

1. Mangalashtra

PRECEPTS ON THE AUSPICIOUS 关于吉祥

Namo arahantanam Namō siddhanam Nomo
ayariyanam. Namō 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)

敬重崇高嘅灵魂。

敬重解脱嘅灵魂。

敬重导师（精神指导）。

敬重上师。

敬重世界上所有嘅圣明之人。

Eso pancanamokkaro, savvapavappanasano. Mangalnam ca savvesim,
padhamam havai mangalam. (2)

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

咧五级敬重能够消除所有嘅罪恶，带比人吉祥。

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)

崇高个灵魂係吉祥嘅。解脱个灵魂係吉祥嘅。圣明之人係吉祥嘅。由崇高个灵魂所
布施个信仰係吉祥嘅。係世界上崇高嘅灵魂至上，解脱嘅灵魂至上，圣明之人至上，
由崇高嘅灵魂所布施嘅信仰至上。我寻求崇高灵魂嘅庇佑。我寻求解脱个灵魂个庇
佑。我寻求圣明之人嘅庇佑。我寻求由崇高灵魂所布施嘅信仰个庇佑。

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)

对咧五种至上灵魂进行冥思，佢地能够为整个世界以及吉祥个人们提供四重庇佑，佢地係吉祥嘅，佢地係最伟大嘅，理应得到膜拜，佢地战胜着强烈嘅感情，佢地收到人类、vidyadharas（半神）以及神灵个尊敬。

Ghanaghaikammamahana,
tihuvanavarabhavvakamalamattanda. 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)

崇高个灵魂（Arhats）突破着浓密个有破坏性个因果报应，祝愿佢拥有世界上个荣耀，就似智慧之光係无知个人们心中升起，跟佢係拥有着似虔诚人们一样一颗忠诚个心，跟佢係拥有无尽个知识同永世个福祉。

Atthavihakammaviyala, nitthiyakajja
panatthasamsara. Ditthasayalatthasara, 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 fo births and deaths and who have known the essence of all the things. (8)

祝愿经已跟因果报应束缚下解脱、经已实现圆满、经已跟生死轮回中解脱、经已洞悉着世界上一砌事物本质嘅灵魂将解脱之路展示係我个面前

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，佢地已经係五大誓言中升华，精通于佢地自己个典籍著作以及同时代其他人个典籍著作，佢地个美德得到人们个敬重，我地要遵循佢地个教诲

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，佢地将通向光明个道路展示比能够解脱嘅佢仍然係浓密嘅、混沌嘅无知黑暗中探索个人们，赐予我无尽嘅智慧。

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，佢地有高尚嘅品德，赢得着显赫个声誉，并摆脱着爱恋，佢地係谦
逊品质个化身，赐予我欢乐。

Arihanta, asarira, ayariya, uvajjhaya munino.

Pancakharanippanno, 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表示五位至上个精神导师，因为佢由Arhat, Asariri F(Siddha) Acarya,
Upadhyaya 以及 Muni咧5个单词个首字母构成。

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（解脱个灵魂），佢地比月亮更完美，比太阳更加光明，比海洋更加平静，请将解脱之路展示比我。

2. Jinasanasutra

PRECEPTS ON JINA'S TEACHINGS 关于JINA个教义

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个教义能够使所有个灵魂穿越无边个世俗个海洋，为所有生灵提供庇佑，祝愿佢永远兴旺。

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个教义就似甘露一样，使人们摆脱对于世俗欢愉个沉溺，得以跟一砌痛苦中解脱。

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，向由崇高个灵魂所布施个并由尊敬个Ganadharas（一群禁欲人们个带领者）所编纂个经文虔诚咁致敬

Tassa muhuggadavayanam,
puvvaradosavirahiyam 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)

由崇高个灵魂口中诵出个纯洁嘅、冇矛盾嘅经文比称为agama或者经文典籍，

佢地比载入典籍并且绝对正确。

Jinavayane anuratta, jinavayanam je karenti
bhavena. Amala asankilittha, 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)

个地对由崇高灵魂所宣扬个教义十分虔诚并且去虔诚咁履行佢地个人们能够获得清白并跟痛苦中解脱，并能够很快咁跟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，所有情感个主宰：哦，世界上个导师：哦，受到祝福个人们：通过你们个仁慈，我将使你地脱离世俗个世界，沿住拯救之路唔断前行直到圆满。

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)

个地唔但止熟悉自己个学说但係且熟悉人地学说个人们係尊贵嘅、先知先觉嘅、仁慈嘅、有教养嘅，佢地有多种优良个美德，适合对经文典籍个要义进行解讲。

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，施同人；己所唔欲，勿施于人-咧个都係Jina个教义。

3. Sanghasutra

PRECEPTS OF RELIGIOUS ORDER 关于宗教个秩序

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)

宗教个秩序就係将美德积累起身：宗教个秩序能够使人们摆脱因果报应个困扰，并将正确个信仰、正确个知识以及正确个行为结合起来。

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)

三大要旨构成着gana，能够带领人们走向解脱之路个係gaccha，对于美德个积累称为Sangha但係纯洁个灵魂称为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)

纯洁个灵魂能够带来信心、唤醒自信并且带来同平。佢就似父母一样挚爱住我地，为我地提供庇佑，因此，唔好对纯洁个灵魂产生恐惧。

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)

个地永生追随佢地个导师学习知识，并且有坚定个信仰同行为个人将受到祝福。

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)

如果一个人追随佢个导师但係对佢个导师唔虔诚、唔尊重、关心、热爱、敬畏，咁咧又会有乜野意义呢？

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，似莲花一样唔受因果报应个影响。Sangha就似莲花一样，经文典籍就係佢长长个秆，五大誓言就係paricarp，其他个美德就係filoments，僧侣们就係花瓣。普通人会经常求助于Sangha，就似蜜蜂围住莲花飞来飞去；当Sangha係Jina个引导下唔断成长时，就似莲花由于太阳照射但係开放。

4. Nirupanasutra

PRECEPTS ON SCRIPTURAL EXPOSITION 关于经文个讲解

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个意思（或者语言）唔确定个人，係讲解经文时会将合适嘅讲作唔合适嘅，唔合适嘅讲作合适嘅。

Nanam hodi pamanam, nao vi nadussa
hidayabhavattho. 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)

知识就係pramana: naya就係理解者嘅观点，理解嘅方式就叫做Niksepa，比如推理就係理解文章内在嘅意义。

Nicchayavavaharanaya, mulabheya nayana
savvanam. Nicchayasahanaheum,
pajjayadvatthiyam 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 paryarthika-naya or the modal point of view are the two means for

comprehending the real nature of a thing. (34)

亲身感受嘅认识同依据经验得到认识係认识事物个两种基本方法。跟形式上个理解同跟表面上个理解係认识事物本质个两种方法。

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)

由经验获得个认识係片面嘅，比如，咧种认识嘅方法虽然将事物作为一个整体，但係只关注佢某一个方面。咧种认识方法嘅对立面就係跟实际嘅角度来认识，咧种方法将事物睇做一个整体，并对佢进行宏观嘅认识。

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)

跟经验主义嘅角度来讲，认识者对事物嘅认识就似有一种行为、信念以及知识一样，但係实际上，认识者对事物个认识并唔似学习知识或者有某种行为一样，佢只係构成认识者知识个一部分。

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)

经验主义个观点会同实验主义观点相抵触。个地求助于实验主义观点个智者能够获得拯救。

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)

就似一个人唔可能唔用非印欧语同一个非印欧人来解释一件事情一样，同样，如果唔借助于经验个方法个话，一个人亦都唔能够解释清楚最终个真理。

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)

经验个方法唔能够解释清楚事物个真相，然但係实验个方法就能够阐释事物个真相。边个能够认

识到事物个真相，边个就可以获得正确个认识。

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)

个地只相信亲身感受个人，并唔能够正确咁认识事物，因为咁样会因为外在个行为（比如主要同次要个行为规则），但係破坏着整体个自律。

Suddho suddhadeso, nayavvo
paramabhavadarisihim. Vavaharadesida puna,
je du apame 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个人来讲，佢地能够通过实验主义个方法来认识事物个本质；但係对于认识层次比较低个人来讲，就应该跟经验个方法去认识事物个本质。

Nicchayao dunneyam, ko bhava kammi vattai
samano. Vavaharao ya kirai, jo puvvatthio
cittammi. (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，好难了解僧侣个精神状态；因此对僧侣个评判应当由佢地现实中个观点来决定，好比一种标准个僧侣评判制度。

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)

咁样，所有个观点，只要係跟佢地自己个角度出发嘅，就係唔正确嘅；但係当咧地观点係相互依存嘅，佢地就係十分正确嘅。

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、知识等能符合普遍嘅规律以及特殊嘅情况时，就係正确嘅。佢地应当按照一定方式来实行以保证佢嘅效果。

5. Samsaracakrasutra

PRECEPTS ON THE TRANSMIGRATORY CYCLE 关于轮回

Adhuvē asāsayammi, samsarammi dukkhapaurāe. Kim nama hojjā 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)

係咧个唔稳定、暂时嘅、充满痛苦个世界，係否可以通过某种表现使得我能够出生係所希望个环境中。

Khanamittasukkha bahukaladukkha, pagamadukkha, anigamasukkha. samsaramokkhassa vipakkhabhaya, khani anathana 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)

感官上个欢愉只能带来短暂个快乐，并带来长期个痛苦，越来越多个痛苦以及越来越短暂个快乐，佢地係拯救道路上个障碍，係灾祸之源。

Sutthauvi maggijjanto, kattha vi kelii, natthi jaha saro. Indiavisaesu taha, natthi suham sutthu vi gavittham. (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)

就似係香蕉园中无论如何仔细寻搵都唔会搵到有价值个事物一样，无论如何仔细咁探寻，都唔会係感官个世界中获得欢乐。

Naravibuhesarasukham, dukkham paramatthao tayam binti. Parinamadaruṇamasāyama ca jama 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)

实际上来讲，帝王以及诸神之主个乐趣係痛苦嘅，因为佢地係短暂嘅，事实上亦都係令人苦恼嘅，因此人们应当远离佢地。

Jaha kacchullo kcchum, kanadayamano duham munai

sukkhā. Mohaurā 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)

一个忍受瘙痒折磨个人认为对佢搔挠係一种快乐，但係事实上咧个係痛苦嘎，就似受到愚蠢诅咒个人们认为感官上个享受係一种快乐咁。

Bhogamisadosavisanne, hiyanisseyasabuddhivoccatthe. Bale ya mandiyē 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个人就会係精神修为方面变得堕落，佢会变得无知、愚钝、沉溺，将佢自己束缚係自己个因果报应中，就似羸係粘液中个苍蝇一样无助。

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、衰老以及死亡个痛苦，但係冇人能够漠视感官世界个存在。哦，咧个自负个症结係几严重啊。

Jo khalu samsarattho, jivo tatta du hodi parinamo. Parinamado kammam,
kammado hodi gadisu gadi. Gadimadhigadassa deho, dehado imdiyani
jayante. Tehim du visayaggahanam, tatta 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)

世上个人都会有爱恋同厌恶个感觉；咁样，因果报应就会束缚着佢个灵魂；因果报应就会带来出生；由于出生，人们就有着身体；身体就会有感觉；感觉又会带领人们去享受，咁样反过来又造成着爱恋同厌恶。灵魂就咁样係生同死中轮回。就似Jina讲过个一样，咁样个灵魂冇开始同结束，每次死亡都係佢一个短暂个结束。

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)

出生係痛苦嘅，衰老係痛苦嘅，疾病以及死亡都係痛苦嘅。哦，痛苦係世界上係普遍存在嘅，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, vipariyaso bhavo 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)

如果某个事物有特定个形式，咁按照同佢相反个角度对佢进行思考，或者假装佢係另外一种情况或者将佢描述成另外一种情况，对佢都係一种歪曲。

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)

当一个灵魂经历唔同个精神状态时，係个时，佢就同一种善良嘅或者罪恶嘅因果报应相联系。

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)

一个忽略身体同语言上个修炼，并且贪恋财富以及女人，将会积攒孽报，就似蚯蚓积攒泥土一样（内部以及外部）。

Na tassa dukkham vibhayanti naio, na mittavagga na suya na bandhava. Ekko sayam paccanuhi dukkham, kattameva 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)

因果报应只同本人有关，佢只能独自承受痛苦，佢个同僚、朋友、儿子或者兄弟都唔能够替佢分担佢个痛苦。

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)

就似一个人係爬树时係唔受约束嘅，但係一旦佢跟树上开始下落时，佢就有办法来阻止。同样，生者可以随意咁积攒佢个业报，但係一旦佢积攒完后，佢就有办法去控制佢个业报所造成个后果。

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（比如当业报已积攒完成时）人们受到因果业报个控制，但係佢个时候（比如係积攒业报个过程中）人们则控制自己个业报；就似係债务关系中，当将钱借比人地个时候，债主处于一个主动个地位，但係当仲债个时候，借债人则处于一个主动个地位。

Kammattanena ekkam, davvam bhavo tti hodi
duviam 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)

个类因果报应可分为两种，dravyakarma 同 bhavakarma。Dravyakarma遍布于身体嘅各个部分，佢天生个能力就係bhavakarma（咧种能力源于对自身个爱恋同厌恶）

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)

一个战胜着佢个感官个人并且冥思自己个灵魂，将唔会受到因果报应个束缚，佢个灵魂将会係轮回中解脱。

Nanassavaraniijam, damsnavaranam taha.
Veyaniijam 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（晦涩个认识），2、Darsanavaraniya（晦涩个理解），3、Vedaniya（情绪），4、Mohaniya（产生个错觉），5、Ayu（决定寿命），6、Nama（决定身体），7、Gotra（决定状态），8、Antaraya（对自己身体能量个错误个估计）

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)

上面个八点对于因果报应就好似窗帘、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：係度将对咧八种因果报应个本质进行解释：

- 1、jnanavaraniya就似窗帘一样，阻住人们睇到屋里面个知识；
- 2、darsanavaraniya就似一个门卫一样组织人们去理解知识；
- 3、Vedaniya造成欢乐同痛苦，就似人们舔舐剑上个蜜糖一样，蜜糖可能会使人们感到甜美但係剑会割伤人们个舌头；
- 4、Mohaniya就似酒一样会带比人们错觉；
- 5、Ayu将人个灵魂紧紧咁束缚係身体上，就似一副木制个镣铐一样将人们紧紧咁锁係一个地方，除非佢地比移除；
- 6、Nama使得灵魂进入唔同个躯体，就似画匠绘制唔同个画一样；
- 7、Gotra使人们出生係高等嘅或者低等嘅家庭中，就似陶匠制作大小唔同个陶罐一样；
- 8、Antaraya阻止人们做好事，就似一个司库员组织佢个主人捐赠。

7.Mithyatvasutra

PRECEPTS ON WRONG FAITH 关于错误个信仰

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，由于我个错觉失去着获得精神进步个机会，咧个係多么个可惜；因此我一直都係咧恐怖嘅、可怕嘅世俗事物中徘徊。

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，人们就唔再相信宗教，就似一个发烧个人唔能够品尝出甜味一样。

Micchattaparivadappa, tivvakasaena sutthu
avittho. Jivam deham ekkam, mannamto 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，佢完全受到强烈或者内心精神个罪恶所控制，咁样，佢将自己个灵魂同肉体视为一体，咁佢就係外向嘅。

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)

如果唔按照Jina个教义来生活个话，就会产生错误个信念。错误个信念就来自于对Jina教义个怀疑。

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)

爱恋同厌恶係业报个种子；业报源于痴迷；业报係生同死个动力。生同死係痛苦个根源。

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)

即使係最强大、最有攻击性个敌人所造成个伤害亦都比唔上无节制个爱恋同厌恶。

Na ya samsarammi suham,
jaijaramaranadukkhagahiyassa. 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)

人生总係受到出生、衰老、死亡个困扰，係咧个世俗个世界中有欢乐，因此，解脱係人们应当去寻求个道路。

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)

如果你渴望穿越咧可怕个世俗世界个海洋，哦，善良个人啊，即刻登上修行同自律个小舟吧。

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)

一个人唔应当受到爱恋同厌恶个控制，咧係一种可怕个过失，会对正确个信念、良好个操守以及佢个美德产生破坏性个影响。

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)

跟某种程度上来讲，所有人类以及神灵个身体同精神上个痛苦都源于佢地唔断个肉体上个欲

望；能够跟咧种欲望中解脱个人就能够结束咧种痛苦。

Jena virago jayai, tam tam savvayarena
karanijjam. 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 wander in it endlessly. (77)

能够唔受爱恋影响个人应当受到最高级别个尊重，能够跟爱恋中解脱个人就能够跟世俗个世界中解脱；唔能够跟爱恋中解脱个人就只能唔断咁係世俗世界中徘徊。

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佢个痛苦来源于佢个欲望但係唔係源于佢个感官，佢就能够思想镇定。当佢停止对外部世界个渴望，佢对肉体上欢愉个追求就会停止。

Annam imam sariram, anno jivu tti nicchiyamaio.
Dukkhaparikesakaram, 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)

跟现实个角度来讲，肉体同灵魂係完全唔同嘅，咧就係首先要摆脱对肉体爱恋个原因，因为咧係一砌折磨同痛苦个根源。

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)

为着获得解脱，一个人必须阻塞所有业报形成个根源、扭曲佢感官个行为并毁灭佢所有个强烈个感情；所有咧地必须通过思想嘅、言语嘅以及身体嘅行为来实现，并且要经历认识咧种行为、比动咁去做以及主动咁去完成咁样三个阶段。

Bhave viratto manuo visogo, eena dukkhohaparamparena. Na lippai bhavamajjhe vi samto, jalena va pokkharinipalasangamam. (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)

如果一个人能够跟世界上个爱恋中解脱出来，咁佢就能够冇悲伤，就似莲花一样出污泥但係唔染。同样，如果一个人能够跟所有嘅强烈个感情中解脱出来个话，佢就唔会再感到悲伤。

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)

