with other monks following the right path in their practice of religion, should preach with equanimity in a truthful and unequivocal language.

(673)

一个僧侣，如果他对诗文的含义怀疑，就应该对诗文进行客观的理解。一个聪明的僧侣在同其他僧侣一同修行时，应当镇静地、口齿清晰地布道。

38. Pramanasutra

PRECEPTS ON VALID KNOWLEDGE 关于正确的知识

(A) PANCAVIDHA JNANA Five Kinds Of Knowledge 五种知识

Samsayavimoha-vibbhaya-vivajjiyam appaparasaruvassa.

Gahanam sammam nanam, sayaramaneyabheyam tu. (674)

Such a grasping of the nature of itself and that of other things, as is free from doubt, mistake and uncertainty is called the right cognition; it is of a determinate form and is of various types. (674)

了解自身的本质以及其他事物的本质并摒弃了怀疑、错误以及不确定称为正确的认知。它具有确定的形式以及多种类型。

Tattha pamcaviham nanam, suyam abhinibohiyam.

Ohinanam tu taiyam, manananam ca kevalam. (675)

The knowledge is of five kinds: Mati-Jnana i.e., knowledge derived through the five senses and the mind Sruta-jnana i.e. knowledge obtained from the scriptures, Avadhi-Jnana (clairvoyance) Manahaparya-Jnana i.e. telepathy and Kevala-Jnana i.e. omniscience. (675)

知识分为五类：由五官所获得的知识；由典籍所获得的知识；通过细致的观察所获得的知识；心灵感应以及先知。

Pamceva homti nana, madisudaohimanam ca kevalayam.

Khayauvasamiya cauro, kevalananam have khaiyam. (676)

Knowledge is thus of five kinds: sensory knowledge, scriptural knowledge, clairvoyance, telepathy and omniscience. The first four result from substance cum annihilation of the relevant Karmas, while omniscience result after total annihilation of Karmas. (676)

因此知识分为五类：感官知识，典籍知识，洞察，感应以及先知。前四者来源于对相关的因果报应的脱离，而先知则需要完全脱离了因果报应。

Iha apoha vimamsa, maggana ya gavesana.

Sanna sati mati panna, savvam abhinibodhiyam. (677)

Reflection on what has been perceived, reasoning, questioning, examining, searching, understanding and judging these are the varieties of sensory knowledge. (677)

感官知识包括感觉、推理、疑问、检察、寻找、理解以及判断。

Atthao atthamtaramuvalambhe tam bhananti suyananam.

Abhinibohiyapuvvam, niyamena ya saddayam mulam. (678)

Sruta-Jnana is said to consist in comprehension of the meaning of words that are heard or it is derived from the senses and the mind and it as a rule is born of words. (678)

Sruta-Jnana存在于对语言意义的理解，他来源于感观、思想以及语言。

Indiyamanonimittam, jam vinnanam suyanusarenam.

Niyayatathuttisamattham, tam bhavasuyam mai sesam. (679)

The knowledge which is required through the senses and the mind by hearing or reading the scripture and which is capable of expressing its content is called Bhava-srutajnana, the rest of the knowledge (acquired through thought-activities and the senses) is matijnana. (679)

通过感官以及聆听、阅读、复述典籍所获得的知识称为Bhava-srutajnana，使用其他方法所获得的知识称为matijnana（思维活动或者感官）。

Maipuvvam suyamuttam, na mai suyapuvviya viseso'yam.

Puvvam puranapalana-bhavao jam mai tassa. (680)

The Srutajnana is acquired through matijnana while the matijnana is not acquired through Srutajnana, but in the act of fortering thoughts, it is the characteristic of matijnana that it precedes the Srutajnana.

(680)

通过matijnana可以获得Srutajnana，而通过Srutajnana则不一定能获得matijnana；但是在培养思维的时候，matijnana就要优于Srutajnana。

Avahiyaditti ohi, simananetti vanniyam samae.

Bhavagunapaccaya-vihyam, tamohinana tti nam bimti. (681)

The type of cognition which limits the (direct) knowledge is called (Avadhi-Jnana) i.e., clairvoyance, in the scriptures, it is also called simajnana i.e. .imited cognition. This avadhi-jnana is of two types -viz. one that is born on account of a certain type of birth and one that is born on account of the practice of certain various qualities. (681)

限制了直接知识的认知称为Avadhi-Jnana，例如洞察，在典籍中，这也称为simajnana，例如有有限的认知。这种Avadhi-Jnana分为两类，一类是与生俱来的，另一类是通过对于某种品

质的培养。

Cimtiyamacimtiyam va, addham cimtiya aneyabheyagayam.

Manapajjava tti nanam, jam janai tam tu naraloe. (682)

In this world of human beings, that type of cognition is called manahaparyayajnana, which comprehends other's thought, that is already entertained, that is not yet entertained or that is only half entertained, and so on. It is of many types. (682)

在这个世界中，认知的种类称为manahaparyayajnana，它是指领会别人的已经为人所接受的思想、还未被人所接受、已经被人所部分接受的思想等。它具有许多种类。

Kevalamegam suddham, sagalamasaharanam anamtam ca.

