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Manual of Mindfulness of Breathing

安那般那手册

Ānāpāna Dīpani

by

**Ledi Sayādaw Mahāthera,
Aggamahāpaṇḍita, D. Litt.**

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Editor's Foreword

编者序言

The Venerable Ledi Araññavihāravāsī Mahāthera of Monywa, better known as the Venerable Ledi Sayādaw, Aggamahāpaṇḍita, D. Litt., is described in the short biography reproduced at the end of this work as “perhaps the outstanding Buddhist figure of this age.”

The essential meaning is that if one is established in mindfulness of the body, one can successfully undertake the work of tranquillity and insight, because one has firm control over one's mind and thus it is certain that in this very life one cannot miss Nibbāna. If, however, like the madman, one has no control over one's mind because one continues to live apart from the work of mindfulness of the body, one is unable to approach the work of tranquillity and insight, and hence will miss Nibbāna.

There are many degrees of control over one's mind. In this world, ordinary persons who are not insane have sufficient control over their minds to perform their various day to day tasks, to fulfil both their individual and social responsibilities. This is one kind of control.

“Making the mind extremely delighted” (*abhippamodayaṃ cittaṃ*) means that when the perception of the mind is extremely clear, one makes the mind extremely delighted by repeatedly entering the first and second jhānas (which are associated with rapture, pīti).

Of this there can be little doubt, and this is the very reason why every attempt should be made to make known to Western readers—and in particular English-speaking readers—as many as possible of the numerous works originally written by him either in Pāli or Burmese. These works are clear and precise expositions of Buddhism, suited to people of wide and differing abilities and understanding, and are invaluable aids for the study and practice of Dhamma in all its aspects.

Of works already translated into English every credit must be given to the Pali Text Society, England, for publishing as early as 1913–14, in their Journal for those years, a translation of selected passages of *Yamaka Pucchā Vissajjanā*—“Some Points in Buddhist Doctrine”—and again in their Journal for 1915–16 a translation, by U Shwe Zan Aung, B.A., of the *Paṭṭhānuddesa Dīpanī* or “Philosophy of Relations.”

But it is to Burma that so much is owed for continuing with the translation into English and publication of the works of this Sayādaw, through the medium of the periodical *The Light of the Dhamma*, which was printed by the Union Buddha Sāsana Council Press. The Inaugural Number of this periodical first appeared in 1952 but, unfortunately, publication ceased about eleven years later in 1963, though the publication was revived about 1979.

During these first eleven years some seven major works or *Dīpanīs*, translated by various hands, had been published, in serial form, in *The Light of the Dhamma*, and all these works continue to be available, both separately and combined together in one volume, *The Manuals of Buddhism*, published by the Department of Religious Affairs, Rangoon. Regrettably this book, as well as other Buddhist publications, are often extremely difficult to obtain outside Burma and sometimes can be found only in public, university, or Buddhist libraries.

Although in the short biography reproduced hereafter a figure of more than seventy works is shown to have been written by the Venerable Sayādaw, when shorter articles not already recorded and many relevant letters, etc., are included, the final figure may well exceed a hundred, as further research continues and an attempt is made to compile a comprehensive list. In addition, two separate biographies which have been written about Ledi Sayādaw still await a competent translator into English and a donor to sponsor publication.

The reputation of Ledi Sayādaw still lives on in Burma and in the Buddhist world. He was a bhikkhu of great learning and a prolific writer with a unique style of exposition, and although there are some traditionalists who do not support or agree with some points in his interpretations, there are others who find them of great interest. He was also an austere bhikkhu, yet a very human one, who would often write a whole treatise or a long letter in reply to a question asked by one of his supporters or enquirers.

Apart from accepting many bhikkhu-students from various parts of Burma in order to impart Buddhist education to them, Ledi Sayādaw also toured many regions of the country for the purpose of propagating the Buddha Dhamma. He often delivered discourses on the Dhamma, established Abhidhamma classes and meditation centres, and composed Abhidhamma verses or Abhidhamma summaries, which he taught to his Abhidhamma classes.

In the year 1910, while residing at Masoyain Monastery in Mandalay, the Venerable Ledi Sayādaw—together with the *Abhidhaja Mahāraṭṭhaguru*, Masoyain Sayādaw of Mandalay (President of the Sixth Great Buddhist Council), the Venerable Sayādaw U Nyāṇa (who also translated into English Ledi Sayādaw's *Paṭṭhānuddesa Dīpanī* (or *Paccayuddesa Dīpanī*)—"The Concise Exposition of the Paṭṭhāna Relations," but published under the title *The*

Buddhist Philosophy of Relations), and U Shwe Zan Aung B.A.—founded the Burma Buddhist Foreign Mission. This project was carried on by the Masoyain Sayādaw of Mandalay until the death of his English-educated colleague in this undertaking, the Sayādaw U Nyāṇa, some thirteen years after the death of the Venerable Ledi Sayādaw in 1923.