佛教係极端神圣嘅；佢个实质係非暴力，自律以及修行。即使係神灵亦都敬重个地信仰佛法个人们。

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)

佛法揭示事物个本质属性。十大美德，比如宽恕等，係佛法个十大表现形式。三大要旨，正确个信念，正确个知识，正确个操守构成着佛法。佛法同样带比众生庇佑。

Uttamakhamamaddavajjava-saccasauccam 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)

至上个宽恕，至上个谦虚，至上个坦诚，至上个善言，至上个纯洁，至上个自律，至上个修行，至上个忘我，至上个施舍，至上个禁欲-咧就构成着佛法个十大美德。

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)

唔因外界个刺激但係恼怒，即使受到神灵、人类或者兽类个折磨，咁咧种耐性就係

完美嘅。

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个过失，并希望所有个生物原谅我个过失；我珍惜同所有生物之间个感情，唔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但係对您唔敬个话，我怀住一颗纯洁个心（唔含任何爱同恨）
向您诚挚咁

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，唔应当夸耀佢家庭，容貌，出身，知识，修行，对佛学典籍个认识
以及性格。

Jo avamanakaranam, dosam pariharai
niccamautto. 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)

尊重人地个人应当为自己感到骄傲。但係只会夸耀自己个人有任何美德，唔应当受
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)

每个人都多次出生係高等种姓个家庭同样亦都多次出生係低等种姓个家庭，因此并
有高低贵贱之分。知道着咧一点之后，个地出生係高等种姓家庭个人就唔会有骄傲
个感觉啦。

Jo cinte 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，咁佢个行为同言语亦都坦诚，亦都唔会隐藏自己个缺点，
拥有坦诚个美德。

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讲伤害人地个话，但係只讲对自己同其他人友善个话，咁佢
就拥有善言个美德。

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)

人係撒谎前，撒谎时，撒谎后都要承受痛苦，因此撒谎使人承受无尽个痛苦，同样，
偷窃之人同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)

一起修行个人比出个有益个建议尽管开始时让人係思想上难以接受，但係最终将比
证明为係有帮助嘅，就似“良药苦口利于病”咧个道理一样。

Vissasaniijjo 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)

能够直言事情真相个人就似母亲一样让人值得信赖，就似导师一样应当受到尊重，
就似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)

善言係修行、自律以及所有美德之源；事实上，所有优良品德个产生都源于善言，就似大海係鱼类产生之源一样。

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个话，如果使用千万克黄金但係唔一定能完成。

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)

即使一个贪婪个人能够积累如山峰咁数唔清个黄金同白银，咧对于佢来讲亦都係毫无意义嘅，因为咧种欲望如同天空一样有尽头。

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, so also delusion is born of craving and craving is born of delusion. (99)

就似鸡生蛋，蛋生鸡咧种无限循环一样，幻觉来自于欲望，欲望又导致幻觉。

Samasantosajalenam, 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同满足之水洗刷贪婪个灰尘，并且能够戒除对食物个贪恋，就能够获得至上个纯洁。

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)

自我约束包括遵守五大誓言，遵守五条慎重个规则，压抑（四种）强烈个感情，控制一砌思想活动，约束语言同行为，征服自己个感官。

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，抑制自己个感观同强烈个感情。

Nivvedatiam bhavai, moham caiuna
savadavvesu. 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)

至上嘅Jina曾经讲过，真正个放弃包括对世界、身体以及享乐个漠视，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佢所拥有个对佢有用嘅，喜爱嘅、敬爱嘅食物，咁佢就真正个同一砌事物断绝着关系。

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着布施个美德，佢就同对事物个占有欲相脱离并能够控制自己个思想，而且能够坦然面对欢乐同痛苦。

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，永恒嘅，无形嘅，并且拥有理解同宽容个美德
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)

我地虽然身无一物，但係欢乐咁居住同生活住。就似Nami一样，佢脱离着佢个王国直至成为一个圣人。佢讲，当Mithila係火焰中时，我已经放弃着我个子女同妻子，已经身无长物，我係一个乞丐，冇任何眷恋同渴望个嘢。

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)

我地称唔受外界情色事物诱惑个人为婆罗门，佢地就似莲花咁出淤泥但係唔染。

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)

一个摆脱着错觉个人就已经摧毁着痛苦，一个摆脱着占有欲个人就摧毁着错觉，一个摆脱着贪婪个人就摧毁着占有欲，一个身无一物个人就摧毁着贪婪。

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)

如果一个僧侣戒除着色欲，咁我地就称呼佢为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)

一个人应当虔诚咁坚守独身个美德，佢即使係睇到着女人个酮体后亦都唔应当有邪恶个想法。

Jaukumbhe joiuvagudhe, asubhitatte nasamuvayai. E vitthiyahi 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)

就似由紫胶制成个坛子係靠近火焰时，会迅速融化并坏着。同样，当一个僧侣为同美色相伴时就会失去佢个本性。

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个诱惑，咁佢就能够轻松战胜生活中其他个诱惑，就似如果一个人能够越过大海，咁佢就能够轻松个越过恒河。

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

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

就似女人係独身男人责难个对象咁，男人亦都係独身女人责难个对象。

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

但係有嘅女人天生有坚强个性格，广播个声誉，佢地係世界上个女神，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)

色欲之火来源于人个情欲，佢能够毁灭咧三重世界。个地仍未受到色欲之火影响个人们将会得到祝福。

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)

逝去个黑夜唔会再返来，一个人将时间用于实施罪恶行为係一种浪费。

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)

三类商人利用佢地个资金开始经商；第一类通过经商盈利；一类只係带返佢个本金；第三

类则将佢所有个资金都损失着。了解到现实中个咧种情况，咧种情况同样亦都会係佛教中出现。

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)

灵魂对佢自身十分了解。实际上，一个人个灵魂完全见证着佢修行个过程，因此佢修行个过程就係使佢自己满足个过程。

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)

我个灵魂对我来讲就似Vaitarani河，Salmali多刺嘅树，Kamadhenu牛（佢能够制造我所需要个一砌）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)

灵魂係欢乐同痛苦个制造者同承受者；咧就似自己个朋友一样，当你对佢公正时佢就会对你公正。

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)

一个未比征服个躯体，未比抑制个感情同唔加以控制个感官在一个人内在个敌人。哦，僧侣可以控制自己，我亦都要效法佢地。

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)

一个人能够係一场战争中征服成千上万个敌人，但係人最大个胜利就係战胜自己。

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)

即使係亲自同外界个敌人战斗又有乜嘢益处呢？一个人只有亲自战胜自己先之可以获得至上个

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。一个能够战胜自己个人将能够係咧个世界以及将来个世界中获得福祉。

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，但係我唔能够比人地所战胜并比佢地囚禁或杀害。

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)

对于事物个爱恋同厌恶咧两种罪孽会使人们产生罪恶个行为。能够洁身自好个僧侣将唔会係世俗个海洋中徘徊。

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)

就似马匹能够受到缰绳个约束一样，肉体上个欢愉同喜好能够受到知识、冥思以及修行个约束。

Uvasamam puvanita, gunamahata
jinacarittasarisam pi. Padvattemti kasaya, kim

puna se saragttthe. (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个蜕化，即使係最优秀个僧侣亦都唔例外，尽管佢地係行为上效仿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
padvayam. 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)

即使人们已经压抑着佢个爱恋，亦都可能会出现精神上个蜕化。因此只要仲有一丝残留个爱恋，人们就唔应该满足。

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)

人们唔应当为小个债务，小个损伤，小个火花以及佢地个爱恋感到自满，因为今日个小就有可能发展成听日个大。

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，但係贪婪毁灭一砌。

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)

就似一只乌龟通过将四肢缩入壳中来保护自己一样，一个智慧个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)

当行为唔端时，无论係有心仲係无心，人们应当即刻来调节自己唔再犯类似个错误。

Dhammarame 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)

一个能够勇敢咁驾馭佛教战车个僧侣，将沉浸係佛教个欢乐中，自律而且独身，佢将徜徉係

佛教个花园中。

11.Aparigrahasutra

PRECEPTS ON NON-POSSESSIVENESS 关于无占有欲

Samganimitam 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 with for unlimited hoarding. (140)

由于世界上个事物，人们犯罪，讲谎，偷窃，沉溺于美色，无休止个对财富进行囤积。

Cittamantamacittam va, parigijjha kismavi.
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)

一个人就算只係积累着好少个财物或者答应人地积累财物，将唔会跟痛苦中解脱。
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)

边个能够跟占有欲个本能中解脱就能够同佢个财产脱离关系。

一个身无一物个僧侣先之可以睇到解脱之路。

Micchattavedaraga, taheva hasadiya ya chaddosa. Cattari taha kasaya, caudasa
abbhantara gantha. Bahirasamga khattam, 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) Hous
Pride es, (3) Wealth and food-grains, (4) Stockof house-hold goods. (5) Utensils,
(6) male or female slaves (7) Animals, (8) Vehicles, (9) Bedding sand (10) Seats.
(143-144)

对事物个占有欲分为两种：内心嘅同外在嘅。内心个占有欲分为十四类：1、错误
个信仰，2、对女色个欲望，3、对男人个性欲，4、对男人同女人个性欲，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。外在个占有欲分为十类：1、土地，2、房产，3、财富同食物，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)

一个完全跟对财物个占有中解脱个人，佢个思想係沉着、平静嘅，能够得到君王都难以得到个解脱。

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-orgains is the same thing as freedom from all possession. (146)

同财物脱离关系有助于控制自己个感官，就似用钩子来控制大象、用沟壕来保护村庄咁。确切咁讲，控制自己个感官就係跟对财物个占有欲中解脱。

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)

一个智慧个人嘅最主要个特点就係唔杀生。当然，人们应当理解两个名词-非暴力同
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
(persongages devoid of attachment) prohibit the killing of living beings. (148)

所有个生物都希望生存唔想死去，咧就係为乜nirgranthas禁止杀生个原因。
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)

无论係有意嘅仲係无意嘅，人们都唔应当杀生；无论係运动个生物仲係静止个生物，
佢们都唔应当比其他生物杀害。

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)

就似你唔中意忍受疼痛一样，人地亦都唔中意承受疼痛。了解到咧一点后，你就会
怀着一颗尊重同同情个心去对待人地。

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)

杀生个人就係杀害自己；对其他生物心怀同情就係对自己心怀同情。一个希望行
善个人就唔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)

你所想要杀害个生灵同你个生命係同等珍贵嘎，你所想征服个生灵个本性亦都係跟你一样嘎。

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曾经讲过，有爱恋就係ahimsa，係非暴力嘅，但係拥有着爱恋就係himsa，係暴力嘅。

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)

就算係有意个杀戮亦都係因果个宿命，无论你是否杀生，跟现实个角度来讲，咧就係因果宿命个本质。

Himsado aviramanam, vahaparinamo ya hoi
himsa hu. Tamha pamatajogo, panavvavaro vao
niccam. (155)

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

对暴力行为唔进行节制或者有意施暴个行为係暴力嘅。因此怀有愤怒个无意识个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)

一个智慧个人总能够努力个去摆脱佢个因果报应并远离暴力。一个能够坚定咁坚持非暴力个人就係一个真正意义上个唔杀生个人。

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)

就似经书上所讲，人个本性係暴力同非暴力个结合体。能够注意到咧一点个係非暴力嘅，但係

注意唔到嘅就係暴力嘅。

Tungam na mandarao, agasao visalayam natthi. Jaha taha jayammi janasu, dhammahimsasamam 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)

冇山能够比Meru山更高；冇乜嘢能够比天空更加广阔；同样咁，世界上冇乜嘢宗教似非暴力主义一样宽容咁对待生命。

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！跟恐惧中解脱出来吧，同样亦都让其他个生命跟恐惧中解脱出来吧。係咧个短暂个世界中，人们为乜要实施暴力呢？

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)

有个事情係跟随我嘅，但係有个唔係；有个事情係我来完成嘅，但係有个唔係；即使一个人比上天宠爱，亦都终将比死亡夺去生命，我地点可以无视咧一点呢？

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)

当一个人睡觉个时候，好多事物就唔知唔觉咁逝去。因此，人们要时刻保持警醒并消灭前世因果报应个束缚。

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)

一颗向着佛教个心应当时刻保持警醒，邪恶个心让佢一直睡去；咧就係Jina对Vatsadesa国王妹妹Jayanti所讲个话。

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 fabutous bird, Bharanda. (163)

一个智慧个人应当保持警醒，即使係身处一群酣睡个人之中；但係佢唔应当自满，因为时间係无情嘅而人个身体係渺小嘅，因此佢应当似一只Bharanda雀儿咁时刻保持警醒。

Pamayam kammamahamsu, appamayam
taha'varam. Tabbhavadesa 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)

疏忽係因果报应之源。时刻保持警醒能够避免疏忽。但係粗心个人係无知嘅，警醒个人係智慧嘅。

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)

无知个人唔可以通过佢地个行为摆脱佢地个因果报应，但係智慧个人唔需要另外做乜嘢就能够改变佢地个因果报应，佢地只要控制佢地个行为，因为智慧个人摆脱着贪婪同色欲，唔会犯下任何罪孽，但能一直保持满足。

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)

一个疏忽个人会感受到来自于四面八方个恐惧；然而一个警醒个人就唔会感觉到任何恐惧。

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)

一个懒惰个人永远唔会得到欢乐，一个贪睡个人永远唔会得到知识。一个为外物所累个人永远唔会得到解脱但係一个暴力个人永远唔会得到怜悯。

Jagaraha nara! niccam, 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。一个警醒个人会得到越来越多个知识。一个疏忽个人唔会得到祝福。警醒个人会永远得到祝福。

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)

一个有同情心个人係摆放物品时、大小便时、坐、行动以及睡眠时会时刻保持警醒，咧个确係一种非暴力个良好行为。

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)

一个谦虚个同有礼貌个人能够得到知识，但係一个傲慢、无礼个人唔能够得到知识。能够认识到咧地情况个人就能过获得知识。

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、疾病以及懒惰係阻碍人们获得知识个五种因素。

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)

唔沉溺于玩笑，永远自我约束，唔泄露人地个秘密，遵守良好个礼貌行为，唔做无理个行为，唔贪婪，唔发怒，做人坦率，咧地係一个希望得到知识个人所有个八大优点。

Nanamegaggacitto a, thio a thavayai param. Suani a ahijitta, 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 through 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。佢成为宗教中坚定个一员，并帮助他人成为宗教中个一员。通过对典籍个研习，人们变得专注于冥思典籍中个内涵。

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)

一个同导师居住係一起个人，唔断咁冥思同修行，佢个举止同言谈係得体嘅，咁样个人应当受到教育。

Jaha diva divasayam, paippae so ya dippae
divo. Divasama ayaria, dippamti param ca
diventi. (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)

一盏油灯照亮着自己亦都能照亮其他上百盏灯；Acaryas就似一盏明灯一样启发着人地却仍然唔断咁启迪自己。

15. Atmasutra

PRECEPTS ON SOUL 关于灵魂

Uttamagunana dhamam, savvadavvana uttamam
davvam. Taccana param taccam, jivam janeha
nicchayado. (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)

灵魂係美德个源泉，物质之首，万物之首。

Jiva havanti tiviha, 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、外向个灵魂，2、内向个灵魂，3、至上个灵魂。至上个灵魂分为两类：1、杰出个灵魂，2、解脱个灵魂。

Akkhani bahirappa, amtarappa hu
appasamkappo. Kamakalmka-vimukko,
paramappa bhanna deva. (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 introvert or Antaratma. The self who is liberated from the pollution of the Karmas is paramatma. (179)

一个相信佢个感官个人係外向个，一个有自身判断力（唔比外物所诱惑）个人係内向个人。一个跟因果报应中解脱个人係至上个人。

Sasarira arahamta, kevalananena
muniya-sayalattha. Nanasarira siddha,
savvuttama-sukha-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就係个地无所唔知却有人形身体个人，Siddhas就係个地比赋予着至上个福祉并有知识外形个人。

Aruhavi antarappa, bahirappo chandiuna
tividhena.