Payam ca nanasaddo, namasamanahigarano'yam. (683)

That type of cognition which is one, pure, perfect, extra-ordinary, endless, is called Kevalajnana, and here as usual the generic word jnana is to be added to the specific word denotative of a particular jnana Type. (683)

纯净的、完美的、杰出的、无尽的认知称为Kevalajnana。在这个名词中，把jnana作为词尾描述一种特殊的jnana类型。

Sambhinnam pasamto, logamalogam ca savvao savvam.

Tam natthi jam na pasai, bhuyam bhavvam bhavissam ca. (684)

Kevala-Jnana grasps in one sweep all that is in this universe and beyond the universe in its entirety; certainly, there is nothing in the past, future and the present which is not grasped by this type of cognition. (684)

Kevalajnana对宇宙及宇宙外的事情无所不知；当然，他也对过去、将来以及现在的事情无所不知。

(B) PRATYAKSA-PAROKSA PRAMANA Precepts On Direct And Indirect Knowledge
关于直接的和间接的知识

Gehanai vatthusahavam, aviruddham sammavvam jam nanam.

Bhaniyam khu tam pamanam, paccakkhaprokkhabheehim. (685)

That cognition which grasps the nature of things in a proper and uncontradicted form is called pramana; it is of two types-viz. Pratyaksa (direct) and paroksa (indirect). (685)

能够合理认识事物本质的认识称为pramana；它分为两类，Pratyaksa（直接的）和paroksa（间接的）

Jivo akkho atthavvavana-bhoyanagunannio jenam.

Tam pai vattai nanam, je paccakkham tayam tiviham. (686)

The word "aksa" means a soul either because it covers the entire range of the things or because it enjoys these things (the two meanings depending on two different etymologies of the word "aksa" and the type of cognition, which is had be an aksa is called pratyaksa; it is of three sub-types. (686)

“aksa”一词表示灵魂，由于它包括了所有的这类事情，也由于它喜爱这些事情（这两种不同的意思取决于两种不同的词源及意义，它又分为三小类）

Akkhassa poggalakaya, jam davvindiyanama para tenam.

Tehim ot jam nanam, parokkhamiha tamanumanam va. (687)

The physical sense-organs and the internal organ i.e. mind, are something alien to an aksa or self, and the type and the type of cognition had through the instrumentality of these two is called paroksa-just like inferential cognition. (687)

外在的感觉器官以及内心的器官（思想）同aks或者人的身体不同。通过这两类器官所得到的认识称为paroksa，这是一种推论性的认识。

Homti parokkham mai-suyaim jivassa paranimittao.

Puvvovaladdhasambamda-saranao vanumanam va. (688)

The two cognitions mati and sruta are paroksa i.e. indirect because they are acquired by a soul through the instrumentality of something alien to itself or because they are born of the memory of relationship grasped earlier, just like inferential cognition. (688)

Mati以及mati是两类推论性的认识，间接是由于他们都是借助于灵魂之外的器官所获得，或者都是通过前面的知识所推理得出，都是推论性的认识。

Egamtena parokkham, limgiyamohaiyam ca paccakkham.

Imdiyamanobhavam jam, tam samvavaharapaccakkham. (689)

In a real sense, the cognition acquired through the other sources is paroksa i.e. indirect while cognition acquired directly by the soul is pratyaksa. But the cognition, born of a sense-organ is 'pratyaksa' practically so called. (689)

从实际意义上来说，通过其他途径获得的认识称为paroksa，间接的认识；而通过灵魂直接获得的认识称为pratyaksa。事实上，通常将通过感觉器官获得的认知称为pratyaksa。

39. Nayasutra

PRECEPTS ON VIEW-POINT 关于看问题的角度

Jam nanina viyappam, suyabheyam vatthuamsasamgahanam.

Tam iha nayam pauttam, nani puna tena nanena. (690)

The thought activity which grasps only one aspect of an object with the aid of scriptures, is called Naya. He who possesses such knowledge is wise. (690)

如果一个人借助典籍能够通过思考了解到事物的一个方面，这叫做Naya，具有这种知识的人是智慧的。

Jamha na naena vina, hoi narassa siyavayapadivatti.

Tamha so bohavvo, eyamtam hamtukamena. (691)

Since without a (knowledge of) naya a man cannot have a knowledge of syadvada (the doctrine of conditional statement). A knowledge of naya can be had by one who is desirous of destroying all the extremes. (691)

如果一个人不具备Naya的能力，那么他就不能够syadvada（条件语言的教条）。如果一个人渴望破除所有的极端，那么他就能具备naya的能力。

Dhammavihino sokkham, tanhacheyam jalena jaha rahido.

Taha iha vamchai mudho, nayahio davvanicchiti. (692)

Just as an irreligious person desired to attain bliss without practising religion or a thirsty person desires to quench his thirst without using water, similarly the fool desires to determine the nature of a substance without taking recourse to naya. (692)

就像一个没有信仰的人为了获得福祉而不去修行，一个口渴的人想要解渴却不去喝水一样，愚蠢的人想要了解事物的本质却不去Naya。

Titthayaravayanasamgaha-visesapatthara-mulavagarani.