There are still monasteries in Burma where his teachings and expositions are preserved and continue to be studied, such as the Kyaikkasan Ledi Meditation Centre in Rangoon, as well as the one established by Ledi Sayādaw himself near Monywa under the name Leditawya Monastery.

It is well known that at Mandalay in Burma in 1856 King Mindon (1852–77) conceived the meritorious idea of having the Pāli Tipiṭaka carved on marble slabs in order to ensure the preservation of the Teaching. The work took from 1860 to 1868 and involved 729 slabs. In 1871 King Mindon convened the Fifth Buddhist Council. Outside Burma, however, it is not so well known that a similar mark of respect for the works of the Venerable Ledi Sayādaw was made by his supporters at Monywa in Upper Burma after his death. This recognition and treatment of a Buddhist monk's works must be unique and gives some indication of the immense importance attached to them.

In view of the importance of Ledi Sayādaw's works and the difficulty of obtaining them in the West, every effort must be made to collect as many of them as possible, either in Pāli, Burmese, or translation, and make them accessible to the West by adding them, by way of presentation, to the large number of his works already held by the British Library in London, where they would continue to be available to bhikkhus, scholars, students, and other readers.

In undertaking the printing of the *Ānāpāna Dīpanī*, however, a small effort is being made to make this essential exposition available to interested students and readers in both the East and the West. This is done with the earnest wish that others will be encouraged thereby to help make the works of the Venerable Ledi Sayādaw known to a wider audience.

The Venerable Ledi Sayādaw wrote the *Ānāpāna Dīpanī* in Burmese, but the retention or use of Pāli words in translations has always been considered essential; for, in case any doubt might arise as to the translator's rendering, the quoting of the Pāli ensures that a clear and definite meaning, which may vary in accordance with the context in which they are used, is most often to be found in the original Pāli and its Commentaries. In addition to the invaluable aid it provides for students and other interested readers, as a means of reference for study purposes the inclusion of Pāli also adds to the translation the savour of the language of the Buddha himself, as found in the Pāli Canon, together with the voice of elucidation of its commentators.

S.S. Davidson
Southsea, 1996

Ānāpāna Dīpanī

安那般那手册

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

礼敬 世尊 阿罗汉 正等正觉者

I. Request and Acceptance (*abhiyācaka, paṭiññāna*)

I. 请求和应许

On the repeated request of the **Lekaing Myosa Wunshindaw** Kinwun Mingyi, I proceeded to Mandalay on the 11th waning day of the month of Tabauṅ 1265 B.E. (March 1904), and delivered sermons to the monks and the laity for three days and three nights while sojourning in front of the Kinwun Mingyi's house.

在 Lekaing Myosa Wunshindaw Kinwun Mingyi 的再三请求下，我于 1265 B.E. 塔巴翁月亏日（1904 年 3 月 11 日）来到曼德勒城，逗留期间在 Kinwun Mingyi 的住所前，为比库和在家人做了三个白天和三个晚上的开示。

While I was thus engaged, the Kinwun Mingyi's son, who is the **myo-ok** of Pathein, and **one** Maung Khin who is the **head clerk** of the **Deputy Commissioner's** office in Mandalay, requested me to write a manual on the practice of mindfulness of breathing (*ānāpānasati*) for their lifelong guidance and benefit. In accordance with that request, I, the presiding Sayādaw of Ledi Forest Monastery of **Monywa**, shall now expound concisely the Ānāpānasati Sutta as given in the *Uparipaññāsa* of the Majjhima Nikāya (MN No. 118).

虽然如此忙碌，Kinwun Mingyi 的儿子—勃生城的 **myo-ok**，还有 Maung Khin—曼德勒城的副税务长办公室的首席办事员，请求我为了他们的利益，写一本关于修习安那般那念的手册，作为他们终身的指导。依照这个请求，我，蒙育瓦雷迪森林寺院的主持西亚多，现在简要解释中部后五十经中的《安那般那念经》(MN No. 118)。

II. Exhortation to Practise and Strive for Spiritual Success

II. 劝修，争取心成就

*Tiṇṇaṃ aññataraṃ yāmaṃ,
Paṭijaggeyya paṇḍito. (Dhammapada, 157)*

The wise man should cleanse himself by putting forth effort towards the attainment of spiritual success during at least one of the three periods of life.

有智者应该至少在人生三个阶段中的一个，通过努力达到心成就，从而清净自己。（法句经，157）

In accordance with the above admonition from the Dhammapada, wise and good people who have the ability to see clearly the relation of cause and effect should, right from the first period of life, renounce and relinquish success in the attainment of wealth (*bhoga-sampatti*) and put forth effort to attain [spiritual success](#) (*bhava-sampatti*). If effort during the first period of life is not possible, effort should be made during the second period of life. If effort during the second period of life is not possible, effort should be made as soon as one enters the third period of life. The essential point is that if one remains obsessed with material prosperity during all the three periods of life, one fails to take full advantage of the opportunity this life offers to win manifold higher benefits, for this life is like a great “wishing tree” from which one may pluck many desirable things.