Jhaijai 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曾经讲过- 一个人应当通过佢个思想、言语以及身体放弃着外向个态度，并对至上个灵魂进行冥思。

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)

四类生物个轮回，出生、衰老、死亡、疾病、悲伤、一个家庭、出生之地、係Jivasthanas个安排中所处个地位、係marganasthanas个安排中所处个地位，咧地都唔属于灵魂。

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)

灵魂冇颜色，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)

所有生灵个状态都係依据以往个经验但係讲个。跟现实个角度来讲，所有个灵魂，就算係世俗个灵魂係本质上都係完美嘎。

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)

灵魂冇味道、外形、味道同性别。佢难以描述却拥有意识。佢唔能通过推理分析得到，冇肉体形态。

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)

纯洁个灵魂有思想、言语以及身体。佢係独立嘅、永远正确嘅、无畏嘅。佢跟自我、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)

纯洁个灵魂唔受复杂个关系、外物、瑕疵、欲望、愤怒、傲慢、色欲及其他弱点个影响。

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)

一个真正个认知者既唔係警醒嘅亦都唔係疏忽嘅（因为警醒意味住毫无热情但係疏忽则意味住过于热情）。认知者本身称佢为纯洁係因为佢只係一个认知者但係其他嘅就乜嘢都唔係。

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)

灵魂既唔係身体，亦都唔係思想同言语，亦都唔係佢地个动机。佢既唔係行为个实施者，亦都唔係行为个缘由，亦唔係行为个赞同者。

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)

知道着纯洁个灵魂唔同于其他任何事物之后，是否仲有智慧个人会讲-“咧係我嘎”之类个话咪？

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，纯洁嘅并唔受外物个诱惑。我有理解同认知个本领。坚定咁专注于人自我个本质，我无视所有背叛我个事物。

16. Moksamargasutra

PRECEPTS ON THE PATH OF LIBERATION 关于解脱之路

Maggo maggaphalam ti ya, duviam jinasane samakhadam. 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係佢个学说中已经提到过解脱之路同解脱个结果咧两个名词。实际上，正确个信仰就係解脱之路，但係解脱就係佢最终个结果。

Damsananacarittani, mokkhamaggo tti sevidavvani. Sadhuhi idam bhanidam, tehim du bandho va mokkho 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；人们应当沿住咧条路走下去。圣人们曾经讲过，如果人们沿着正确个道路走下去，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)

如果一个智慧个人认为只係通过一地宗教个仪式佢就能够跟悲伤之中解脱，咁佢个咧种想法係错误嘅。

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 (一个天生唔能够得到解脱个灵魂)，即使佢按照Jina个要求遵守五大誓言，三种警醒，三重自律，遵循道德个要求并过着简朴个生活，亦都唔会有对教义正确个理解并一直有一种错误个信仰。

Nicchayavavaharasaruvam, jo rayanattayam na
janai so. Je kirai tam miccha-ruvavam 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讲，凡係唔能够跟经验主义同实验主义个角度来了解三大要旨个人个行为都係错误嘅。

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，即使佢遵照佛教个信仰，相信佢、中意佢、实现佢，亦都只係为着得到世间个欢愉但係唔係为着毁灭因果报应。

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)

对世间财物个一种吉祥个态度能够获得美德，但係对世间财物个不幸个态度则会带来罪恶。一

个唔会比佢个对手所扰乱并能够沉浸于自己纯洁个品质中个人，能够跟痛苦中解脱。

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个人，比如係世间舒适咁生活，对世俗世界中个生命热切渴望个人，能够得到一种舒适个生存状态；但係佢就丧失着能够通向解脱个优良品质。

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)

不幸个因果报应来自于痛苦，幸福个因果报应来自于欢乐。但係虽然幸福个因果报应来自于欢乐，但佢却将人们带向世俗个生活。

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)

就似脚镣一样，无论佢係铁制嘅仲係黄金制嘅，都会束缚一个人；同样，无论係幸福个因果报应仲係不幸个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，唔好受到因果报应个影响。一个人一旦受到罪恶事物个影响后就会失去佢个自由。

Varam vayatavehi saggo, ma dukkham hou nirai iyarehim. Chayatavatthiyam, 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)

尽管通过遵守誓言同苦修达到天堂要远好于因为犯下罪恶但係地狱中承受痛苦。但係就似站係太阳下个唔同位置一样（阴影中或者其他位置），咧里面仲係有好大个差别。

Khayaramaramanuya-karanjali-malahim ca santhuya viula. Cakkahararalayacchi, 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)

通过吉祥个因果报应，通过赞美时合十个双手以及人们所敬献个花环，一个人能够获得至上

个权利，无尽个尊敬；但係佢肯定唔会领悟到对灵魂个拯救。

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)

有吉祥个因果报应个人係享受住天堂中神一样个礼遇后，係佢生命最后个阶段，佢会带着十种世间个欢乐降生係人间。

Bhocca manussae bho, 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)

经历着世间无尽个欢愉之后，由于係刚出生时个宗教个行为，人们能够得到对解脱个正确个领悟。係参透着人个出生、聆听典籍、信仰典籍以及合适个修行係难以实现个之后，人们就开始着自律并通过修行来破除往昔个因果报应，咁样佢就会成为一个永远解脱个灵魂。

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). 跟经验个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)

正确个信仰就係跟物质存在个角度来认识问题；正确个知识就係了解Anga以及Purva个著作；正确个操守就係唔断地进行修行。以上三点就係跟现实个角度对于解脱之路个理解。

Nanena janai bhava, damsanena ya
saddahe. Carittena niginhai, tavena
parisujjhai. (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个本质，通过正确个信仰来树立信心，通过佢个行为来进行自律，通过修行来净化佢个灵魂。

Nanam carittahinam, limgaggahanam ca
damsanvihinam. 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)

冇正确行为个知识，冇正确信仰个禁欲以及冇自律个简朴个生活係冇意义嘅。

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)

有正确个信仰就唔会有正确个知识；有正确个知识就唔会有正确个行为；有正确个行为就唔会跟因果报应中解脱；唔能够跟因果报应中解脱就唔会有拯救。

Hayam nanam kiyahinam, haya annanao kiya. Pasamto pangulo 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)

有正确个行为，正确个知识就有意义；有正确个知识，行为亦就有意义。就似係突发个大火中，跛足个人因为无法逃脱即会丧身大火，但係盲人则会因为无法视物就唔能逃脱。

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)

一个好个结果就係正确个知识同正确个行为中得到一个平衡点，就似站车只靠一个轮子就唔能前进一样。如果一个跛足个人同个盲人互相帮助个话，佢地係森林中就能够生存落去并最终走出森林。

(B) NISCAYA-RATNATRAYA The three jewels understood from the standpoint of niscaya-naya (real view-point.) 跟实际个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)

使自我有正确个信仰同正确个知识只係一种理想。跟现实个角度来讲，只有自我能够超越一砌。

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)

跟经验个角度来讲，信仰、知识以及行为应当总係比圣人珍惜。但係佢地一定知道係现实中，咧三点就係自我。

Nicchayanayena bhanido, tihi 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)

跟现实个角度来讲，由咧三点组成个灵魂，唔会有错误个行为，亦都唔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)

正确个信仰就係关注于自己个灵魂；正确个知识就係对灵魂本质个认识；正确个行为就係指对解脱之路个虔诚个追随。

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，我个灵魂就係我正确个知识，我正确个信仰，我正确个行为，我跟罪恶行为中个解脱，我个自律以及我个冥思。

18. Samyag-Darsana-Sutra

PRECEPTS OF RIGHT FAITH 关于正确个信仰

(A) VYAVAHARA-SAMYAKTAVA : NISCIYA-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)

正确个信仰係三大要旨个核心；佢係解脱之源；要对佢跟经验个角度同实际个角度来理解。

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曾经讲过，跟经验个角度来讲，正确个信仰存在于灵魂以及其他道义之中，跟现实个角度来讲，灵魂本身就係正确个信仰。

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)

跟现实个角度来讲，正义同真正个僧侣就係同一事物。但係跟经验个角度来讲，正确个信仰係正义之源。

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)

缺乏正确个信仰个人就唔会得到正确个知识，无论佢地如何苦修。

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)

有正确信仰个人係缺乏教育个人，佢唔会得到解脱。有正确行为个人可能会得到解脱，但係有正确信仰个人却永远唔会。

Damsanasuddho suddho damsanasuddho lahei
nivvanam. Damsanvihina puriso, na lahai tam
icchiyam 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)

拥有正确信仰个人係纯洁嘅，有正确信仰个人能够得到解脱。有正确信仰个人就唔会得到解脱。

Sammattassa ya lambho, telokkassa ya havejja jo
lambho. Sammaddamsanalambho, varam khu
telokkalambhaddo. (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)

如果係人们个一只手上係正确个信仰，但係另外一只手上係整个世界个痛苦，咁前者比后者更好。

Kim bahunā bhānienam, je siddha naravara gae kale.
Sijjihimti 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)

多多讲话有乜嘢益处呢？咧取决于重要人物所有个正确信仰个程度以及Bhavya係过去以及将来所得个解脱。

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)

就似莲花本质高洁，因此可以出污泥但係唔染；同样一个正直个人唔会受到情感以

及外界事物个影响。

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)

无论如何利用生灵仲係其他有生命个事物，都係为着跟因果报应中解脱。

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)

一个有正确信仰个人即使係享用某物时，内心却唔一定中意佢；但係普通个人即使中意某物却唔一定能够享用佢。咧就似演员咁，佢地唔会变成戏剧中个人物。一个真正个信徒会经常思考自己个灵魂但係唔受外物个干扰。

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)

对外物个感官享受唔会产生镇定或者错乱。一个对外物有喜爱同厌恶之情个人会由于佢个感情对事物有曲解。

(B)

SAMYAGDARSANA-ANGA

Essential requisites of Right
Faith

正确信仰个要素

Nissamkiya nikkamkhiya nivvitigiccha
amudhaditthi ya. Uvabuha thirakarane, 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)

正确信仰个八大要素係：唔怀疑、唔奢求、唔轻视、唔混淆、唔崇拜其他宗教个圣物、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.)

有正确信仰个人有怀疑，因此佢地係无畏嘅。由于佢地脱离着七大恐惧，因此佢地对事情有怀疑。

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

Jo du na karedi kamkham, kammajjhalesu 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)

一个唔渴望因果报应以及其他外物个人有正确个信仰，脱离着奢望。

No sakkiyamicchai na puyam, na vi ya vandanagam kuo
passamsam? Se samjæ suvvaæ tavassi, sahie ayagavesæ
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)

如果一个人唔希望得到荣誉、敬拜以及致敬，咁佢点会希望得到赞美呢？一个自律，虔诚个恪守誓言，持续苦修以获得灵魂本质个人係真正个僧侣。

Khai-puya-laham, sakkaraim kimicchase joi. Icchasi jai paraloyam, tehim kim
tujjha paraloje. (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个祈福，咁你为乜仲要得到咧个世界中个名誉、敬拜、欢乐以及荣耀呢？咧地对你个来生有乜嘢用处？

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)

个地对其他个事物唔表现出轻蔑以及厌恶个信徒係真正个信徒。

Jo havai asammudho, 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)

个地完全摆脱着错觉个人，能够认识到事物个本质个係真正个信徒。

Nanenam damsananam 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)

愿你能够係正确个知识、正确个信仰、正确个行为以及一颗宽恕之心个帮助下，跟因果报应个束缚中解脱。

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)

一个智慧个人能够参透典籍真正个含义，而且唔去曲解佢；佢唔应怀有骄傲之心以及自我炫耀个想法；佢唔能够取笑人地亦都唔应当去刻意祝福人地。

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)

一个智慧个人，当佢犯着错误时应当及时咁改正，就好似一匹良种马会比缰绳再次带回到正确个路上一样。

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个时候，你为乜要係岸边停落来？即刻渡过去啦，唔好有丝毫个自满。

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个人，佢地完全忠于宗教领袖，怀住一颗虔诚个心灵同热忱个言语去追随佢地，佢有友爱。

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，通过冷静个简朴个行为，通过对生灵个同情同怜悯能够传播宗教个光辉。

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)

能够讲述宗教教义个人，能够叙述宗教故事个人，能够同对手进行辩论个人，能够读懂预言个人，能够坚持修行个人，有教养个人，有强大力量个人，诗人- 咧八类人能够对宗教进行宣传。

19. Samyagjnanasutra

PRECEPTS ON RIGHT KNOWLEDGE 关于正确个知识

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)

係聆听着典籍之后，人们就清楚着乜嘢係好嘅，乜嘢係罪恶。係了解到咧地之后，人们就应该做一地能够带来福祉个事情。

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，係佢个知识个影响下，佢个信仰、冥思、对誓言个遵守、自律、生活纯洁个想法会更加坚定，係佢一生中都不会改变。

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)

随住僧侣怀住极大个热情同兴趣对典籍唔断个掌握，佢个信仰同公正唔断个增加，并获得至上个福祉。

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)

一个带住线个针永远都容易比搵到，即使佢跌落係一堆垃圾上面，因此，一个有知识个

人永远唔会迷失自我，即使佢已经陷入着生死轮回。

Sammattarayanabhattha, jananta bahuvihaim satthaim. 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)

个地有正确个信仰个人将继续迷失係世俗个世界中，因为缺少着对美德个热爱，即使佢地了解好多典籍。

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)

一个就算係拥有一点爱恋，即使佢了解再多个典籍，亦都唔会理解灵魂个本质，唔了解灵魂本质个人就唔会知道乜嘢係无灵魂。一个唔知道灵魂同无灵魂个人点会有正确个信仰呢？

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个教义，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个教义，只有通过知识先之可以摆脱人们同爱恋个联系，人们先之可以向往吉祥，友爱之情先之可以加强。

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)

只有掌握着所有个Jina个学说个人，先之可以了解灵魂，唔受因果报应个束缚，同其他事情相区分，摆脱着所有个私欲，係典籍中受到褒奖。

Jo appanam janadi, asui-sariradu taccado
bhinnam. Janaga-ruva-saruvam, so sattham

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唔同于肮脏个躯体，并对佢完全了解个人掌握着整个典籍个结构。

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)

能够认识到灵魂个纯洁可以使一个人纯洁个人，就能够实现纯洁个自我。但係认为灵魂本身就唔纯洁个人已经变得唔纯洁着

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)

一个了解内心世界个人，就能够了解外部世界；一个了解外部世界个人就能够了解自己个内心。

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)

能够了解自我个人就能够了解所有个事情；能够了解所有事情个人就能够了解自我。

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；希望你对学到个知识感到满意；希望你对佢感到满足；係个度你会得到无尽个欢乐。

Jo janadi arahamtam,
dāvattagunattapajjayatthem. 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)

能够跟物质、性质以及变化个角度来了解Arhat个人能够认识纯净个灵魂，从此佢将唔会再有错觉。

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)

就似一个富有个人将佢个财富好气派咁消费出去一样，一个有知识个人能够跟知识
中获得跟其他事物中无法获得个乐趣。

20. Samyakcaritrasutra

PRECEPTS ON RIGHT CONDUCT 关于正确个行为

(A)

VYAVAHARA-CARITRA

Practical view-point 经验

观点

Vavaharanayacaritte, vavaharanayassa hodi
tavakaranam. Nicchayanayacaritte, tavakaranam
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)

跟经验个角度来讲，正确个行为就係过简朴个生活。跟现实个角度来讲，正确个行
为就係坚持简朴个生活。

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)

正确个行为係于停止不祥个行为然后采取一种吉祥个行为。Jina宣称，跟经验个角
度来讲，正确个行为就係坚守誓言，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，如果唔严格咁奉行简朴同自律，无论佢有多少知识都唔会得到解脱。

Sakkiriyavirahato, icchitasampavayam na
nanam ti. Maggannu va cettho,
vatavihino'dhava pota. (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)

由于佢个懒惰或者有合适个风向来推动佢个修行之舟，一个人就算係知道正确个方向亦都唔会到达目的地；同样咁，如果有善举只有知识个话亦都唔会得到解脱。

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)

就似点亮成千上万盏灯亦都无助于一个失明个人咁，一个冇人格个人就算学习着再多多个典籍又有乜嘢用处呢？

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)

一个有正确行为个人胜过一个有知识个人，就算前者个知识再少；一个有正确行为个人就係学习再多多个典籍有乜嘢用处呢？

(B)

NISCAYA-CARITRA

Real view-point 现实
个观点

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)

跟一个现实个角度来讲，一个能够沉浸係自己个灵魂中并唔断咁了解自己个灵魂个人，就係一个有正确行为个人。一个禁欲个人就能够得到解脱。

Jam janiuna joi, paruharam kunai punnapavanam. Tam carittam bhaniyam, aviyappam 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 Jinās). (269)

个地跟因果报应中解脱个人曾经讲过，一个禁欲者消除着美德同罪孽，能够得到正确个行为。

Jo paradavvammi suham, asuham ragenā 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)

一个有爱恋个人对于敌对个事物就会采取一种漠视个态度，改变自己个行为并采取相反个行为。

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)

一个有爱恋个人能够集中自己个思想，但无疑懂得并能够睇到自己灵魂个本质，坚持自己个操守。

Paramatthamhi du athido, jo kunadi tavam vadam ca dhareī. 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个生活并遵循誓言但係唔对自我进行沉思，先知就称咧种行为为幼稚个简朴同幼稚个誓言。

Mase mase tu jo balo, kusaggenam tu bhujjāe. 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)

一个人係一个月中一旦食着少少画眉草就唔会理解丝毫个宗教个教义。

Carittam khalu dhammo, dhammo mjo so samo tti

niddittho. Mohakkhohavivhino, 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)

正确个行为係宗教个一部分；宗教係平静嘅。平静係指灵魂远离着错觉同亢奋。

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、纯洁个思想、远离爱同恨、正确个行为、宗教、对自己忠诚係一个整体。

Suvididapayatthasutto, samjamatavamudo
vigadarago. Samano samasuhadukkho, bhanido
suddhovaoo 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个僧侣就拥有着纯洁个意识，佢比赐予自律同修行，远离着爱恋，能够平静咁对待欢乐同痛苦。

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)

纯正个禁欲主义由纯洁个信仰同知识构成。纯洁个灵魂能够得到解脱，我对Siddha表示敬重。

Aisayamadasamuttham, visayatidam
anovamamanamtam. Avvucchinnam ca suham,
suddhuvaogappasiddhanam. (278)

The bliss of a liberated sould (Siddha), charactgerized by purity of consciousness, is born of the excellence of his soul, is beyond the reach of senses, is incomparable, inexhaustible, and indivisible. (278)

解脱灵魂个福祉源于灵魂个美德，佢个特点係意识个纯洁，咧地处于人个感官之外，

係唔可比较嘅、无穷无尽嘅、唔能分割嘅。

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、憎恨或者错觉个僧侣，如果能够平静咁对待思想中个欢乐同痛苦，唔会带来善恶因果报应。

(I)

SAMANVAY

A 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)

跟现实角度出发个正确个行为係最终个目的；爱恋会破坏一个人个行为，比如，跟经验角度出发个行为只係实现佢个方法。因此，两者应当接踵而来。一个人只要遵循咧一点就能够得到直观个知识。

Abbhāmtarasodhi, bahirasodhi vi hodi niyamena. Abbhāmtra-dosena hu, kunādi nāro bahire dose. (281)

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

永恒个、内在个唔纯洁导致着外在个唔纯洁；由于内心个唔纯洁，一个人个行为就会有污点。

Madāmanamayaloha-vivajjiyabhavo du bhavasuddhi tti. Parikāhiyam 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)