Davvatthio ya pajjavanao, ya sesa viyappa sim. (693)

The entire body of the teachings of Tirthankara taken in its entirety and taken in its particular details is to be explained with the help of two basic standpoints (nayas)-viz that substantial point of view (dravyarthikanaya) and that modificational point of view (paryarthikanaya). The rest of them are the offshoots of these two. (693)

Tirthankara的教义是个整体，通常从两个基本的角度对他来进行解释。一个本质的角度（dravyarthikanaya）和一个形式的角度（paryarthikanaya）。其余的都是这两种方法的支流。

Davvatthiyavattavvam, avatthu niyamena pajjavanayassa.

Taha pajjavavatthu, avatthumeva davvatthiyanayassa. (694)

What is said from the substantial view-point appears, as a rule, unreal from the modal view-point. Similarly what is said from the modal view-point appears unreal from the substantial view-point.

(694)

从本质的角度上看来是正确的，从形式的角度来看则是不真实的；反过来也是一样。

Uppajjamti viyamti ya, bhava niyamena pajjavanayassa.

Davvatthiyassa savvam, saya anuppannamavinattham. (695)

From the modal view-point, things necessarily originate and perish. But from the substantial viewpoint, there is neither origination nor destruction. (695)

从形式的角度来说，事物必然会产生与消亡。但是从本质的角度来说，根本没有产生和消亡。

Davvatthiena savvam, davvam tam pajjayatthiena puno.

Havadi ya annamanannam, takkale tammayattado. (696)

From substantial point of view, everything is of the form of substance (always remaining the same), but from modal view-point every thing differs from time to time. From each particular stand-point, a thing appears to its corresponding form. (696)

从本质的角度来说，所有事物都是由物质构成（通常是相同的），但是从形式的角度来说，事物与事物各不相同，从不同的角度来看，事物都有其特定的形式。

Pajjaya gaunam kicca, davvam pi ya jo hu ginhai loe.

So davvatthiya bhanio, vivario pajjayatthinao. (697)

The stand-point which gives secondary status to the modes and only grasps the substance, is called substantial view-point, while the opposite to it is called modal view-point. (697)

本质的角度就是指不考虑事物的状态而只抓住事物的本质的角度；相反地就是形式的角度。

Negama-samgaha-vavahara-ujjusue ceva hoi bodhavva.

Sadde ya samabhirudhe, evambhue ya mulanaya. (698)

Naigam, samgraha, vyavahara, rjusutra, sabda, samabhirudha and evambhuta-these are the seven basic stand-points. (698)

Naigam, samgraha, vyavahara, rjusutra, sabda, samabhirudha 以及 evambhuta-是七种看问题的基本角度。

Padhamatiya davvatthi, pajjayagahi ya iyara je bhaniya. Te cadu atthapahana, saddapahana hu tinni ya. (699)

The first three fall under the category of substantial view-point, while the remaining four come under the modal view-point. Among these seven, the first four give eminence to meaning, while the remaining three to the word. (699)

前三者属于本质的角度，后四者属于形式的角度。在这七个总，前四者着重在于意义，后三者着重在于字面。

Negaim manaim, samannobhayavisesananaham. Jam tehim minai to, negamo nao negamano tti. (700)

Naigam Naya deals with both the aspects of a thing, that is, generic as well as specific aspects, as the case might be, in order to know this, it knows the thing in its various forms. (700)

Naigam Naya涉及事物的两个方面，共性以及特性，它能够了解事物的多个方面。

Nivvitta davvakiriya, vattanakale du jam samacaranam. Tam bhuyanigamanayam, jaha ajjadinam nivvuo viro. (701)

Naigam Naya is of three kinds, according to the three tenses. The past, the present and the future. (701)

根据时态，Naigam Naya 分为三类，过去、现在以及将来。

Paraddha ja kiriya, payanavihanadi kahai jo siddham. Loe ya pucchamane, tam bhannai vattamananayam. (702)

To describe the work as —has been done“ when asked, the moment it has been started, is known as the Vartamana Naigam Naya, for, example the food is said to have been cooked when the cooking has just been started. (702)

Vartamana Naigam Naya用来描述完成时，例如，当烹饪开始时，我们就说食物已经在做了。

Nippannamiva payampadi, bhavipadattham naro anipannam.

Appatthe jaha pattham, bhannai so bhavi naigamo tti nao. (703)

To say that an act, which is to be performed in future has been completed, though incomplete is an example of Bhavisya Naigam Naya e.e. when a person is about to start, we say —he has gone“. (703)

Bhavisya Naigam Naya用来描述将来完成时，例如一个人正要出发时，我们就说他出发了。

Avaropparamavirohe, savvam atthi tti suddhasamgahane.

Hoi tameva asuddham, igajaivisesagahanena. (704)

There are two kinds of samgrahanaya-suddhasam-grahanaya and asuddhasamgrahanaya. In suddhasamgraha-naya, we accept only one common characteristic of things existence, ignoring all the mutual conflicting characteristics, while in Asuddhasamgrahanaya, we accept the generic class characteristic of things. (704)

Samgrahanaya分为两类：suddhasamgrahanaya和asuddhasamgrahanaya。在

suddhasamgrahanaya中，我们只承认事物共同的存在特点而忽略其相互矛盾的特点；但是在asuddhasamgrahanaya中，我们接受事物普遍的特点。

Jam samgahena gahiyam, bheyai attham asuddhari suddham.