个地睇到着并了解着咧个世界以及其他个已经跟因果报应中解脱个人告诫所有个人，个地远离着欲望、幻觉、错觉同贪婪个人能够得到纯洁个思想。

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)

如果一个人有脱离错觉个话，即使佢同所有罪恶个行为脱离并有吉祥个行为，亦都唔会得到纯洁个灵魂。

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)

就似不祥个思想会受到吉祥行为个阻碍，吉祥个行为会受到纯洁个行为个阻碍；因此，吉祥个行为同纯洁个行为会比人们对自己个灵魂进行沉思。

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个正确个行为会有伤害个话，咁亦都会对正确个知识同信仰造成伤害，但係如果跟经验个角度来讲对正确个行为会产生伤害个话，咁就唔一定会对正确个知识同信仰产生不利个影响。

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)

如果使用正确个信仰建立一个大本营，俭朴同自律作为门闩，宽恕作为堡垒，自我控制作为唔可战胜个守卫，一个僧侣利用修行来守护自己，穿透因果报应个幕帐，战胜因果报应并最终跟世俗个生活中解脱。

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个规定控制住他的饮食、坐立以及睡眠后，就应当开始对他的灵魂进行沉思，并开始跟导师个体获得知识。

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)

通过知识获得着启示，放弃着无知同错觉，停止着爱恋同厌恶。人们能够获得无尽个福祉同解脱。

Tassesa maggo guruviddhaseva, 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)

对导师同老人个侍奉要投入，避免同无知个人为伍，自学，独居，对典籍进行透彻个理解，忍耐，咧地都构成着解脱之路。

Aharamicche miyamesanijjam, sahayamicche
niunatthabuddhim. Nikeyamicchejja vivegajoggam,
samahikame samane tavassi. (291)

A monk observing the austerities and desirous of equanimity 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个人应当食光所有个饭食，应当有一个智慧嘅、精通典籍涵义个同伴，他应当选择一个隐蔽个地方来居住并沉思。

Hiyahara miyahara, appahara ya je nara. Na ta nijja 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、节制个人唔需要医生，佢地自己就係医生。

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)

人们唔应当过分贪恋美食，因为美食往往会引起人们个贪欲。贪吃个人会精神错乱，就似长满着甜美水果树经常会招致雀儿。

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)

疾病比药物治愈之后就唔会再复发，就似爱恋之情唔会去滋扰一个独居、少食、抑制自己感官个僧侣一样。

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)

一个人係衰老前、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 RELITGION 关于两条解脱之路

De ceva jinavarehim jaijaramaranavippamukkehim. 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已经征服着出生、衰老同死亡，佢讲起过两条道路：一条指比善良个百姓，一条指比善良个僧侣。

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)

慈善同敬拜係百姓个职责，有佢地，佢就唔可以成为百姓；冥思同研习典籍係僧侣个职责，僧侣必须冥思同研习典籍。

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)

有时，百姓係行为方面要优于僧侣。但係跟整体上来讲，僧侣係行为上优于百姓。

No khalu aham taha, samcaemi munde java pavvaittae. Aham nam devanuppiyanam, amtie pamcanuvvaiyam sattasikkhavaiya. 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)

只要我有离开家庭，剃度成为僧侣，我就要遵守作为百姓个十二大誓言，五小誓言同七条

戒律，似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)

百姓个宗教包括遵循五小誓言同七条戒律。一个能够遵守咧地戒律或者部分戒律个人跟某种意义上来讲就係一个僧侣。

23. Sravakadharmasutra

PRECEPTS ON HOUSEHOLDERS'S RELIGION 关于百姓个宗教

Sampattadamsanai, paidiyaham jaijana sunei ya.
Samayarim paramam jo, khalu tam savagam bimti.
(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)

一个拥有正确个信仰、每日聆听僧侣关于正确行为个教导个百姓就係Sravaka。

Pamcumvarasahiyam, 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)

一个虔诚个百姓唔食用五种食品-(banyan, Pipala, fig (Anjeer), kathumara 以及 pakar)，一个脱离着七种罪恶个人称为Darsana Sravaka。一个人个智慧能够由正确个信仰得以净化。

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)

七种罪恶係：1、同其他人个妻子交媾，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同赌博个欲望，咁样就会渐渐引发前面所讲个罪恶。

Loiyasatthammi vi, vanniyam jaha gayanagamino vipa. 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)

其他宗教个典籍曾经描述过圣人因为食肉而係空中飞行时跌落係地上，因此，人们唔应当食肉。

Mijjena naro avaso, kunai kammani
nimdanijjam. 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个控制并会犯下错事。咁样佢就会係此生同来生承受无尽个痛苦。

Samvegajanidakarana, 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个虔诚似坚固个Meru山一样个人，向往同世俗世界脱离关系个人能够远离性格个缺陷，并係咧个世界上毫无畏惧。

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)

即使係敌人係接近平静之人时亦都会心怀友善，因此百姓必须培养三种平静（係思想中，言语中同行为上）。

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), secual 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，讲大话，偷窃，同他人妻子交媾，对财富无止境个追求-对咧地行为个节制成为五小誓言。

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)

一个人唔应当讲大话、伤害、毁坏、向人地施加重压，心怀愤怒或者爱慕咁夺取其他动物或者人类个食物同水，咧地都违背着Ahimsa个誓言。

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)

唔讲大话係第二个誓言；谎言主要分为五类；讲关于未婚女子、动物同土地个谎话，掩饰债

务或者抵押品，作伪证。

Sahasa abhakkhanam, rahasa ya
sadaramantabheyam ca. Mosovaesayam,
kudalehakaranam ca vajijija. (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)

轻易咁责怪他人，泄漏他人个秘密，揭露他人个秘密，比出虚假个建议，伪造文书同作品，咧地都应当避免。

Vajijija 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：购买偷窃而来个财产，鼓动他人偷盗，违背政府法令，采用唔准确个度量衡同使用伪造个硬币同票据。

ittariyaparigahiya
parigahiyagamanangakidam 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个或者无人照料个女人交往，咁样就能避免唔必要个交媾，人们亦都应当避免安排他人个婚姻以及对交媾个向往。

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)

人们唔应当因为自己个贪婪而唔断咁积累财务，咧将通向地狱并带来无尽个过失。一个正直、纯粹个人应当限制自己对土地、黄金、财富、牲畜、船只以及财富个向往。

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)

一个遵守誓言个人应当满足于自己目前个财富。佢唔应当只考虑佢自己-我已经不知不觉咁放弃着当前个财产，但係将来如果有可能个话我会积累更多。

Jam ca disaveramanam, anattadandau jam ca veramanam. Desavagasiyam pi ya, gunavvayaim bhavetaim. (318)

Resolving not to travel 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 (三条有价值个誓言) 係：唔超出自己划定个界限；唔做一地无目的个行为；唔为着自己感观上个快乐而去跨越制定个界限

Uddhamahe tiriya 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, according 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曾经讲过，百姓个宗教中首要个Gunavrata就係digvrata，根据佢个教义，

人们应当係一定个区域内限制自己个行为。

Vayabhangakaranam hoi, jammi desammi tattha
niyamena. Kirai gamananiyatti, tam jano
gunavvayam vidyam. (320)

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

第二个Gunavrata就係唔好去访问任何有可能发生暴力个地方（比如，穿越国界以获取感官上个愉悦）

Virai anattadande, taccam, sa cauviho
avajjhano. Pamayayariya himsappayana
pavovaese ya. (321)

The third gunavrata consists in refraining from a futile violent 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係于戒除细微个暴力行为，咧地暴力个行为可能有四种形态，1、邪恶个想法，2、大意个行为，3、借比人地施暴个器械，4、建议人地实施罪恶个行为。

Atthana tam na bandhai, 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)

有意义个行为唔会似无用个行为咁造成太多个束缚。有意义个行为只会係特定个情况下产生，但係咧地并唔适用于无用个行为。

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)

能够遵循誓言个人应当戒除过多个动作、模仿、辱骂、饶舌、持有施暴个器械或者武器，过多个色欲以及占有过多个财物。

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个物品，保持精神上个平静，向僧侣、客人以及其他需要个人提供食物，迅速咁效法宗教行为，所有咧地都称为四大戒律誓言。

Vajjinamanamtagumbari, accamganam ca bhogao
manam. Kammayao 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，一个係关于享乐，一个关于财产。前者係唔能食用太多有灵魂个蔬菜（比如，球状根个蔬菜）以及带有微生物个水果；第二个戒律誓言係应当戒除会导致暴力以及其他罪恶行为个贸易以及产业。

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 consider-ing it to be something superior to a householder's ordinary acts, an intelligent person ought to per-form samayika for the sake of one's own welfare.(326)

为着戒除罪恶个行为，唯一吉祥个宗教活动就係samayika。因此，考虑到咧係高于一般百姓寻常行为个活动，因此普通人为着自己个福祉应当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个誓言个时候（比如戒除罪恶个行为，实现精神上个平静），寻常人就会跟圣人一样；正因为如此，人们应当每日多次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)

如果一个人係履行samayika时想到世间个事物，咁佢就会陷入苦恼，佢个samayika亦都会毫无

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，唔化妆，唔性交，唔施暴。佢分为两类，部分嘅同完全嘅，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)

为僧侣有礼貌咁提供干净个食物，係规定个时间同地点遵守教条个百姓就遵守着第四条戒律誓言。

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。係“Upasakadhyayana”个经文中，咧四类捐赠係高尚个行为。

Danam bhoyanamettam, dijjai dhanno havei sayaro. pattapattavisesam, samdamsane 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，能够心怀慈悲咁提供食物就係值得称颂嘅，一个能得到怜悯个人係几咁幸福啊。

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)

虔诚个百姓係谨慎嘅，而且有典籍上所描述个良好个行为，佢地唔会跟个地唔向僧侣布施个房子中取食。

Jo munibhuttavisesam, bhumjai so bhumjae
jinuvadittham. 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讲，如果一个人能够吃到僧侣剩下个食物，就能够得到时间最大个欢乐，并会逐渐得到

解脱个祝福。

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)

向受到死亡恐惧个生物提供保护就係abhayadana，佢係最高级别个慈悲。

24. Sramanadharmasutra

PRECEPTS ON RELIGION OF MONKS 关于僧侣个信仰

(A)

SAMATA

Equanimity

y 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, 咧地都係有完美行为僧侣个称呼。

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)

一个寻求解脱之路个僧侣就似一头狮子（无畏）、大象（高贵）、公牛（力量）、鹿（正直）、野兽（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（有家）、天空（独立）。

Bahave ime asahu, loe vuccanti sahu. Na lave asahum sahu tti, sahum sahu tti alave. (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)

係咧个世界上，有好多僧侣举止不端，佢地唔应当比称为僧侣，但係一个品行高尚个僧侣係真正个僧侣。

Nanadamsanasampannam, samjame ya tave

rayam. Evamgunasamauttam, samjayam

sahumalave. (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)

一个比赋予着知识同信仰个人，能够坚持自律同修行，并比赋予着所有其他个优点，咧先之可以比称为真正个僧侣。

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)

如果一个人只係剃度唔会成为僧侣，同样嘎，Brahmin只係反复诵读Omkara个咒语，一个僧侣只係住森林中，或者隐士只係穿住darbha草编织个衣服，都唔会成为僧侣。

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)

一个平静个人能够成为Stramana，同样嘎，Brahmin通过独身生活，Muni通过佢个知识，禁欲主义者通过简朴个生活都能成为Stramana。

Gunehi sahu agunehisahu, ginhahi sahubuna 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，如果佢缺少美德就係一个假冒个僧侣；因此，人们要掌握成为僧侣个所有美德，摒弃假冒僧侣个所有恶习；通过自我来控制自己。一个面对爱恋同仇恨时都能够保持平静个人係值得崇拜嘅。

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)

个地热衷于自己个身体，沉溺于色欲，有爱恋之情，漠视佢地自己本质个僧侣必定缺乏正直。

Bahum sunei kannehim, bahum acchihim pecchai. Na ya dittham suyam savvam,

bhikkhu akkhaumarilai. (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)

一个僧侣通过佢个耳朵同眼睛获取着好多信息，但係并唔係所有个信息都係值得叙述嘅。

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)

僧侣係夜间唔会睡得太耐，因为佢地专注于研习典籍同冥思。佢地唔会沉睡过去因为佢地经常会思考教义个内涵。

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)

真正个僧侣冇爱恋，自大，友情或者个人主义，佢地平等咁对待众生。

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)

真正个僧侣会始终保持平静，无论成功仲係失败，欢乐仲係痛苦，生或死，非难仲係赞扬，荣誉仲係不敬。

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)

佢完全唔受荣誉、热情、惩罚、痛苦以及恐惧个影响，佢唔受任何事物个扰乱同约束，并且跟欢笑同伤心中解脱。

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)

佢对今生同来生都唔感兴趣。佢亦都唔关心食物或者斋戒。佢亦都唔介意佢个四肢係比檀香整醒抑或比斧头切断。

Appasatthehim darehim, savvao pihiyasavo.
Ajjhappajjhanajogehim, pasatthadamasasane.
(350)

In this way, a monk prevents the influx of Karmas through inauspicious doors (i.e., ways) of every king and becomes engrossed in his rigorous self-control and discipline through his spiritual meditation.

(350)

咁样，僧侣就能够摆脱因果报应个束缚，并通过沉思，完全专注于佢地严格个自律中。

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. Mortification of body is most fruitful. (351)

佢地必须忍受饥饿、干渴、唔舒服个睡眠场所、寒冷、炎热、唔安同恐惧。禁欲就係最大个

成果。

Aho niccam tavokammam, savvabuddhehim
vanniyam. Jaya lajjasama vitti, egabhaddam ca
bhoyanam. (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，所有有学识个人都讲过，为着持续个修行，应当唔断咁自律，每天只食一餐。

Kim kahadi vanavaso, kayakaleso vicitta uvavaso.
Ajjhayanamonapahudi, samadarahiyassa
samanassa. (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)

对于一个缺乏平静个僧侣来讲，独居、禁欲、禁食、研习典籍、保持沉默又有乜嘢意义呢？

Buddhe parinivvude care, gama gae nagare va samjæe.

Samtimaggam ca buhae, samayam Goyama! ma
pamayae. (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)

一个受到启发嘅、自律个僧侣应当控制自己；无论佢係乡村仲係城镇，佢应当告诫所有通向和平个道路- 哦，Gautama，永远要保持清醒。

Na hu jine ajja dissai, bahumae dissai magadesie. Sampai neyaue pahe,
samayam Goyama! ma pamayae. (355)

In future people will say —No Jinas 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，当僧侣们宣称个解脱之路发生分歧时，人们会讲- 我地现係已经睇唔到Jina着；现係就走到正确个道路上吧，哦，Gautama，永远要保持清醒。

(B) VESA-LINGA External Appearance Or Distinguishing Marks 外表或者有区别个标记

Veso vi appamano, asanjamapaesu vattamanassa. Kim pariyattiyavesam, visam
na marei khajjamtam. (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)

服饰并唔能够讲明一个人个自律，因为冇自律个人人们亦都可以同自律个人人们穿住相同个衣服。如果一个人更换着佢个衣服，佢就唔会比毒死着咪？

Paccayattham ca logassa, nanavihavigappanam.
Jattattham gahanattham ca, loge limgapayanam.
(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)

人们穿住各式各样个衣服係为着赢得他人个尊重。对于自律个人最有特点个标记就係- 佢係一个僧侣。

Pasandilimgani va, gihilimgani va bahuppayaranani. 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)

愚蠢个人为自己戴上各式各样个禁欲个徽章，然后声称，咧地能够为佢提供解脱之路。

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)

一个有力量个人就似一个空个拳头，就似一枚伪造个硬币，就似一颗闪着钻石光芒个玻璃，佢永远唔会跟了解真相个智者个度得到尊重。

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，但係唔係衣着，係对人精神最重要个标记。Jina讲，人个精神状态係美德同罪恶个根源。

Bhavavisuddhinimittam, bahiragamthassa
kirae cao. Bahiracao vihalo,
abbhamtaragamthajuttassa. (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)

精神个纯洁源于同外界财物个脱离，但如果内心仲有爱恋个话，咁同外界财物个脱离係冇意义嘅。

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)

如果一个精神唔纯洁个僧侣同外界个财物脱离着关系，咁咧对一个精神唔纯洁个僧侣来讲有乜嘢意义呢？

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)

一个脱离着自己身体个人，就完全能够跟傲慢中解脱，佢就有一颗完全专注个心灵，佢係一个真正个僧侣。

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 vii. (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)

一个智慧个僧侣係信奉住五大誓言（非暴力、坦率、唔偷窃、独居、无财产）之后，就应当遵循Jina个教义。

Nissalasseva 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)

能够摆脱性格弱点个僧侣先之可以遵守五大誓言。由于人格个弱点（比如渴望善行个回报、错误个信仰同谎言），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但係唔在乎解脱个人就似一个打碎宝物但係只取其中一块发光个玻璃一样。

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)

第一个誓言就係认识到佢地个种族、出生地同特点之后唔杀生。

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)

唔杀生係所有喜爱个核心，所有圣文个宗旨，所有誓言同美德最光辉、最本质个地方。

Appanatta parattha 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)

一个人唔能讲或者鼓动他人讲有害嘅、虚假个言语，无论係为着自己仲係为着他人，心怀愤怒仲係恐惧。

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)

一个能够唔擦他人物品（无论係农村、乡镇仲係森林中）个人，就係遵守第三条誓言（唔偷窃）。

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)

当係一个地方居住时，係有得到允许个情况下唔应当擦任何物品，无论佢係有生命嘅仲係没生命嘅，贵或者贱，即使佢係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)

一个苦行僧唔应当走出已经指定个土地个界限，因此佢应当係一个有限土地区域内请求布施。

Mulameamahamassa, mahadosasamussayam. Tamha mehunasamsaggim,
niggamtha vajjayamti 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)