So vavaharo duviho, asuddhasuddhatthabheyakaro. (705)

That which distinguishes between the pure synthetic approach and impure synthetic approach about the thing is called Vyavaharanaya. This Vyavaharanaya is further of two types complete distinguishing and incomplete distinguishing. (705)

将综合的观点以及分离的观点区分的方法叫做Vyavaharanaya，Vyavaharanaya又进一步可以分为两类。

Jo eyasamayavatti, gihnai davve dhuvattapajjayam.

So riusutto suhumo, savvam pi saddam jaha khaniyam. (706)

The naya which grasps the evanescent modes of an eternal substance, is called Rjusutra naya, for example "to say that" all the sound is momentary'. (706)

掌握永恒物质的瞬时状态的方法叫做Rjusutra naya，例如，所有的声音都是瞬间的

Manuyaiyapajjao, manuso tti sagatthidisu vattamto. Jo bhanai tavakalam, so thulo hoi riusutto. (707)

On the other hand that naya which attributes a mode like man-ness etc. to a being, throughout the course of that period during which this being continues to exhibit that mode is the sub-type of Rjusutranaya, called Sthularjusutranaya. (707)

另外一种方法掌握事物在某一段时间内持续出现的一种状态，这种方法是Rjusutranaya的一个分支，叫Sthularjusutranaya。

Savanam sapai sa tenam, va sappae vatthu jam tao saddo.

Tassatthapariggahao, nao vi saddo tti heu vva. (708)

Sapana, i.e. —calling“, is a word, or that which calls is word, or through which an object is referred to is also a word. It is called —Sabdanaya“ because it grasps the meaning of the word. (708)

Sapananaya 则是通过词汇的意义来掌握事物。

Jo vattanam na mannai, eyatthe bhinnalimgainam.

So saddanao bhanio, neo pussaiana jaha. (709)

The naya that differentiates the meaning of the words according to their use, as gender etc., in a sentence is called sabda naya, for example, the word "pusya" denotes a particular Naksatra, while the word "Pusya" denotes a particular "Tarika". (709)

这种方法通过词汇的使用（如词性）来区分它们的使用。例如，"pusya"代表Naksatra，而"Pusya"代表 "Tarika"。

Ahava siddhe sadde, kirai jam kim pi atthavavaharanam.

Tam khalu sadde visayam, "devo" saddena jaha devo. (710)

The naya which grasps the meaning of the word according to its etymology, is also called "Sabdanaya", for example, the word "deva" generally means God. (710)

根据单词的词源来掌握它的意思的方法也叫做Sabdanaya，例如deva的意思通常是指神灵。
Saddarudho attho, attharudho taheva puna saddo.
Bhanai iha samabhirudho, jaha imda puramdaro sakko. (711)

Every word is followed by a specific meaning and vice-versa. The different synonymous words have their respective connotations even if the same object is referred to by them. For example, the word, Indra, Purandar and Sakra connote the same object, yet they have their respective meaning to. This is known as Samabhirudhanaya. (711)

每个字都有一个确定的意思，反过来也是一样。不同的同义词具有各自的内涵，尽管他们用来形容同一事物。例如，Indra, Purandar 以及 Sakra具有同样的意思，但是他们也还具有各自的含义。

Evam jaha saddattho, samto bhuo tadannaha'bhuo.
Tenevambhuyanao, saddatthaparo visesena. (712)

A word only applies to an object in case it behaves in the manner suggested by the (etymological) meaning of the word, denoting it and not in case it does not behave in that —Evambhutanaya“. Hence this particular naya cling to the particular meaning of the word. (712)

有些词语在一些特殊语境中使用，因此，这些词语就用来表示这些特殊的意思

Jam jam karei kammam, dehi manavayanakayacetthado.

Tam tam khu namajutto, evambhuo have sa nao. (713)

Whatever an act a person is now performing, through the instrumentality of his mind, speech or body, a name corresponding to that act is to be applied to this person, this is what is maintained by the naya called Evambhutanaya (e.g. A person is called teacher only while he is teaching). (713)

不论一个人正在做什么，总会有一个相应的动作可以来形容这个人，这叫做Evambhutanaya（例如，当一个人在教书时，我们才称呼他为老师）

40. Syadvada Va Saptabhangisutra SYADVADA & SPTABHANGI SUTRA

Avaropparasavekkham, nayavisayam aha pamanavisayam va.

Tam savekkham bhaniyam, niravekkham tana vivariyam. (714)

The object of naya or pramana; if it is conditional, is called relative, and if not, absolute.

The object whether of naya or pramana, is called relative, if it is conditional, and absolute, if it is unconditional.

(714)

naya 或者 pramana的对象，如果它是有条件的，那么它就是相对的；如果不是，那么它就是绝对的。不论是naya 或者 pramana的对象，如果它是有条件的，那么它就是相对的；如果不是，那么它就是绝对的。

Niyamanisehanasilo, nipadanado ya jo hu khalu siddho.