色欲违背宗教个根源，亦都係所有过失积累个根源，因此僧侣应当远离佢。

Madusudabhagini viya, datthunithittiyam 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)

当你跟一群女人个度行过时，依据佢地个年龄将她想象成你个母亲、女儿或者姐妹，避免谈论关于女人个故事。独居係三个世界中都会得到尊重。

Savvesim gamthanam, tago niravekkhabhavanapuvvam.
Pamcamavadamidi bhanidam, carittabharam 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)

第五条誓言就係讲，作为有正确行为个僧侣，佢地应当平静咁放弃对所有事物个爱恋。

Kim kimcanti takkam, apunabbhavadaminodha 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)

对于唔希望获得重生个人来讲，跟佢地争论又有乜嘢意义呢？Jina讲，佢地应当摆脱爱恋，即使係对自己个身体，亦都唔应当装扮自己个身体。

Appadikuttham uyvadhim, apatthanijjam asamjadajanehim. Mucchadijananarahidam, 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个必需品，咧地物品唔会比世间众人所中意，亦都唔会产生爱恋。任何可能产生少少爱恋个物品对僧侣来讲都係唔适宜嘅。

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)

如果一个僧侣应当拒食饭以及苦行个地点、时间、需要个劳力、必须个器皿，咧唔会受到因果报应个束缚。

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讲，一个物品本身并唔会产生占有欲，圣人讲，对物品个喜爱就係占有欲。

Sannihim ca na kuvvajja, levamayae samjae. Pakkhi pattam samadaya, niravekkho parivvae. (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)

一个僧侣唔应当收集任何物品，即便係粘係佢碗上个饭粒亦都唔例外，就似一只雀儿只係利用佢个翅膀来逃遁一样，咁样佢就会独自进行思考。

Samtharasejjasanabhattachane, appicchaya ailabhe vi samte. Evapmapanabhitosaejja, samtosapahannarae 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)

即使有足够个毯子、床、座位、食物同水，一个只係需要好少量嘅，坚持修行个僧侣係值得尊敬嘅。

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)

係太阳升起之前同太阳落下之后，係僧侣个思想中唔应当出现食物。

Samtime suhuma pana, tasa aduva
thavara. Jaim rao apasamto,
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)

世间有无数微小个生物，能移动嘅同唔能移动嘅，佢地係晚间都係睇唔到嘅，一个僧侣点能够係咧段时间寻搵食物呢？

26. Samiti-Guptisutra

PRECEPTS ON CAREFULNESS (SAMITI) AND SELF-CONTROL (GUPTI)

关于谨慎同自律

(A)

ASTA-PRAVACANA-MAT

A 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)

谨慎个行走、讲话、乞求布施、接受或保存物品以及排泄係五种谨慎个行为；对思想个控制、对言语个控制以及对行为个控制係三大自律，总计係八种。

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)

咧八条称为八大规则。咧就似勤勉个母亲保护自己个仔一样，佢地保护僧侣们正确个知识、正确个信仰同正确个行为。

Eyao pamca samii, 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)

五大谨慎意味住遵守宗教个要求生活，但係三大控制意味住防止罪恶个事情。

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)

就似一个自律个人唔会受到受到谨慎行为个影响，反过来亦都係一样。谨慎个行为能够结束一个人个疏忽大意。

Maradu va jiyadu va jivo, ayadacarassa nicchida himsa. Payadassa natthi bandho, himsametkena 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)

一个行为上唔谨慎个人肯定会唔顾及生物个死活但係行为上出现暴力；另一方面，一个谨慎咁遵循samitis个人就唔会受到因果报应个限制，因为佢个行为唔会造成杀生。

Ahacca himsa samitassa ja tu, sa davvato hoti na bhavato u. Bhavena 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个僧侣会因为疏忽但係导致伤害，係咧种情况下，咧只係外部个暴力但係唔係内心个暴力。係另一方面，一个疏忽个人尽管可能唔会造成外部个暴力，佢内心却係暴力嘅。当一个人由于疏忽但係造成对人地个伤害个时候，无论佢是否禁欲，佢都有外部个同内心个伤害。一个遵守Samitis个僧侣由于佢内心个纯洁，唔会造成任何内部同外部个暴力。

Uccaliyammi pae, Iriyasamiyassa niggamanatthae. Abadhejja kulimgi, 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着细小个生物，根据典籍，佢唔会受到因果报应个束缚，因为佢唔需要为咧个暴力负责。就似占有欲存在于爱恋中一样，暴力存在于有意个杀戮。

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 in 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)

就似莲花叶子表面光滑但係且唔会沾水一样，一个遵守samitis个僧侣係生物中移动时，唔会因为杀生受到因果报应个束缚。

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)

谨慎係宗教个母亲，佢同样亦都係宗教个守护神；佢使宗教成长并带来无尽个快乐。
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、进食以及讲话个僧侣唔会受到罪恶因果报应个束缚。

(B) SAMITI Acts of Carefulness 谨慎个行为

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就係指当日间需要出去工作，走係路上时要注意住前面四腕尺以免杀害微小个生物。

Irdiyatthe 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)

即使唔关心能够带来感观欢愉个事物、唔学习，人们亦都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，对已经学习过嘅进行沉思，阅

读有启发意义个故事。

Tahevuccavaya pana, bhattatthae samagaya. Tam ujjua 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)

同样嘅，一个人亦都唔应当係微小生物聚集个地方径直穿过，应当跟路边行过，咧就係人为乜要谨慎行路个原因。

Na lavejja puttho savajjam, na nirattham na mammayam. Appanattha parattha 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)

即使比问到，僧侣亦都唔应当因为自己或者他人而讲出罪恶个话、无意义个话、令人伤心个话。

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)

僧侣唔应当对他人讲出严厉个或者有害个话，即使佢係正确嘅，因为咁样做係罪恶嘅。

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，佢亦都唔能够直接讲人地个缺陷。

Pesunnahasakakkasa-paranimdappappasamsa

vikahadi. vajjitta sapaahiyam, 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)

谨慎个言语包括避免诽谤、荒唐同责备个话、自我夸耀或者虚假个故事。咁样个言语对自己同他人都有好处。

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)

一个智慧个僧侣能够讲出佢所见嘅，佢个话应当简短、意思清楚、表达清晰，唔会啰嗦或者比人地造成焦虑。

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 one faultless begging, both will attain happy state in the next birth. (404)

好难搵到完全布施个人，亦都唔可能搵到一个人完全靠布施生存。咧两者係来生中都会得到欢乐。

Uggama-uppadaana-esanehim, pimdam ca uvadhi sajjam va. Sodhamtassa ya munino, parisujjhai 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、器皿以及床位个僧侣但係唔会受到咧地物品个来源、制备等个影响，係真正意义上对于乞讨个谨慎。

Na balausauattham, na sarirassuvacayattha tejattham. nanatthasamjamattham, jhantham ceva bhujjeja. (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)

僧侣唔应当为着力量、味道、身体上个改善或者贪食来乞求食物，佢地乞求食物只係为着知识、自律以及冥思

Jaha dumassa pupphesu, bhamaro aviya rasam. Na ya puppham kilamei, so ya

pinei appayam.Emee samana mutta, 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)

就似蜜蜂吮吸花蜜但係唔伤害花朵咁，僧侣们就似蜜蜂咁遵循宗教个行为、身无一物靠乞讨来生存但係唔会比其他家庭造成负担。

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)

如果一个僧侣係佢大脑中希望获得一份精心准备个饭菜，咁佢就会受到因果报应个束缚，即使佢有得到精心准备个饭菜；反过来，如果一个人有想到会获得一份精心准备个饭菜却得到着一份精心准备个饭菜，佢係唔会受到责备嘅。

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)

如果一个僧侣係接受或者出售物品时，刻意个去追寻一种视觉上个感受，咁佢就係遵循接受同出售物品方面两重个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)

当僧侣係一个孤独嘅、有昆虫同青草、隐蔽个、空旷个地方居住时，应当满足佢自身个需求，咧係遵照Utsarga Samiti

(I)

GUPTI

Self-Con

trol 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 implements which cause harm to others (samarambha) and evil actions (arambha). (412)

僧侣应当避免佢个思想陷入邪恶个想法、会对人地造成伤害个自我膨胀以及罪恶个行为。

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)

一旦佢个思想想要表达邪恶个主意时，僧侣应当控制佢个语言。

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 implements to others to cause misery to others and action causing misery to others. (414)

当佢想要产生会比人地带来痛苦个行为时，僧侣应当控制佢个身体。

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)

就似篱笆保护土地，壕沟同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,
vipamuccai 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)

一个通过佢正确个行为来遵守咧八条准则个僧侣係一个智慧个人，佢会跟世俗中迅速咁解脱。

27. Avasyakasutra

PRECEPTS ON OBLIGATORY DUTIES 关于义务

Paricatta parabhavam, appanam jhadi nimmalasaahavam.

Appavaso so hodi hu, tassa du kammam bhananti
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)

一个人係断绝着所有错误个思想状态并开始思考灵魂个真正本质个时候，佢就真正个关注于佢自己，咧种行为称为—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)

如果一个僧侣唔履行佢个义务，咁佢就会背离正确个行为，佢应当遵循已经确立个秩序。

Padikamanapahudikiriyam, 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)

一个进行忏悔个人能够获得正确个行为，当然，由于咧种忏悔个行为，僧侣就能够更加坚定咁远离爱恋。

Vayanamayam padikamanam, vayanamayam paccakhana
niyamam ca. Aloyana vayanamayam, tam savvam jana
sajjhaum. (420)

Repentance for past evil acts (pratikramana), renunciation form 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)

对于过去恶行个忏悔，杜绝将来个恶行，发誓远离罪恶个行为，承认所犯下个恶行—咧地口头上个表述都係学习个一部分。

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，咁佢就係沉思后就应当忏悔；如果佢有咧种能力，咁佢就应该相信忏悔个作用。

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)

六种义务就係：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、杜绝将来个恶行。

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)

平静就係平等咁对待一块玻璃同金子，敌人同朋友，培养一种远离爱恋个思想，遵循一种合适个行为。

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着所有个语言，隔绝着所有个爱恋，专注同对自己个沉思，咁佢就係真正个最高级别个冥思（亦都称为平静）。

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)

如果一个人杜绝着所有罪恶个行为，遵循三种自律，能够控制自己个感官，咁佢就拥有着绝对个平静。咧一点亦都已经比先知佢戒律中所记载。

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个事物都保持平等，咁佢就有绝对个平静，咧一点亦都已经比先知係佢戒律中所记载。

Usahadijinavaranam, 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所具备个美德、谈论佢个美德并对佢进行膜拜，係祈祷个三个内容。

Davve khethe kale, bhav ya kayavarahasohanayam.
Nimdanagaranahajutto, 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)

如果一个僧侣怀住一种责难以及懊悔个心情进行忏悔，咁佢就思索佢对所有事物邪恶个思想、语言以及行为

Alocananimdanagaranahim abhuthio 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)

如果一个僧侣承认着自己所犯落来个罪恶，并对自己进行责备同谴责，并决心今后唔再咁样做，咁咧就係一种真正个忏悔，佢为此所作个一砌都係正式咁忏悔。

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、表达一种敬重诸神个愿望，2、得到导师个同意能够前往任何佢想去个地方，3、表达一种希望完成宗教行为个愿望，4、自律，并进行朝拜，5、征服自己个感官，6、祈祷他人原谅自己错误所造成个过失。

Vinaovayara manassa-bhamjana, pujana
gurujanassa. Tittayaranaya 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，佢能够消除傲慢；佢能够增加对导师个膜拜，咧亦都係对宗教原则个顺从。

Mottuna vayanarayanam, ragadibhavavaranam kicca.
Appanam jo jhayadi, tassa du hodi tti padikkammanam.
(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)

一个脱离着爱恋同其他感情并唔去谈论佢地个僧侣对自己个灵魂进行思考，能够跟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，咁佢就能摆脱所有个缺点；因此，冥思的确係对所有罪恶个忏悔。

Devassiyaniyamadisū, 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)

係日常个仪式中，係规定个时间里脱离对自己身体个爱恋并专注于对Jina美德个思考，咧就係坚定个对自己个灵魂进行冥思。

Je kei uvasagga,
devamanusa-tirikkha'cedaniya. Te savve
adhise, 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，佢应当耐心咁面对所有神灵、人类、动物或者自然界佢解脱道路上所制造个障碍。

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)

如果一个人放弃着谈话并同将来个行为、善良同罪恶相隔绝，并对佢个灵魂进行冥思，同将来罪恶个行为脱离，咧就係真正意义上个忏悔。

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佢个本质，能够唔受他人本质个影响，并能够认识同睇到所有个事物，咧就係一个智慧个人个沉思。

(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)

我跟思想上、言语上同行为上对我罪恶个行为进行忏悔，并跟咧三个方面对我个行为进行冥思。

28. Tapasutra

PRECEPTS ON PENANCE 关于修行

(A) BAHYATAPA External Penance 外在个修行

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)

所有个独居、对Jina个膜拜以及为着阻止感情但係进行个禁食都係修行，特别係对于个地刚刚开始修行个人。

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，外在个忏悔同内心个修行，佢地又分别分为六类。

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、放弃对于美食个渴望，5、禁欲，6、独居，咧地都係外在个修行。

Kammaa 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个灵魂但係唔食嘢，咁佢就係通过禁食而进行外在个修行。

Je payanubhattapana, suyaeu 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)

根据典籍个描述，如果一个僧侣为着学习典籍而少食，咁佢就係修行。如果唔对典籍进行研习但係只係禁食，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)

当一个人有任何不祥个思想时，佢个禁食就係一种修行，咁样个禁食唔会导致身体个衰弱，而且佢个思想、言语以及身体都唔会受到损伤。

Balam thamam ca pehatye,
saddhamaroggamappano. Khetam 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)

人们係决定禁食前应当考虑佢个体力、毅力、信仰、健康状态、地点以及时间等。

Uvasamano akkhanam, uvavaso vannido
samasena. Tamha bhumjamta 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)

总个来讲，抑制自己个感官同样亦都係禁食，因此个地抑制着自己感官个人亦都係係禁食，只管佢地可能会进食。

Chatthatthamadasamadualasehim, 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，咁佢就係纯洁嘅，尽管佢会有规律咁进食。有好多人选择禁食，但係佢地对典籍一无所知。

Jo jassa u aharo, tatto omam tu jo kare.
Jahannenegastthai, evam davvena u
bhave. (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)

如果一个人每日个饮食比佢个正常量少地，咁佢就係进行部分禁食个修行。

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)

如果一个人係乞讨时考虑食物个多少、布施者、容器或者食物个成分，咁咧种修行称为vittiparisankhyana，比如限制乞讨食物个种类。

Khiradahisappimai, paniam 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)

如果一个僧侣唔食牛奶、炼乳、黄油之类个食物，而并係树叶上进食个话，咁佢就係采用一种rasaparityaga个修行（戒除美味个食物）

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)

如果一个修行个人将佢个床以及座位安置係一个孤独嘅、人迹罕至个地方，远离女人同动物，就叫做Viviktasayyasana（比如独居）

Thana virasanaiya, jivassa u suhavaha. Uggaja 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)

身体采取一种弯曲个姿势（如virasana）会比灵魂带来福祉，咧亦都係修行个一种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)

一个人係经历坎坷时，佢係一帆风顺时所获得个知识会消失。因此人们应当锻炼自己个耐力，然后将自己置于逆境之中。

Na dukkham na sukham va vi, jahahetu tiggichiti. Tiggichie 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)

无论係痛苦仲係欢乐个经历都唔係治疗疾病个方法，但係一个行为正确个人就可以治愈疾病。同样，一个致力于结束幻觉个人可能会经历痛苦或者欢乐，但係无论痛苦仲係欢乐都唔会结束人们个幻觉。

(B)

ABHYANTARATAPA

Inward Penance 内心

个修行

Payacchittam vinao, veyavaccam taheva
sajjhavo. Jhanam ca viussaggo, eso
abbhimitaro 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.

内心个修行分为：1、对于罪恶个救赎，2、谦卑，3、服侍自己个导师，4、自学典籍，5、冥思，6、係沉思时保持身体个镇定。

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、抑制自己个感官，咧地都可以带来救赎，人们应当唔断咁咁样做。

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)

控制自己个愤怒以及类似个想法，平抑自己强烈个思想、对自己个美德进行冥思，咧地都係跟一个现实个角度来进行赎罪。

Namtanamtabhavana,
samajjia-suhaasuhakammasamdoho. 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个因果报应个累积；因此修行就係救赎。

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)

救赎就係坦白，忏悔，坦白同忏悔，明智个辨别，放弃，修行，减少自己个资历以及唔断强化自己个信仰。

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)

人们应当平静咁承认自己有意或者无意所犯下个罪行。

Jaha balo jampanto, kajjamakajjam ca ujjuyam
bhanai. Tam taha aloijja, 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)

就似细佬哥咁，佢地能够好坦诚咁谈论自己好嘅同坏嘅行为，人们亦都应当心无欺瞒同傲慢咁坦白自己个罪行。

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)

就似人们比刺戳着下之后会周身感到疼痛，当将刺拔除之后，佢就感觉唔到疼痛；同样嘅，当一个人故意隐瞒佢个过失时，佢会感到痛苦，当佢能够坦诚自己个过失后就变得纯洁并摆脱咧种精神上个折磨。

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)

崇高个Jina告诫我地，当一个觉悟个人係达到平静后就係坦白嘅。

Abbhutthanam amjalikaranam,
tahevasanadayanam.
Gujnbhattibhavasussusa, vinoa 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)

谦卑就係长者到来时双手合十欢迎佢，为佢提供座位，满怀热情咁来服侍佢。

Damsananane vinoa, carittatava-ovacario vinoa.
Pamcaviho khalu vinoa, 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，修行谦卑以及係礼貌同礼节上谦卑，咧地都会带来解脱。

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)

如果一个长者比侮辱着，咁咧就係对所有人个侮辱；如果一个人受到着礼遇，咧就係对所有人个礼遇。

Vinoa 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讲，谦卑係最基本个美德，一个谦卑个人能够自律。一个唔谦卑个人唔会有信仰同修行。

Vinoa 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)

谦卑係解脱之路，通过谦卑人们可以得到自律，修行同知识。通过谦卑，人们尊重 Acarya 以及 Sangh（信徒个团体）。

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)
係咧个世界同其他个世界中，心怀谦卑所学到个知识係有效嘅；就似植物冇水就无
法生存一样，如果心中有谦卑，学到个知识就有用处。

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，人们无论如何亦都唔能丢弃谦卑。只要一个人谦卑，即使佢只有好少个知识，
佢亦都能破除因果报应。

Sejjogasanisejjo, tahovahipadilehanahi
uvaggahide. Aharosahavayana-vikimcanam
vamdanadihim. (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 propers respect. (473)

为一个僧侣提供服务包括为佢提供床铺、住处、座位、为佢提供清洁设施以及安排
佢个饮食、药品、诵读经书、用一种合理个方式来处理佢个废弃物。

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)

为僧侣提供服务就係为道路上疲劳个僧侣，受到窃贼、野兽或者当权者威胁个僧侣，
为河流所阻断个僧侣，受到疾病同饥饿所折磨得僧侣提供保护同照顾。

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)

对典籍个研习分为五类：1、诵读典籍，2、提出疑问，3、复述典籍，4、思考，5、跟吉祥赞美开始进行宗教演讲。

Puyadisu niravekkho, jina-sattham jo padhei bhattie.