So siyasaddo bhanio, jo savekkham pasahedi. (715)

The word "Syat" is said to be one that negates all unconditionality, one that is of the

grammatical form called nipata (an underived particle) and one that demonstrates all things as conditional. (715)

单词”Syat‘能够消除所有的无条件，表示所有事情都是有条件的，它的语法形式称为nipata。
Satteva humti bhamga, pamananayadunayabhedajutta vi.
Siya savekkham pamanam, naena naya dunaya niravekkha. (716)

The predications are seven - be they of the form of pramana or a naya proper or a naya improper. The statement characterized by syat (in same respect) is pramana, that which does not rule out the other probabilities is naya proper, and that which absolutely negates the other probabilities is naya proper, and that which absolutely negates the other probabilities is naya improper. (716)

判断分为七类—不论他们是什么形式或者是什么含义。具有同样关系的陈述属于 Evambhutanaya，并不取消其他可能性的是彻底的naya，能够完全消除其他可能性的是不彻底的naya。

Atthi tti natthi do vi ya, Avvattavvam siena samjuttam.
Avvattavva te taha, pamanabhamgi sunayavva. (717)

”Is‘, ”is not‘, ”is and is not‘, ”is indescribable‘, ”is and is indescribable‘, ”is not and indescribable‘, and ”is, is not and is indescribable‘ - these seven predications, each containing the word ”syat‘ constitute predications of the form of Pramana. (717)

是，不是，是和不是，是难以形容的，是和是难以形容的，不是和难以形容的，是、不是和难以形容的—这七种判断，都包含了”syat‘，就构成了判断的形式。

Atthisahavam davvam, saddavvadisuh gahiyanaena. Tam
pi ya natthisahavam, paradavvadihi gahiena. (718)

Each substance grasped in the form of ”this substance‘ etc. is of the nature of something existent, the same grasped in the form of ”a substance other than this one‘ etc. is of the nature of something nonexistent. (718)

在”this substance‘中每个物质的本质就是存在性；同样，在短语‘ a substance other than this one‘中的本质就是不存在性。

Uhayam uhayanaena, avvattavvam ca tena samudae.
Te tiya avvattavva, niyanianayaatthasamjoe. (719)

When grasped in both the above forms it is of the nature of something existent as well as non-existent, when simultaneously grasped in both the above forms, it is something indescribable in three additional forms, in as much as, it is at the same time also treated as something existent, something nonexistent, or something both existent and not-existent. (719)

当理解上面的两条短语时，它的本质就是存在与不存在。但是上面的情况再使用一条短语就难以形容，但是他可以用来形容既存在、又不存在、既存在又不存在的状态。

Atthi tti natthi uhayam, avvattavvam taheva puna tidayam. Taha
siya nayaniravekkham, janasu davve dunayabhamgi. (720)

”Is‘, ”Is not‘, ”is and is not‘, ”is indescribable‘, ”is and is indescribable‘ ”is not and is indescribable‘, and ”is, not and is indescribable‘ - these very seven predications, pertaining

to a substance, when characterized by "syat' (in some respect are called improper nayas). (720)

是，不是，是和不是，是难以形容的，是和是难以形容的，不是和难以形容的，是、不是和难以形容的—这七种判断，当包含了"syat'，就能够用来修饰物质。

Ekni Ruddhe iyaro, padivakkho avare ya sabbhavo.

Savvesim sa sahave, kayavva hoi8 taha bhamga. (721)

When one property of a thing is grasped, the property opposed to it is also grasped automatically because both these properties constitute the nature of this thing. Thus in respect of nature of all things, the aforesaid predications are to be made. (721)

当掌握了事物的一个特性，这个特性的反面也就被掌握了，因为这两个方面共同组成了事物的本质。因此根据所有事物的本质就制订了上述的论断。

41. Samanvayasutra

PRECEPTS ON RECONCILIATION 关于顺从

Savvam pi aneyamtam, parokkharuvena jam payasedi. Tam suyananam bhannadi, samsaya-pahudihi paricattam. (722)

That (knowledge) which reveals the multiple aspects of the things in an indirect form and is free from any doubt etc. is designated as scriptural knowledge. (722)

能够以间接的形式来揭示事情的多个方面并且不会造成疑惑的知识成为典籍知识。

Loyanam vavaharam, dhamma-vivakkhai jo pasahedi.

Suayanassa viyappo, so vi nao limgasambhudo. (723)

That (knowledge) which makes possible the transactions of the people and illuminates the desired property of the thing, is a naya which is subtype of srutajnana and born of a probans. (723)

知识能够使人们交易成功，并使人们看到想要了解的事物的特性，这就是Naya, srutajnana的一种，由probans演变而来。

Nanadhammajudam pi ya, eyam dhammam pi vuccade attham.

Tasseyavivakkhaddo, natthi vivakkha hu sesanam. (724)

Although a thing is possessed of so many properties, yet it is referred to by only one of these properties, because at that time exposition of only that property is required and not the remaining others.

(724)

尽管一个事物具有多种特性，但是只需要涉及它的一个属性，因为只需要了解它的一个特性，而不需要了解其他的。

Te savekkha sunaya, niravekkha te vi dunnaya homti.

Sayala-vavahara-siddhi, sunayado hodi nayamena. (725)

The view, which accepts the relativity or mutual dependence of these properties, is a case of naya proper (Sunaya) while the view that does not, is a case of naya-improper (Durnaya). It is the rule that all the transactions become successful when based on a naya proper. (725)

承认事物特性的相对性以及相互依存性的观点叫做 Sunaya；与其相对的就是 Durnaya)。如果按照 Sunaya 的办法来处理事情的话，所有的事务都成成功的解决。

Javamto vayanapadha, tavamto va naya "vi' saddao.
Te ceva ya parasamaya, sammattam samudiya savve. (726)

There are as many points of view as their are modes of expression, In case the word —also“ is employed every statement or expression represents Jaina position. The same provides an allied position, in case the word is not employed. Certainly right understanding demands a synthetic approach to all the statements about the thing. (726)

由于事物有不同的状态，因此还存在许多观点。有一点可以肯定地是，对事物正确的理解需要对事物有全面的认识。

Parasamaeganayamayam, tappadivakkhanayao nivattejja.
Samae va pariggahiyam, parena jam dosabuddhie. (727)

Any specific extremist view point adopted by rival, should be refuted by pointing out its rival viewpoint. The same should be our process, in case same person, following our own religious traditions adopts out of same faulty understanding any extremist view. (727)
任何对手所采取的极端的观点，都应当被批判。我们也是一样，在某些情况下，人们可能会因为他们的宗教习惯而从极端的角度而得到错误的观点。

Niyayavayanijjasacca, savvanaya paraviyalane moha. Te
una na ditthasamao, vibhayai sacce va alie va. (728)

All view-point (nayas) are true in respect of what they have themselves to say but they are false so far as they refute a rival view-point (naya). One who is well-versed in the scriptures, should not divide the view-points (nayas) into true and false ones. (728)

任何角度都是正确的，就像他们自己所宣称的一样。但是一个精通于典籍的人应当把他看问题的角度分为正确的和错误的。

Na samenti na ya sameya, sammattam nava vatthuno gamaga.
Vatthuvighayaya naya, virohao verino ceva. (729)

Every absolute point of view is independent of the other, they cannot be united together and their union is not conducive to the right approach. They are independent of each other like the opposing enemies. (729)

任何绝对的观点都是独立的，它不能够同其他的观点相联系，因此无助于人们获得正确的认识。他们就像对立的敌人一样相互独立。

Savve samayanti sammam, cegavasao naya viruddha vi.
Bhicca-vavaharino iva, raodasina-vasavatti. (730)

Even though a single view-point (naya) taken, be itself may appear to be opposed to the other (naya), yet when they are considered mutually dependent to others, they would be conducive to the right understanding. Like the servants who act in harmony when they come under common control, even though they may be differing when they are separated. (730)

即使是只有一个观点，也可能会出现矛盾，但是当它同其他观点相联系时，它就可能有助于获得正确的认识。就像仆人一样，尽管各不相同，却能够和谐的在一起工作。

Jamanegadhammano vatthuno, aadamse ca savvapadivatti.

Amdha vva gayavayave to, micchadditthino visu. (731)

Those, who treat some one portion or aspect of a thing as a whole thing, have a wrong understanding like those blind persons who treated some one particular part of an elephant as a whole elephant.

(731)

那些把事情的部分或者一个方面当作整个事情来认识的人将会得到一个错误的认识，这就像盲人摸象一样。

Jam puna samattapajjaya-vatthugamaga tti samudiyā tenam.

Sammattam cakkhumāo, savvagayavayavagahane vva. (732)

Those, who take together all the stand-points and thus grasp all the aspects of a thing, have a right understanding just as those with eyes, are able to grasp an elephant as a whole. (732)

那些能够从所有的角度来看问题的人，能够得到正确的认识；就像一个健康的人能够看清整个大象一样。

Pannavanijja bhava, anamtabhago tu anabhilappanam.

Pannavanijjanam puna, anamtabhago sudanibaddho. (733)

The properties of the things, capable of being described are infinite times less than those not capable of being described, while the properties described in the scriptures are infinite times less than those who are describable (In view of such problems, how can it be said that the statement of such a scripture of person is absolutely true). (733)

物体的特性，不能够描述出来的要远远多于能够描述出来的，而在典籍中所描述的又远远少于能够描述出来的（这样的话，又怎么能说典籍中的叙述都是完全正确的的呢？）。

Sayam sayam pasamsamta, garhamta param vayam.

Je u tattha viussamti, samsaram te viussiya. (734)

Those, who go on praising their own view and condemning those of their rival, simply make a show of their learning and are variously in the grip of transmigratory cycle. (734)

那些知识鼓吹自己的观点而诋毁对手观点的人的知识和见识都十分狭窄。

Nanajiva nanakammam, nanaviham have laddhi.

Tamha vayanavivadam, sagaparasamaehim vajjijja. (735)

There are various types of people, various types of their activities, various types of (their) capabilities. Hence one ought to give up quarrelling either with the people of one's own faith and also with that of the others. (735)

世界上有各式各样的人，各式各样的行为，各式各样的能力。因此人们应当放弃同别人关于信仰问题的争吵。

Bhaddam micchadamsana-samuhamaiyassa amayasarassa.