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)

如果一个人係研习典籍时唔怀有任何对个人赞美同荣誉或者破除因果报应个渴望，咁佢将会跟宗教知识中受益，并有助于佢得到欢乐。

Sajjhayam janamto, pamcimdiyasamvudo

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)

一个僧侣係研习着典籍之后能够控制佢五官个感受，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)

通过沉思破坏着因果报应以及知识就能够获得完美个冥思；破除着因果报应就能够得到解脱，因此一个人应当唔断咁学习知识。

Barasavihammi vi tave, abbhitarabahire 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 si no penance, that equals or will be equal to the study of scriptures. (479)

係十二种修行中，智慧个人会进行内心同外在个修行；冇任何修行能够代替对典籍个研习。

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)

如果一个僧侣係睡眠、坐立时，佢个身体冇其他动作，咁咧个僧侣就遵守着第六条入定个要求。

Dehamajjaddasuddhi, suhadukkhaticchaya 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)

冥思时入定个好处有：消除身体上同精神上个懒散，提高承受痛苦同欢乐个能力，进行深入个思考，加强冥思时注意力个集中。

Tesim tu tavo na suddho, nikkhamta je mahakula. Jam nevanne viyananti, 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)

个地出生係贵族家庭中个人，如果佢地修行个目的就係为着称赞同荣誉，咁佢地同家庭个脱离就係唔纯洁嘅。个地希望得到纯洁个人们应当进行低调个修行，而且唔应当希望得到称赞。

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)

修行之火由正义个人们点燃，又比知识之风助燃，将会似森林里面个大火烧光草堆咁，将世俗存在个根源—因果报应个种子烧光。

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)

冥思係僧侣最重要个任务，咧就似人个头颅以及树个根一样。

Jam thiramajjhavasanaṃ, taṃ jhaṇaṃ jaṃ cālamtaṃ
cittaṃ. Taṃ hojja bhavaṇa va, anupeha va ahava cīma.
(485)

A steady state of mind constitutes meditation while an active mind might be engaged in either contemplation or deep reflection or thinking. (485)

入定个状态就係指一个活跃个思维进行沉思或者深入咁思考。

Lavana vva salilajoe, jhane cittaṃ 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)

就似同水接触后，盐就会溶化一样。当人个思想专注于冥思个时候，灵魂之火就会闪耀光芒，烧光吉祥嘅同唔吉祥因果报应。

Jassa na vijjati rāgo, doṣo moho va
jogaparikkāmo. Tassa suhasuhadahano,
jhaṇamaṃ 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)

如果一个人有着爱恋、憎恨、错觉以及思想、言语、身体个活动，咁佢个灵魂之火就会闪耀光芒，烧光吉祥嘅同唔吉祥因果报应。

Puvvabhīmuho uttaramuho va, hōṇa
sui-samayaro. Jhaya samahijutto,
suhasanatto 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)

一个思想同身体纯洁个人，集中佢个思想，坐住面向东方或者南方时，佢就全神贯

如果一个僧侣能够完全了解世俗存在个本质，咁佢係沉思时就会十分入定，佢就脱离着所有个爱恋，佢就会无畏、无欲，对咧个世界怀有一种泰然个态度。

Purisyaro 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)

一个有无尽知识以及信仰个对人类灵魂进行思考个僧侣係一个真正个修行者；佢能够终结

自己所有个罪恶并跟痛苦同欢乐个矛盾中解脱出来。

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)

如果一个僧侣能够睇到灵魂同身体以及其他所有外物都係唔同嘅，咁佢就摆脱着所有个爱恋，并且同身体以及所有外在个事物都脱离着关系。

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)

一个进行冥思个灵魂係佢冥思时能够了解到—我唔属于任何人，任何人亦都唔属于我，我係独自一人，我係知识个化身。

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，当一个僧侣係冥思时，并唔能够得到关于佢灵魂本质个知识，佢得唔到最宝贵个嘢。

Bhavejja avatthatiyam,
pimdattha-payattha-ruvarahiyattam.
Chamattha-kevalittam, siddhattam ceva tassattho.
(498)

One must undertake meditation over the three states technically called pindastha, padastha and ruparahitva 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个状态pindastha, padastha 以及 ruparahitvatva, 佢地分别代表一个存在于身体中个灵魂, 无所不知个灵魂以及解脱个灵魂。

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采用一种特殊个姿势并保持入定冥思时, 佢会跟所有世俗个欲望中解脱, 并会思考係三界中个存在。

Natitamattham na ya agamissam, attham niyacchamti
tahagaya. Vidhutakappe eyanupassi, nijjhosaitta
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)

受到祝福个人并唔能考虑到过去以及将来个存在; 当然, 伟大个圣人能够进行思考并集中注意力考虑当世个存在, 搵出并摧毁佢所有个因果报应。

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)

有任何动作、言语以及思想, 咁样你就会入定。当然, 至上个冥思存在于灵魂对佢本身个思考。

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)

进行冥思个灵魂唔会对由热情、思想、妒忌、懊悔、悲伤所产生个痛苦而感到不安。

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)

勇者唔会比痛苦同灾难感动或者吓倒；佢个思想唔会产生任何迷恋，即使係受到极大个错觉。

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)

就似火借风势能够将长时间积攒个燃料烧光咁，冥思之火能够係一瞬间内将因果报应烧光。

30. Anupreksasutra

PRECEPTS ON REFLECTION 关于反省

Jhanovaramē'vi muni,
niccamaniccaibhavanaparamo. Hoi
subhaviyacitto, dhammajjhanena jo puṅgavim.
(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)

係dharma-dhyana之前，即使进行着冥思，僧侣亦都应当唔断深入考虑个地短暂个事物

Addhuvamasaranamegattamannattasamasaraloyama
suttam. Asavasamvaranijjara, dhammam bodhim ca
cintijja. (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、身体同灵魂个差别、世俗个存在、陆地上个世界、唔纯洁、因果报应之源、结束因果报应、跟因果报应中解脱、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)

人们应该知道生同死相伴，年轻个后面就係衰老，财富係容易逝去嘅，因此人们应当反思，任何事情都係短暂嘅。

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)

係抛弃着错觉，反思着所有事情都係短暂嘅之后，人们就能够发现灵魂同外界係分离嘅，咁样人们就能得到至上个福祉。

Vittam pasavo ya naivo, 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)

愚蠢个人认为财富、动物或者权贵都能够保护佢，并对自己讲佢地係我嘅，我亦都係佢地嘅；世界上，佢地既唔係佢个保护神亦都唔能为佢提供庇佑。

Samgam parijanami, sallam pi ya uddharami
tivilenam. Guttio samuo, majjham tanam ca
saranam ca. (510)

I know that they are all (the forms of) attachments; I shall remove those defects
knows as salya from my mind, speech and body; the guptis and the samitis are
my protectors and shelters. (510)

我知道佢地都属于爱恋，我应当远离咧地过失；只有自律同修行先係我个保护神同庇佑。

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)

咧就係生死个轮回，一个年轻嘅、以自己美貌为荣个年轻人可能就係前世佢尸体上
一只小昆虫转生嘅。

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)

係世界上个每一个角落，灵魂都要承受多次生同死个痛苦。

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，世俗个海洋係多么难以穿越啊，疾病、衰老以及死亡就似係海洋中个鳄鱼，生
同死就似係海洋中个水一样，佢地个结果就係无尽个痛苦。

Rayanattaya-samjutto, jivo vi havei uttamam
tittham. 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)

係三大要旨个指引下，佢就似小船一样协助人们通过咧生死轮回个海洋。

Patteyam patteyam niyagam,
kammaphalamanuhavamtanam. Ko kassa jae sayano;
ko kassa va parajano bhonio? (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)

係咧个世界上，每个人都要承受因果报应，有边个能够讲佢同佢个因果报应係有关嘅仲係无关嘅？

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)

我嘅比赋有知识同信仰个灵魂将永远属于我，所有属于我个嘢同我个敌人跟本质上来讲都係身外之物。

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)

所有灵魂所承担个痛苦都係源于咧地外在个敌对个事物；因此我要一心一意咁断绝同咧地事物个联系。

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)

一个愚蠢个人係人地逝去时哀悼，其实咧正係他人要去开始一个新生，而佢正係咧世俗个世界中承受痛苦。

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)

如果一个人係了解到佢个身体同佢个灵魂截然唔同后，再对佢个灵魂进行反思，咧就会起到非常好嘅效果。

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)

係咧个由骨肉组成嘅，填充着大便同小便个身体中，边地係吉祥嘅，边地係污秽嘅。

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)

如果一个脱离着与生俱来个错觉个人认为佢个咧种行为係应该嘅，咁佢就真正意义上对因果报应个积累进行沉思。

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个思想、言语以及身体来控制自己个感官并能够遵守誓言(如五大警醒、阻止因果报应个叠加)将唔会造成新个罪恶个因果报应。

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)

如果理解着世界万物个本质以及生命轮回个有意义，僧侣就应当居住係宇宙个顶端进行冥思。

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讲，因果报应个分裂叫做Nirjara，咧亦都係Samvara个含义。

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)

对于个地仍然飘泊係衰老同死亡间个生灵来讲，佛教係最好个岛屿、休息个场所同最好个避

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 not-violence (Ahimsa). (526)

即使出生为人，能够聆听佛教个典籍亦都十分困难；一旦聆听着咧地典籍，人们就接受着修行、宽恕以及非暴力。

Ahacca savanam laddhum, saddha
paramadullaha. Socca neayam 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)

即使係聆听着佛教经文之后，亦都好难培养一种正确个信仰，因为有好多人即使知道了解脱之路，亦都会偏离佢。

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)

即使聆听着咧神圣个知识，并从中树立着坚定个信仰，亦都好难坚持落去，因为有好多人即使有着坚定个佛教信仰，亦都唔去遵循佢。

Bhavanajoga-suddhappa, jale nava va ahiya.
Nava va tirsampanna, savvadukha 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)

一个人通过思考但係净化着佢个灵魂就似一条小船；就似小船能够穿过海洋一样，佢亦都能够跟所有个痛苦中得到解脱。

Barasa anuvekkhao, paccakkhanam taheva
padikkamanam. Aloyanam samahi, tamha bhavēja
anuvekkham. (530)

The twelve Anupreksa (deep reflections), abstinence, repentance, confession and meditation, one should deeply contemplate on these reflections. (530)

人们应当坚定咁遵循深思、戒酒、悔改、坦白以及冥思。

31. Lesyasutra

PRECEPT ON SOUL-COLOURING (LESYAS) 关于灵魂个色彩

Homti kamavisuddhao, lesao piyapamhasukkao.

Dhammajjhanovagayassa,
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 (灵魂个色彩) 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)

由于感情个上升而导致出现个灵魂个颜色称为Lesyas。行为以及热情个双重效果导致着对于因果报应个束缚。

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)

一个进行冥思个灵魂有三种颜色—黄色、水莲色以及白色，佢地都係纯洁个颜色，并且都能进一步分为浓色同淡色。

Kinha nil kau, tinni vi eyao ahammalesao. Eyahi tihi 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、蓝色以及灰色係三种唔吉祥个颜色，因为咧三种灵魂出生于各种唔快乐个场所。

Teu pamha sukka, tinni vi eyao
dhammalesao. Eyahi tihi 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、水莲色以及白色係三种吉祥个颜色，因为咧三种灵魂出生于各种快乐个场所。

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)

咧三种唔吉祥个颜色根据佢个浓度又可以分为：最浓、较浓以及浓；同样，吉祥个颜色可以分为：最淡、较淡、淡。每一小类又可以根据佢地浓同淡个增减再次细分为六类。

Pahiya je cha ppurisa, paribhattharannamajjhadesamhi.

Phalabhariyarukkhamegam, pekkhitta te vicimtanti.

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)

六个旅行者係森林中迷路着，佢地睇到一棵长满果子个树，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；第四个建议砍着树梢；第五个建议摘下果子；第六个建议只捡拾落係地上个果子。咧六个旅行者个想法、言语、行为完全唔同，并代替着六种灵魂个颜色

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)

有黑色灵魂个人係暴力嘅，佢无法放弃憎恨，佢中意争论，佢缺少仁慈同同情，佢係刻毒嘅，并且唔会改变。

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)

有蓝色灵魂个人係迟钝嘅，佢缺少智慧同辨别力，佢易受到感观欢愉个诱惑。

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)

有灰色灵魂个人经常发怒，责难他人，责备他人，容易悲伤同恐惧，对于乜嘢应当做以及乜嘢唔应当做辨别唔清。

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)

有金黄色灵魂个人知道乜嘢应当做同乜嘢唔应当做；佢知道边地行为能够带来福祉；佢经常会有公正个态度，佢经常会有一地同情以及慈善之举，佢係温和嘅。

Cagi bhaddo cakkho, ajjavakammo ya khamadi bahugam
pi. Sahagurupujanarado, lakkhanameyam tu pammaassa.
(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)

有水莲色灵魂个人係慷慨嘅、诚实嘅以及率直嘅，佢有伟大个自制力，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)

有白色灵魂个人对待任何人都係公正嘅，有对于感观欢愉个追求，平等咁对待每一个人，佢已经摆脱着爱、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 should be understood that the subsidence of passions leads to attainment of mental purification. (545)

精神上个纯洁会使灵魂个颜色变得纯洁：摆脱着强烈个感情就能够使灵魂变得纯洁。

32. Atmavikasasutra (Gunasthana)

PRECEPTS ON SPIRITUAL PROGRESS (GUNASTHANAS) 关于精神个进步

Jehim du lakkhijamte, udayadisu sambhavehim
bhavehim. 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)

先哲们讲，达到圆满之后，灵魂就变得高贵，咁样个灵魂称为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)

係精神进步个过程中，一共分为十四个阶段：1 错误个信仰，2 脱离错误个信仰，3 正确信仰同错误信仰并存，4 无誓言个正确信仰，5 部分遵循誓言 6 唔警醒个遵循誓言，7 警醒

个遵循誓言，8 特殊个福祉，以前跟未经历过，9 持续个思考（冥思），10 轻微个爱恋，11 消退个错觉，12 错觉完全消失，13 通过一定个行为达到无所不知，14 无所不知，係咧个阶段人们就达到着解脱。

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就係对存在个事物有信仰，佢有三种形式：怀有疑问；有意个来消除咧种疑问；有意个保留咧种疑问。

Sammattarayanapavvaya-siharado
micchabhasamabhimuho. Nisiyasammatto so,

sasananamo muneayavvo. (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)

当灵魂跟正确信仰个山峰跌落时，佢就将要面对错误个信仰，并将正确个信仰摧毁着一灵魂个咧个阶段称为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)

正确个信仰同错误个信仰共存个时候会分裂成为正确个信念同错误个信念，就似炼乳同蜂蜜混合时并唔能够单独咁区分出酸味或者甜味，咧叫做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-Samyagdrsti). (552)

如果一个人仲有脱离对感观个放纵同对生灵个伤害，但佢已经坚信Jina个学说，咧个阶段称佢为已经有着正确个观点但有正确个行为(Avirata-Samyagdrsti)。

Jo tasavahauvirado, 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个学说有坚定个信念，咁佢仍然会杀害唔会移动个生灵，咁咧叫做(viratavirata 或者 desavirata)，咧係对于誓言个部分遵守。

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)

如果一个有正直美嘅以及良好行为个人决定遵守誓言，会由于疏忽但係唔经意个违

背誓言，咁佢个咧种有缺陷个行为就称为pramattasamyata，唔警醒个遵守誓言个人。

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)

一个智慧个人，遵守所有个誓言，佢毫无疏忽，专注于冥思，但係佢仍然会有错觉，咧称为apramattasamyata，警醒嘅遵守誓言个人。

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)

第八个思想修行个层次係灵魂经常经历独特嘅但係经常变化嘅、以前跟未经历过个精神状态，咧个阶段称为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)

係咧种阶段个灵魂已经能够摆脱因果报应。Jina称咧种精神状态为apurvakarna，佢已经跟黑暗中解脱出来着。

Homti aniyattino 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)

第九个层次就係灵魂时刻都能够享受到福祉，业报个森林已经比冥思个火焰彻底摧毁，咧种阶段称为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)

就似略带红色个Kusumbha花有淡淡个气味一样，达到第十个层次个僧侣由于内心个爱恋而有淡淡个香气，因此咧个阶段称为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)

就似混有kataka个水或者秋天池塘里面个水一样，有令人迷惑个业报个人个灵魂係污浊嘅，咧称为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)

已经脱离着令人迷惑个业报以及思想纯洁个人僧侣称为ksinamoha，佢地已经消灭着所有强烈个情感，摆脱着爱恋。

Kevalananadivayara-kirnakalavappanasianna
nao.

Navakevalaladdhuggama-paviyaparamappavva
vaeso. Asahayananadamsana-sahio vi hu
kevali hu joena. Jutto tti sajojijino,
anainihanmarise 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 deternimate 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)

係永恒个、神圣个典籍中叙述，利用先知之光但而毁着无知个人们已经达到着第九个层次，有多种认识，因此唔需要借助外物个辅助，佢地能够得到至上灵魂个知识。尽管佢係先知，佢亦都要进行思想、语言以及身体上个修行。

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层次个人，已经唔再会有业报个积累，佢地已经脱离着业报，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)

纯净个灵魂一旦达到咧个层次，由于佢个本性，佢即刻就要达到宇宙个顶端并永远停留係个度，并比赋予着八个至上个特点。

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 enternal, 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)

解脱个灵魂就係已经跟八种业报中解脱个灵魂，佢地拥有和平，思想纯洁，永恒嘅、有八种吉祥个特点、得到着一砌可以得到个赞美，居住係宇宙个顶端。

33. Samlekhanasutra

PRECEPTS ON PASSIONLESS DEATHS 关于平静个死亡

Sariramahu nava tti, jivo vuccai navio. Samsaro annavo vutto, jam taranti 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)

如果将身体比做小船，咁灵魂就係船夫，世间个万物就係圣人要穿过个海洋。

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，个佢就唔应当关心外界个事物。佢应当保护佢个身体来破除过去个因果报应。

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)

心怀镇静个人会死去，心怀胆怯个人亦都会死去，既然死亡係无法避免嘅，因此最好仲係心怀镇静咁死去。

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)

一个智慧个人个死亡结束着上百人个生，因此人们应当以咁样个方式死去以赢得善终个美名。

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)

一个脱离着焦虑嘅智慧个人如果安详咁死去，能够终止无数人个死亡。

Care payaim parisamkamano, jam kimci pasam iha
mannamano. 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)

人们係做任何事情时应当怀住对束缚个恐惧；人们应当延长佢个生命以期将来获得更新个收获，人们应当审慎咁去除自己个污点。

Tassa na kappadi bhata-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有恐惧，佢就唔应当起誓禁用食物同水；如果佢寻求死亡，人们亦都唔应当厌恶佢。

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)

迅速个死亡分为两类：内心嘅同外在嘅；内心嘅就係抑制自己个感情，外在嘅就係控制自己个身体。

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)

僧侣应当首先自己个感情并逐渐减少进食；但係当佢个身体变得极端虚弱个时候，佢就应当开始进食。

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)

如果一个人个灵魂係纯洁嘅，咁佢既唔需要稻草床亦都唔需要一块平地；佢个灵魂本身就可以作为佢个床。

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)

一个修行个人个思想上个荆棘，比如谎言、错误个态度以及对来世欢娱个渴望能够比佢带来更大个痛苦，咧甚至超过着武器、毒药、魔鬼、恶咒或者一只愤怒个毒蛇所带比人们个痛苦；咧地思想上个荆棘将会阻碍人们对灵魂正确个认识，并使得人们唔可避免个陷入无尽个轮回。

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)

一个脱离个傲慢个僧侣阻隔着佢三条重生个道路，比如，错误个信仰，谎言以及对来生欢愉个渴望。

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 krsna lesya (black-colouring) do not find it easy to attain right understanding. (580)

个地有错误个信仰、渴望自己个善行能够比自己带来感官上个欢愉个人们係死后将唔会得到对灵魂正确个理解。

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 sukla lesya (white-colouring) find it easy to attain right understanding. (581)

个地有正确个信仰、唔去渴望自己个善行能够比自己带来感官上个欢愉个人们死去将能够得到对灵魂正确个理解。

Arahanae kajje, pariyammam savvada vi

kayavvam. Pariyambhabhavidassa hu,
sahasajjha 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 prikarmān, finds it easy to perform aradhana. (582)

一个渴望係死后做法事个人应当经常做法事，如果一个人心中经常想着法事，咁佢就很容易做法事。

Jaha rayakulapasuo, joggam nīccamavi kunai parikammam. To jidakarano juddhe,

kammasamattho bhavissadi hi. Iya samannam sadhuvi, kunadi nīccamavi
jogapariyammam. 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 practice of the vows of monastic life, conquers his mind, and will become competent to practice meditation at his death. (583 & 584)

一个係贵族家庭中出生个人，如果经常锻炼佢个身体就能够係所有个战争中取胜；同样如果一个僧侣经常进行冥思、遵守誓言、征服着自己个思想，咁佢死个时候亦都能够进行冥思。

Mokkhapāhe appanam, thavevi tam ceva jhahi tam
ceva. Tattheve vihāra nīccam, 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)

将灵魂牢牢咁固定係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
jijamaranabhogesu. Vajjijja bhavijja ya, asuham
samsaraparīnamam. (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)

人们应当放弃今生同来生对欢愉个渴望，放弃对生活、死亡以及享乐个喜爱，集中精力思考由于轮回所造成个邪恶个后果。

Paradavvado 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个话，咁佢就会生于一种痛苦个状态；如果一个人关注于对自己个灵魂进行沉思个话，咁佢就会生于一种良好个状态；因此人们应当全神贯注于对自己灵魂个沉思并摒弃对其他事物个思考。

34. Tattvasutra

PRECEPTS ON FUNDAMENTAL TRUTHS 关于基本个真理

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)

所有无知个人将会承受痛苦，大多数愚蠢个人係咧个无尽个世俗中将会一直迷惑落去。

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，一个智慧个人係考虑到大多数个生存方式都将导致同世俗存在个纠缠后，佢就应当係佢灵魂个帮助下寻求真理并对所有个生灵要博爱。

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、物质个本质、最高个事实、至上个纯洁个目标——所有嘅咧地名词都係一个含义。

Jiva'jiva ya bandho ya, punnam pava'savo

taha. Samvaro nijjara makkho, 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、因果报应个开始、因果报应个终止、摆脱因果报应以及解脱，咧九点构成着基本个原则。

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 doer and enjoyer of his own Karmas (i.e., fruits of his actions). (592)

灵魂个特点就係意识，灵魂係永恒嘅、不朽嘅，佢同躯体唔同，佢係无形嘅，佢係通向因果报应之路，係因果报应个承受者。

Suhadukkhajanana va, hidapariyammam ca
ahidabhiruttam. Jassa na vijjadi niccam, tam samana
vimti ajjivam. (593)

The Jinās call that an ajīva (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讲有灵魂个人将永远唔会知道欢乐同痛苦，唔知道乜嘢係有益嘅，亦都唔会对有害个事情产生恐惧。

Ajjivo puna neo, puggala dhammo adhamma
ayasam. Kalo puggala mutto, ruvadiguno amutti
sesa du. (594)

Ajīva should again be known (to be of five kinds): matter (pudgala), motion (dharma) rest (adharma), space (akasa) and time (kala): matter has form as it has the attributes of colour etc., the rest of them are verily formless. (594)

有灵魂个人应当知道：物质、运动、静止、空间同时间，物质有形式，就似佢有颜色一样，但係其余个几个都係无形嘅。

No imdiyaggejjha amuttabhava, amuttabhava vi ya hoi nicco.
Ajhatthaheum 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)

灵魂唔能为感官所感觉到，因为佢有任何形态；佢係永生嘅，因为佢有任何形态；由于

人们内心个行为，因果报应就同灵魂相联系起来，咧种束缚就係由世俗个存在所造成嘅。

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)

爱恋束缚着灵魂，能够跟爱恋中解脱个灵魂能够跟因果报应中解脱。咧就係因果报应对于灵魂个束缚。

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；任何时候都唔好做一地能够带来爱恋个事情；咁样，灵魂就能够征服所有个爱恋并穿过世俗个海洋。

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)

因果报应係美德同缺点之源，吉祥个想法带来美德但係不祥个想法会导致缺点。能够抑制自己感情个人有纯洁个灵魂，但係个地感情强烈个人个灵魂就唔纯洁。

Savvattha vi piyavayanam, duvvyane dujjane vi khamakaranam. 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)

应当经常讲一地对他人友善个话，即使係个地经常讲一地唔当个话个邪恶个人亦都应当得到原谅；同人为善，咧地都係能够压抑自己感情个人所做个事情。

Appapasamsana-karanam, pujjesu vi dosagahana-silattam. Veradharanam ca suiram, tivvakasayana lingani. (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，指出人地个过失，即使咧人值得人们个尊敬；对他人长时间个保持敌意—咧都係感情强烈个人个特点。

Ragaddosapamatto, imdiyavasao karei kammam. Asavadarehim avi-guhehim tivvihena 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但係丢失着自我意识，咁佢就仍然受到感官个束缚。佢个因果报应仍然唔断咁积累，佢仍然受到业报个控制。

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个话，咁佢个业报就会唔断咁增加。就似破损个船会因为漏水而係海洋中沉没，灵魂亦都係一样。

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)

(瑜伽术亦都会增加业报个累积)。Jina曾经讲过，瑜伽就係心灵个颤抖通过思想、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)

随着瑜伽个减弱，业报个累积亦都会减弱；一旦停止着瑜伽，业报个累积亦都就停止着。就似当小船上个孔洞比堵住后，水亦都就唔会再渗进去。

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)

错误个信仰，缺乏信仰，强烈个感情以及瑜伽都会造成业报个积累。自律、超脱、正确个信仰以及唔练习瑜伽术能够停止业报个积累。

Rumdhichiddasahassee, jalajane jaha jalam tu

nasavadi. Micchattaiabhave, taha jive samvaro 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)

当船上个成千上万个漏洞比堵住后，咁佢就唔再漏水；一旦错误个信仰比改正，就唔会再有业报个累积。

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个态度就似对待自己咁，咁佢就能够终止所有业报个累积，一个能够咁样自律个人唔会受到罪恶事情个束缚。

Micchattasavadaram, rumbhai
sammattadidhakavadena. Himsadidugarani 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)

解脱个灵魂渴望通过正直以及坚定个誓言来阻止由错误个信仰而带来个业报个积累。

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)

如果阻断着一个大池塘个进水口，抽净里头个水，日光照射，咁佢就会渐渐干涸；同样如果断绝着罪恶个事情并进行苦修，就能够结束以往个业报。

Tavasa ceva na mukkho, 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，如果一个人只係苦修但係唔阻断业报个积累，咁佢就唔能够实现解脱；就似如果唔将进水口堵住个话，池塘中个水永远亦都唔会干涸。

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)

如果一个无知个人通过几千年个苦修消除着业报，但係一个智慧个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，军队就已经瓦解着；同样，当摧毁着MOhaniya业报，所有个业报就自然而然咁比消除着。

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)

一个跟业报中解脱个灵魂能够逐渐上升到宇宙个顶端，并係个度享受无尽个福祉，拥有无尽个知识同感知。

Cakkikurufanisuremdesu, ahamimde jam suham
tikalabhavam. Tatto anamtagunidam, siddhanam
khanasuhem hodi. (615)

The bliss attained by the Siddhas in a moment is imfinite 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係一瞬间所得个福祉无限倍于君王，受到业报束缚个Jivas, Fanindras, Surendras 以及Ahamindrasin所能享受到个欢愉。

Savve sara niyattamti, 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)

由于解脱已经超越着所有语言表达，因此好难用语言来描述解脱个状态。解脱个状态超越着所有个状态。尽管思想上已经有着污点，但係人们唔会变得傲慢。只管人们已经拥有着达到第七重地狱个知识，但係佢地有忧郁，因为咧已经超越着欢乐同痛苦。

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)

解脱就係有痛苦同欢乐，有苦难同阻碍，有生同死。

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)

解脱就係有感官、有惊奇、有睡眠、有口渴、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)

涅槃就係有因果报应、唔需要为因果报应而担忧、有任何形式个思考。

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)

係一个解脱个灵魂中有绝对个知识，绝对个福祉，绝对个潜力，绝对个先知、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)

解脱只能係伟大个人先之可以达到，咧种状态係畅通无阻、完美、生存在宇宙个顶端、安宁、仁慈以及脱离着所有个障碍。

Laua erandaphale, aggidhume usu
dhanuvimukke. Gai puvvapaogenam, evam
siddhana vi gati tu. (622)

Just as there is an upward motion in gourd if freed inside the water, in castor-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)

如果将一个葫芦放係水里面，佢就会自然而然咁向上浮，火或者烟会自然而然咁向上升，射出个箭会自然而然咁向前飞出；同样，一个解脱个灵魂会自然而然咁向上升华。

Avvabahamanimdiya-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)

解脱唔会受到任何事物以及感官个阻拦，佢係独特嘅，佢同美德同优点无关，同重生、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)

有无上先知个Jina讲，世界係由六种要素构成嘅，Dharma (运动个介质), Adharma (静止个介质), 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同灵魂截然唔同，佢地係冇生命嘅，因此佢地比称为Ajivas；而灵魂个特点就係意识。

Agasakalajiva, dhammadhamma ya
muttiparihina. Muttam puggaladavvam, jivo
khalu cedano tesu. (626)

Akasa, Kala, Jiva, Dharma and Adharma are incorporeal, where as Pudgala (matter) is corporeal. Of these, only the soul substance is conscious. (626)

Akasa, Kala, Jiva, Dharma 以及 Adharma係抽象嘅，但係物质係具体嘅，只有灵魂有意识。

Jiva puggalakaya, saha sakkiriya havamti 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、物质係能够运动嘅，但係其他几个係唔能够运动嘅。灵魂行为个外部诱因係物质，物质运动个外部诱因係时间。

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)

运动个介质,静止个介质以及空间都只有一个,但係时间,物质以及灵魂咧三者係数量上係无限嘅。

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)

运动个介质以及静止个介质係宇宙中都能够扩展,但係空间遍及整个宇宙并超出着
宇宙,时间只係分布係一个时间域中。

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)

咧六种要素係同一空间共存并且相互依存,并且係时间上相互交织。但係,佢地并
唔失去自己个本质特点。

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)

运动个介质有任何味道、颜色、气味、声音以及触感。佢遍布于整个宇宙,佢係独
立嘅、无限嘅并且有隔断。

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)

就似水能够使鱼係里头运动一样, Dharma就係灵魂以及物质运动个介质。

Na ya gacchadi dhammatthi, gamanam na karedi
annadaviyas. Havadi gati sa ppasaro, 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)

运动个介质本身并唔运动亦都唔会使其他个物体运动，但係佢却係一砌物体同生物移动个载体。

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)

如果了解着运动个介质係一种要素，咁静止个介质亦都係一样。佢为物质以及灵魂个静止提供载体。

Ceyanarahiyamamuttam, avagahanalakkhanam ca savvagayam. Loyalayavibheyam, 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)

空间係有意识嘅、无形嘅，佢提供一种载体，遍及四方；佢分为两类，一种係lokakasa，宇宙内个空间；一种係Alokakasa，宇宙外个空间。

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)

係宇宙内个空间中存在住生物同非生物，但係係宇宙外个空间中只存在住部分非生物。

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)

时间冇任何触感、味道、气味以及颜色、重量，佢个特点就係唔断咁变化。

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)

灵魂以及物质个变化同状态个改变都係由于时间个原因。

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曾讲过，时间可以通过唔同个单位来度量：avali（一次睁眼同闭眼），Ucchvasa（一次呼气），Prana（一次呼吸）以及stoka（秒）。

Anukhamdhaviyappena du, poggaladavvam 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：由原子构成嘅以及由分子构成嘅。由原子构成个物质分为六类，但係由分子构成个物质分为两类。

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)

物质个聚合状态分为粗—粗、粗、粗—细、细—粗、细、细—细六种，土地就係一个例子。

Pudhavi jalam ca chaya,
caurimdiyavisaya-kammaparamanu. Chavvihabheyam
bhaniyam, poggaladavvam 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个物体（除着视力），业报以及原子，咧地係物质六种唔同个形式。

Antadimajjahinam, apadesam imdiehim na hu gejjham. Jam davvam avibhattam,
tam paramanum kahamti 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讲，原子有尺寸，唔能为感官所感知，唔可分割。

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，原子有颜色、味道、气味以及触感，佢地係结合或者分离时特性唔发生改变，

因此佢地称为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，咧四种活力係生命力、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)

跟经验个角度来讲，灵魂个大细由身体个大细来决定，并唔断咁扩张同收缩。但係跟实际个角度来讲，佢係空间中占据着无数多个点。

Jaha paumarayaranam, 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)

如果将红宝石投入牛奶个话，佢只能够照亮整杯牛奶；一个灵魂亦都只能够启迪佢所寄托个身体。

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，认知同所要认知个事物共存，宇宙内外个空间都可以比认知，因此认知无处不在。

Jiva samsarattha, nivvada cedanappaga
duviha. Uvaogalakkhana vi ya,

dehadehappavicara. (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：世俗个同解脱个；所有个灵魂都有感情同意识；只不过世俗个灵魂需要身体但係解脱个灵魂唔需要。

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、空气以及植物都係有一种感官个唔会移动个生物；但係移动个生物，似海螺等有二种、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，咧个世界唔受任何限制，佢有开始同尽头，佢按照自己个本质存在，係世界上充满着生物以及非生物；佢占据着空间个一部分，佢係永恒嘅。

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)