Jinavayanassa bhagavao, samviggasuhahigamma. (736)

Let glory be to the holy teaching of Jinās which is of the form of conglomeration of all false views; which is possessed of a nectar and is easy of comprehension by those who are desirous to attain emancipation. (736)

把荣誉赐给Jina的学说吧，他摒弃了所有错误的观点，容易为可望获得解脱的人们所理解。

42. Niksepasutra

PRECEPTS OF INSTALLATION 关于分类

Juttisujttamagge, jam caubheena hoi khalu thavanam.

Kajje sadi namadisu, tam nikkhevam have samae. (737)

There is a description of four types of Niksepas (ascriptions) as naming etc. in the scriptures to understand the right meaning of a proposition. (737)

在典籍中，Niksepas(归属)，如名字等，分为四类以便了解建议的正确的含义。

Davvam vivihasa-havam, jena sahavena hoi tam jheyam.

Tassa nimittam kirai, ekkam pi ya davva caubheyam. (738)

A substance is possessed of various characteristics and for the sake of that characteristic, which is presently under consideration, one and the same thing is described in four ways. (738)

一个物质具有多种特点，为了其目前被考虑到的某种特点，使用四种方法对它进行描述。

Nama thavana davvam, bhavam taha jana hoi nikkhevam.

Davve sanna namam, duviam pi ya tam pi vikkhayam. (739)

Nama, Sthapana, Dravya, Bhava-these four ways provide the concept of niksepa. Of these nama stands for the name of the thing concerned and is of two types. (739)

Nama, Sthapana, Dravya, Bhava-these 是四种定义niksepa的方法。在这几者中，nama代表物体的名字，又可以分为两类。

Sayara iyara thavana, kittima iyara du bimbaja padhama.

Iyara iyara bhaniya, thavana ariho ya nayavvo. (740)

Sthapana is of two types-that which resembles the real shape of that for which it stands, and that which does not. When there is a supposition of one object in the other, it is called sthapana Niksepa, for example, supposing an idol of an arhat as an arhat. (740)

Sthapana分为两类，它用来描述物体实际的形状。当对一个物体进行猜测时，这就叫做 sthapana Niksepa。

Davvam khu hoi duviam, agama-noagamena jah bhaniyam.

Arahamta-sattha-jano, anajutto davva-arihamto. Noagamam pi

tiviam, deham nanissa bhavikammam ca. Nanisariram

tiviam cuda cattam cavidam ceti. (741 & 742)

Dravya (= potency) is of two types-viz. agamato (=that in respect of an authentic text) and noagamato (=that not in respect of an authentic text). Thus the person who knows an authentic text pertaining to an Arhat and yet is not making use of this knowledge of his is agamato-dravya Arhat. Similarly, no-agamato dravya is of three types-viz. the knower's body, the would be knower, one acting in a manner appropriate to the thing concerned. And the knower's body is of three types-viz. one fallen, one given up, one made to fall. (741 & 742)

Dravya (力量) 分为两类, agamato和nagamato。因此, 能够理解契约正本的人就属于Arhat。同样的, noagamato dravya分为三类: 认识者的身体, 未来的认识者, 准备者。认识者的身体又分为三类: 降落的、放弃的、将要降落的。

Agama-noagamado, taheva bhavo vi hodi davvam va.Arahamtasatthajano, agamabhavo du arahamto.Taggunae ya parinado, noagamabhava hoi arahamto.Taggunaei jhada, kevalanani hu parinado bhanio. (743 & 744)

Like dravya bhava (=reality) too is of two types-viz. agamato (=that in respect of an authentic text) and no-agamato (=that not in respect of an authentic text). Thus the person who knows an authentic text pertaining to an Arhat and is also making use of this knowledge is agamato-bhava Arhat. On the other hand, the person who has developed the virtuous qualities appropriate to an Arhat or one who while equipped with those qualities, undertakes meditation and so is considered to have become a Kevalajnanin (=Arhat) is no-agamatobhava Arhat. (743 & 744)

就像dravya, bhava (事实) 也分为两类, agamato和noagamato。因此, 能够理解契约正本的人就属于Arhat。另一方面, 一个具有这些美德, 进行冥思的人则能够成为Kevalajnanin。

43. Samapana

CONCLUSION 结论

Evam se udahu anuttaranani, anuttaradamsi anuttarananadamsanadhare.

Araha nayputte bhagavam, vesalie viyahie tti bemi. (745)

Thus preached the Vaisalika Bhagavan Mahavira, of the Jnata clan, endowed with supreme knowledge and supreme vision this is what I speak about. (745)

我要谈论的是, 宣扬Vaisalika Bhagavan Mahavira将被赐予至上的知识与无尽视野。

Nahi nuna pura anussuyam, aduva tam taha no samutthiyam.

Munina samai ahiyam, naenam jagasavvadamsina. (746)

One might not have heard about that or one might not have acted in accordance with that, but certainly virtues like equanimity etc. have been preached by the omniscient sage Jnataputra (=Mahavira). (746)

一个人可能没有听说过或者他可能不会这样做, 但可以确定的是, 无所不知的圣人Jnataputra 宣扬美德 (如平静等)

Attanam jo janai jo ya logam, jo agatim janai nagatim ca.

Jo sasayam jana asasayam ca, jatim maranam ca cayanovavatam.

Aho vi sattana vi thahunam ca, jo asavam janati samvaram ca.

Dukkham ca jo janai nijjaram ca, so bhasiumarihati kiriyavadam. (747 & 748)

One who knows about a soul, the world, the ensuing births, cessation of the ensuing births, the things, eternal and non-eternal, birth, death in general and that of deities soul in the tour and higher region, the karmic inflow. The stay of the stoppage karmic inflow, misery, the purging of karmas only he deserves to preach the doctrine of right action. (747 & 748)

一个了解灵魂、世界、重生、重生的中止、事物、永恒与非永恒、出生、死亡以及在更高的

区域中的神的灵魂、业报的积累的人，只有他能够宣扬正确的行为，停止业报的积累，停止痛苦，清除业报。

Laddham aladdhapuvvam, jinavayana-subhasidam amidabhudam.

Gahido suggaimaggo, naham maranassa bihemi. (749)

I have already attained the noble verbal preaching of Jinas which was not attained earlier and is of the form of nectar; I have taken up the path leading to a happy future birth-so that I may no more be afraid of death. (749)

我已经得到了Jina的神圣的言语，这些我以前从来没有得到过并将能够酿造甘美的饮料；我已经走上了能够获得快乐重生的道路，因此我不再恐惧死亡。

44. Virastavana

HYMN TO MAHAVIRA

MAHAVIRA的赞歌

Nanam saranam me, damsanam ca saraqnam ca cariya saranam ca.

Tava sanmjamam ca saranam, bhagavam sarano Mahaviro. (750)

Right knowledge is my shelter, Right Faith is my shelter, right conduct is my shelter, austerity and self-restraint are my shelters, Bhagavan Mahavira is my shelter. (750)

正确的知识是我的庇佑，正确的信仰是我的庇佑，正确的行为是我的庇佑，苦行和自律是我的庇佑，Bhagavan Mahavira是我的庇佑。

Se savvadamsi abhibhuyanani, niramagamdhe dhimam thiyappa.

Anuttare savvajagamsi vijjam, gamtha atite abhae anau. (751)

Lord Mahavira was possessed of an all-comprehensive perception, possessed of a supreme knowledge, no taker of an improper meal, possessed of patience, possessed of steadiness, the supreme learned man in the world, free from all possessions, free from fear, one not going to take another birth. (751)

Mahavira无所不知，具有至上的知识，节制的饮食，耐心，入定，他是世上最博学的人，没有任何财物，无所畏惧，而且不需要重生。

Se bhuipanne anieyacari, ohamtare dhire anantacakkhu.

Anuttare tavai surie va, vairoyanimdeva tamam pagase. (752)

That supreme wise man lived in no permanent dwelling, had crossed over the flood-of-transmigration, had a limitless vision, shown in a supreme fashion as does the great Indra Vairocana. (752)

这个极端智慧的人居无定所，已经穿越了轮回的洪水，具有像Indra Vairocana一样的无限的视觉。

Hatthisu eravanamahu nae, siho miganam salilana gamga.

Pakthisu va garule venudevo, nivvanavadiniha nayaputte. (753)

Just as Airavata is supreme among elephants, lion among animals, Gamga among rivers, Garuda-the son of Venudeva-among birds, similarly was Jnatrputra supreme among those preaching emancipation. (753)

就像Airavata是大象之王，狮子是百兽之王，Gamga是河流之王，Garuda—Venudeva的儿子是百鸟之王，同样，Jnatrputra是解脱中最高的级别。

Danana settham abhayappayanam, saccesu va anavajjam vayamti.

Tavesu va uttam bambhaceram, loguttame samane nayaputte. (754)

Just as bestowal of freedom-from-fear is best among donations. Speaking no harsh words is best among truthtellings, continence is best among penances, similarly is the monk Jnatrputra best among the people of the world. (754)

就像赠与别人无畏是最好的赠与，对别人的善言就是最好的真实，禁欲是最好的修行，同样，Jnatrputra是世界上最至上的人。

Jyai jagajivajoni-viyanao jagaguru jaganamdo.

Jaganaho jagabamdhu, jyai jagappiyamaho bhayavam. (755)

Let victory be to the Blessed one (=Mahavira) who knows as to where the mundane souls take birth, who is a teacher and a source of joy to the whole world, who is the lord and the well-wisher of the universe who is like grand-father to the whole world. (755)

把胜利赐给收到祝福的人们(Mahavira)吧，他们知道世俗的灵魂在哪里出生，谁是上师，谁是世上欢乐之源，谁是宇宙的主人以及祝福者，谁是整个世界的先知。

Jyai suyanam pabhavo, titthayaranam apacchimo jyai.

Jyai guru loganam, jyai mahappa Mahaviro. (756)

Let victory be to the great soul Mahavira who is the source of all scriptural texts, who is the last among tirthankaras, who acts as teacher to all the world. (756)

把胜利赐与伟大的灵魂吧(Mahavira)，他们是所有宗教典籍之源，他们在因果报应中将会永生，他们是整个世界的导师。