原子唔能够延伸，由于原子唔能够延伸，佢就有声音，佢亦都唔光滑或者粗糙（唔带有任何电荷）。当多个原子聚合到一齐，佢就有着形态。

Dupadesadi khamdha, suhuma va badara
sasamthana. Puhavijalateuvau,
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个原子构成（占据两个或者多个空间点），可能大亦都可能细，有一定个构造，当佢地按照一定个规律进行变化后，佢地就能够变成土、水、火或者空气。

Ogadhagadhanicido, 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个分子。有地可以转化成物体，但係有地唔可以。

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)

有地分子係灵魂个作用下可以转化成因果报应,然而咧种转化并唔係由灵魂造成嘅。

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个精神状态同佢经历有关, 因为咧种经历, 佢可能会受到因果报应个束缚。

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个灵魂, 佢来自六个方向, 佢地将束缚所有个灵魂。

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)

灵魂将会积累善良个同罪恶个业报, 人们将会係来生承受咧地业报。

Te te kammattagada, poggalakaya puno vi
jivassa. Samjayamte deha,
dehatarasamkamam pappa. (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)

个地Paudgalic係业报个表现形式，当灵魂重生时，佢地将外化为唔同个躯体。

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，冇佢就有世间个一砌，佢係咧个世界唯一个导师。

Gunanamasao davvam, egadavvassiya guna.
Lakkhanam pajjavanam tu, ubhao assiya bhava.
(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)

品质存在于具体个物质，但係物质天生就有品质，两者相互依存。

Davvam pajjavaviuyam, davvaiutta 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)

状态同物质两者相互依存。物质个特点就係起源、发展、灭亡。

Na bhavo bhamgavihino, bhamgo va natthi
sambhavavihino. Uppado vi ya bhamgo, na vina
dhovvena atthana. (663)

There is no origination without destruction, no destruction without origination,
while neither origination nor destruction is possible without a permanent
substance. (663)

冇起源必有灭亡，冇灭亡必有起源，起源同灭亡两者之间必有发展。

Uppadatthidibhamga, vijjamte pajjaesu pajjaya. Davvam hi samti niyadam, tamha
davvam havadi savvam. (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、灭亡属于物质唔同个状态，状态係物质个存在形式，世间万物亦都係
物质个形式。

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，物质都有三种状态—起源、发展、灭亡，因此咧三种状态亦就构成着物质。

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, not vanishes. (666)

物质状态个开始以及物质状态个结束并唔相同，但係物质却唔会开始或者消亡。

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)

一个人跟出生到死亡始终係同一人，但係佢会有唔同个生活阶段。

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)

所有食物存在个状态都有普遍性。

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)

如果对于物质个认识係统一而且唔相抵触嘅，咁咧就係正确个认识，反之就係错误个认识。

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)

一个人可能会担任唔同个角色：父亲、儿子、孙子、侄子以及兄弟，但係佢只係佢儿子个父亲，唔会係其他人个父亲（其他事情亦都係咧个道理）。

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)

一个人既有多重个身份，亦都有单一个身份。但係如果一个人身份唔确定个话，就肯定唔会熟练咁掌握典籍。

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)

一个事物个特性就似水同牛奶一样相互交融，因此唔可能将佢个特性一一咁区分清楚。

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 eqanimity 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
apparasaruvassa. 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)

了解自身本质以及其他事物本质并摒弃着怀疑、错误以及不确定称为正确的认知。但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因果报应的脱离，但係先知则需要完全脱离着因果报应。

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, niyamenā 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存在于对语言意义个理解，但来源于感观、思想以及语言。

Irdiyamanonimittam, 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、复述典籍所获得个知识称为Bhava-srutajnana，使用其他方法所获得个知识称为matijnana（思维活动或者感官）。

Maipuvvam suyamuttam, na mai suyapuvviya
viseṣo'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，但係通过Srutajnana就唔一定能获得matijnana；但係培养思维个时候，matijnana就要优于Srutajnana。

Avahiyaditti ohi, simananetti vanniyam samae.
Bhavagunapaccaya-vihiyam, tamohinana tti nam binti.
(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)

限制着直接知识个认知称为Avadhi-Jnana，比如洞察，係典籍中，咧亦都称为simajnana，比如有有限个认知。咧种Avadhi-Jnana分为两类，一类係与生俱来嘅，另一类係通过对于某种品

质个培养。

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)

係咧个世界中，认知个种类称为manahaparyayajnana，佢係指领会人地个已经为人所接受个思想、仲未比人所接受、已经比人所部分接受个思想等。佢有好多种类。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)

纯净嘅、完美嘅、杰出嘅、无尽嘅认知称为Kevalajnana。係咧个名词中，将jnana作为词尾描述一种特殊个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对宇宙及宇宙外个事情无所不知；当然，佢亦都对过去、将来以及以架个事情无所唔知。

(B) PRATYAKSA-PAROKSA PRAMANA Precepts On Direct And Indirect Knowledge 关于直接个知识同间接个知识

Gehanai vatthusahavam, aviruddham sammaruvam 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个认识称为pramana；佢分为两类，Pratyaksa（直接嘅）同paroksa（间接嘅）

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，由于佢包括着所有个咧类事情，亦都由于佢喜爱咧地事情（咧

两种唔同个意思取决于两种唔同个词源及意义，佢又分为三小类)
Akkhassa poggalakaya, jam davvindiya mana 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)

外在个感觉器官以及内心个器官（思想）同aksal或者人个身体唔同。通过咧两类器官所得到个认识称为paroksa，咧係一种推论性个认识。

Homti parokkham mai-suyaim jivassa paranimittao.
Puvvovaladdhasambandha-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係两类推论性个认识，间接係由于佢地都係借助于灵魂之外个器官所获得，或者都係通过前面个知识所推理得出，都係推论性个认识。

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)

跟实际意义上来讲，通过其他途径获得个认识称为paroksa，间接个认识；但係通过灵魂直接获得个认识称为pratyaksa。事实上，通常将通过感觉器官获得个认知称为pratyaksa。

39. Nayasutra

PRECEPTS ON VIEW-POINT 关于睇问题个角度

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个一个方面，咧叫做Naya，有咧种知识个人係智慧嘅。

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)

如果一个人唔具备Naya个能力，咁佢就唔能够syadvada（条件语言个教条）。如果一个人渴望破除所有个极端，咁佢就能具备naya个能力。

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)

就似一个有信仰个人为着获得福祉但係唔去修行，一个颈渴个人想要解渴但唔去饮水一样，愚蠢个人想要了解事物个本质却唔去Naya。

Titthayaravayanasamgaha-visesapatthara-mulava
garani. 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个教义係个整体，通常跟两个基本个角度对佢来进行解释。一个本质个角度（dravyarthikanaya）同一个形式个角度（pariyarthikanaya）。其余嘅都係咧两种方法个支流。

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)

跟本质个角度上睇来係正确嘅，跟形式个角度来睇则係唔真实嘅；反过来亦都係一样。

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)

跟形式个角度来讲，事物必然会产生同消亡。但係跟本质个角度来讲，根本冇产生同消亡。

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)

跟本质个角度来讲，所有事物都係由物质构成（通常係相同嘅），但係跟形式个角度来讲，事物同事物各唔相同，跟唔同个角度来睇，事物都有佢特定嘅形式。

Pajjaya gaunam kicca, davvam pi ya jo hu
ginhai loe. So davvatthiya bhavio, 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)

本质个角度就係指唔考虑事物个状态而只抓住事物个本质个角度；相反嘅就係形式个角度。

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-
係七种睇问题个基本角度。

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)

前三者属于本质个角度，后四者属于形式个角度。係咧七个中，前四者着重係于意
义，后三者着重係于字面。

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涉及事物个两个方面，共性以及特性，佢能够了解事物个多个方面。

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、现係以及将来。

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，比如，当烹饪开始时，我地就讲食物已
经係煮住。

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，比如一个人正要出发时，我地就讲佢出发着。

Avaropparamavirohe, savvam atthi tti
suddhasamgrahane. Hoi tameva asuddham,
igajavisesagahanena. (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同asuddhasamgrahanaya。係

suddhasamgrahanaya中，我地只承认事物共同个存在特点但係忽略佢相互矛盾个特点；但係asuddhasamgrahanaya中，我地接受事物普遍个特点。

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 gypes complete distinguishing and incomplete distinguishing. (705)

将综合个观点以及分离个观点区分个方法叫做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 enternal substance, is called Rjusutra naya, for example "to say that 'all the sound is momentary'. (706)

掌握永恒物质个瞬时状态个方法叫做Rjusutra naya，比如，所有个声音都係瞬间嘅 Manuyaiyapajjao, manuso tti sagatthidisu vattamto. Jo bhanai tavakalam, so thulo hoi riusutto. (707)

On the other hand that naya which attritubes 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係某一段时间内持续出现个一种状态，咧种方法係 Rjusutranaya个一个分支，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 graspes the meaning of the word. (708)

Sapananaya 则係通过词汇个意义来掌握事物。

Jo vattanam na mannai, eyatthe bhinnalingainam. 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)

咧种方法通过词汇个使用(如词性)来区分佢地个使用。比如,"pusya"代表Naksatra, 但係"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)

根据单词个词源来掌握佢个意思个方法亦都叫做Sabdanaya, 比如deva个意思通常係指神灵。

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个意思, 反过来亦都係一样。唔同个同义词有各自个内涵, 尽管佢地用来形容同一事物。比如, Indra, Purandar 以及 Sakra有同样个意思, 但係佢地亦都仲有各自个含义。

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)

有地词语係一地特殊语境中使用, 因此, 咧地词语就用来表示咧地特殊个意思

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)

无论一个人正係做乜嘢，总会有一个相应个动作可以来形容咧个人，咧叫做 Evambhutanaya（比如，当一个人係教书时，我地才称呼佢为老师）

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个对象，如果佢係有条件嘅，咁佢就係相对嘅；如果唔係，咁佢就係绝对嘅。无论係naya 或者 pramana个对象，如果佢係有条件嘅，咁佢就係相对嘅；如果唔係，咁佢就係绝对嘅。

Niyamanisehanasilo, nipadanado ya jo hu khalu
siddho. So siyasaddo bhaniyo, 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"能够消除所有个无条件，表示所有事情都係有条件嘅，佢个语法形式称为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—无论佢地係乜嘢形式或者係乜嘢含义。有同样关系个陈述属于 Evambhutanaya，并唔取消其他可能性个係彻底个naya，能够完全消除其他可能性个係唔彻底个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)

係，唔係，係同唔係，係难以形容嘅，係同係难以形容嘅，唔係同难以形容嘅，係、唔係同难以形容嘅—咧七种判断，都包含着'syat'，就构成着判断个形式。

Atthisahavam davvam, saddavvadisu
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)

係'this substance'中每个物质个本质就係存在性；同样，係短语'a substance other than this one'中个本质就係唔存在性。

Uhayam uhayanaena, avvattavvam ca tena
samudae. Te tiya avvattavva,
niyaniyanayaatthasamjoe. (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)

係理解上面个两条短语时，佢个本质就係存在同唔存在。上面个情况再使用一条短语就难以形容，但係佢可以用来形容既存在、又唔存在、既存在又唔存在个状态。

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)

係，唔係，係同唔係，係难以形容嘅，係同係难以形容嘅，唔係同难以形容嘅，係、唔係同难以形容嘅—咧七种判断，当包含着'syat'，就能够用来修饰物质。

Ekni Ruddhe iyaro, padivakkho avare ya
sabbhavo. Savvesim sa sahava, 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 afforesaid predications are to be made. (721)

当掌握着事物个一个特性，咧个特性个反面亦都比掌握着，因为咧两个方面共同组成着事物个本质。因此根据所有事物个本质就制订着上述个论断。

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)

能够以间接个形式来揭示事情个多个方面并且唔会造成疑惑个知识成为典籍知识。

Loyanam vavaharam, dhamma-vivakkhai jo pasahedi. Suyananassa 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，并使人们睇到想要了解个事物个特性，咧就係Naya, srutajnana个一种，由probans演变但係来。

Nanadhammajudam pi ya, eyam dhammam pi vuccade attham. Tassejavivakkhado, 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)

尽管一个事物有多种特性，但係只需要涉及佢个一个属性，因为只需要了解佢个一个特性，而唔需要了解其他嘅。

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)

承认事物特性个相对性以及相互依存性个观点叫做Sunaya; 同佢相对嘅就係Durnaya). 如果按照Sunaya个办法来处理事情个话，所有个事务都能成功咁解决。

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)

由于事物有唔同个状态，因此仲存在好多观点。有一点可以肯定个係，对事物正确个理解需要对事物有全面个认识。

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)

任何对手所采取个极端个观点，都应当比批判。我地亦都係一样，係某地情况下，人们可能会因为佢地个宗教习惯而跟极端个角度得到错误个观点。

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)

任何角度都係正确嘅，就似佢地自己所宣称个一样。而一个精通于典籍个人应当将佢睇问题个角度分为正确嘅同错误嘅。

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)

任何绝对个观点都係独立嘅，佢唔能够同其他个观点相联系，因此无助于人们获得正确个认识。佢地就似对立个敌人一样相互独立。

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)

即使係只有一个观点，亦都可能会出现矛盾，但係当佢同其他观点相联系时，佢就可能有助于获得正确个认识。就似仆人一样，尽管各唔相同，却能够同谐个係一起工作。

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)

个地将事情个部分或者一个方面当作整个事情来认识个人将会得到一个错误个认识，咧就似盲人摸象咁。

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)

个地能够跟所有个角度来睇问题个人，能够得到正确个认识；就似一个健康个人能够睇清整个大象咁。

Pannavanijja bhava, anamtabhago tu
anabhillappanam. 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)

物体个特性，唔能够描述出来嘅要远远多于能够描述出来嘅，但係典籍中所描述嘅又远远少于能够描述出来嘅（咁样个话，又点能讲典籍中个叙述都係完全正确个呢？）。

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)

个地只係鼓吹自己个观点但係诋毁对手观点个人个知识同见识都十分狭窄。

Nanajiva nanakammam, nanaviham have laddhi. Tamha vayanavivadā,

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)

世界上有各式各样个人，各式各样个行为，各式各样个能力。因此人们应当放弃同人地关于信仰问题个争吵。

Bhaddam micchadamsana-samuhamaiyassa
amayasarassa. Jinavayanassa bhagavao,
samviggasuhahigammasa. (736)

Let glory be to the holy teaching of Jinas 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)

将荣誉赐比Jina个学说吧，但摒弃着所有错误个观点，容易为可望获得解脱个人们所理解。

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)

係典籍中，Niksepas(归属)，如名字等，分为四类以便了解建议个正确个含义。

Davvam vivihasaahavam, 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)

一个物质有多种特点，为着但目前比考虑到个某种特点，使用四种方法对佢进行描述。

Nama tthavana 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 係四种定义niksepa个方法。係咧几者中，nama代表物体个名字，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，但用来描述物体实际个形状。当对一个物体进行猜测时，咧就叫做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 make to fall. (741 & 742)

Dravya (力量) 分为两类，agamato同nagamato。因此，能够理解契约正本个人就属于Arhat。同样嘅，noagamato dravya分为三类：认识者个身体，未来个认识者，准备者。认识者个身体又分为三类：降落嘅、放弃嘅、将要降落嘅。

Agama-noagamado, taheva bhavo vi hodi davvam va.Arahamtasatthajano, agamabhavo du arahamto.Taggunae ya parinado, noagamabhava hoi arahamto.Taggunaei jhada, kevalanani hu parinado bhano. (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 ofthis 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 Kevalajnani (=Arhat) is no-agamatobhava Arhat. (743 & 744)

就似dravya, bhava（事实）亦都分为两类，agamato同noagamato。因此，能够理解契约正本个人就属于Arhat。另一方面，一个有咧地美德，进行冥思个人则能够成为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)

我要谈论个係，宣扬Vaisalika Bhagavan Mahavira将比赐予至上个知识同无尽个视野。

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)

一个人可能有听讲过或者佢可能唔会咁样做，但可以确定个係，无所不知个圣人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、重生个中止、事物、永恒同非永恒、出生、死亡以及係更高个

区域中个神个灵魂、业报个积累个人，只有佢能够宣扬正确个行为，停止业报个积累，停止痛苦，清除业报。

Laddham aladdhapuvvam, jinavayana-subhasidam
amidabhadam. 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)

我已经得到着Jina个神圣个言语，咧地我以前有得到过并将能够酿造甘美个饮料；我已经走上着能够获得快乐重生个道路，因此我唔再恐惧死亡。

44. Virastavana

HYMN TO MAHAVIRA MAHAVIRA个赞歌

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)

正确个知识係我个庇佑，正确个信仰係我个庇佑，正确个行为係我个庇佑，苦行同
自律係我个庇佑，Bhagavan Mahavira係我个庇佑。

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，有至上个知识，节制个饮食，耐心，入定，佢係世上最博学个
人，有任何财物，无所畏惧，而且唔需要重生。

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)

咧个极端智慧个人居无定所，已经穿越着轮回个洪水，有似Indra Vairocana一样嘅
无限个视觉。

Hatthisu eravanamahu nae, siho miganam salilana
gamga. Pakkhisu 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)

就似Airavata係大象之王，狮子係百兽之王，Gamga係河流之王，
Garuda—Venudeva个儿子係百鸟之王，同样，Jnatrputra係解脱中最高个级别。
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)

就似赠同人地无畏係最好个赠同，对人地个善言就係最好个真实，禁欲係最好个修行，同样，Jnatrputra係世界上最至上个人。

Jyai jagajivajoni-viyanao jagaguru jaganamdo. Jaganaho jagabamdhru, jyai jagappiyamahro 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)

将胜利赐比收到祝福个人们(Mahavira)吧，佢地知道世俗个灵魂係边度出生，边个係上师，边个係世上欢乐之源，边个係宇宙个主人以及祝福者，边个係整个世界个先知。

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)

将胜利赐同伟大个灵魂吧(Mahavira)，佢地係所有宗教典籍之源，佢地係因果报应中将会永生，佢地係整个世界个导师。