依据以上法句经中的警语，有能力清楚看到因果关系的有智具善者，应当在人生的第一阶段就断绝和放弃所达到的财富成就(*bhoga-sampatti*, 财成就)，去努力取得心成就(*bhava-sampatti*, 有成就)。如果不具备在人生第一阶段就努力的可能性，应当在人生第二阶段努力。如果不具备在人生第二阶段努力的可能性，一旦进入人生的第三阶段就应当马上努力。实质要点是，如果某人在人生所有三个阶段都沉迷于财富成就中，他就无法完全利用今生的有利时机，去赢得多方面更高的利益。因为今生就像一棵巨大的“许愿树”，可以在今生达成很多向往的事情。

As life today is highly uncertain and beings are liable to die and disappear quickly and unexpectedly, one should demarcate the age of 50 or 55 as the end of the period for seeking material prosperity. Thereafter, one should renounce and relinquish material prosperity and put forth effort to obtain spiritual

success so that one can achieve the advantages offered by one's encounter with a Buddha-sāsana, so difficult to meet.

今天的生命是高度不确定的，生命可能很快和意外地死亡和消失掉，所以应当把 50 或 55 岁作为追求财富成就的最后期限。此后就应该断绝和放弃财富成就，去努力获得心成就，这样他才能利用到今生遭遇佛法的有利条件。因为佛法很难遇到。

There are many ways of striving to obtain spiritual success. There is first the way of **King** Temi and King Hatthipāla, who renounced the pleasures and enjoyments of throne and palace while still young, during the first period of life, and adopted the lives of ascetics in the forest. There is also the way of the long line of **84,000 kings** from King Maghadeva to King Nemi, who ruled their kingdoms and enjoyed the pleasures and luxuries of royalty during the first and second periods of life, but who **stepped down in favour of** their eldest sons during the third period of life. They then led secluded lives in the royal gardens practising the meditation on the four sublime states (*brahmavihāra-bhāvanā*) until they attained the jhānas (meditative absorptions), and continued to live in solitude enjoying the pleasures of these attainments until their deaths.

有很多种获得心成就的方式。第一种方式是**郡主** Temi 和郡主 Hatthipāla，他们在人生第一阶段，在还年轻时就放弃了王权和王宫的欲乐和享受，住在森林里修道。还有一种方式，从 Maghadeva 到 Nemi 多达 84,000 位郡主采取这种方式，他们在人生第一和第二阶段统治他们的王国并享受皇室的欲乐和享受，但是他们在人生第三阶段让位给长子，然后隐居在王室花园中修习四梵住 (*brahmavihāra-bhāvanā*, 梵住-修习)，直到达到禅那，并继续独居，享受着这些成就的快乐直到死亡。（译者疑问：King 该译为“国王”、“郡主”、还是“尊者”？译为前两者的话，84,000 kings 数目是否太多了？译为“尊者”的话，在家居士是否也能用“尊者”一词？）

Then there is the way of the **universal monarch**, King Mahāsudassana, who did not even leave his royal palace to live in the royal gardens, but continued to reside in the great golden palace called "The Palace of Dhamma," ornamented with precious gems built for him by Sakka, the king of the devas in the Tāvatiṃsa heaven. He continued to live alone in that rich palatial residence practising the four sublime states until he attained the jhānas.

还有一种方式，是太古之王—大善见王（注 1）采用的，他甚至没有离开王室宫殿去住到王室花园，而是继续居住在称为“佛法宫殿”的宏伟金色宫殿中。这个宫殿是忉利天的帝释天王使用贵重宝石为他装饰的。大善见王继续独居在那个富丽堂皇的住所中，修习四梵住，直到获得禅那。（译注 1，世尊的前身，死后生于梵天。）

There is also the way of **the king of** Takkasilā, who on seeing the instructions for the meditation on in-and-out breathing inscribed on the golden palm leaves

sent to him by the king of Rājagaha, continued to reside alone on the uppermost storey of his seven-storied palace practising the meditation on in-and-out breathing until he attained the fourth jhāna.

还有一种是答伽西喇城的郡主的方式。王舍城的郡主赠送写有安那般那念禅修方法的镀金棕榈叶给答伽西喇城的郡主。答伽西喇城的郡主阅读后，继续独居在他七层宫殿的最高层修习安那般那念，直到达到第四禅。

Wise Buddhists of the present day should emulate these distinguished personages of great future destiny, and select and adopt **one or other** of the practices aimed at spiritual success. Although, during the first period of life, **they** may pursue and live amidst the pleasures and enjoyments made possible by material prosperity, they should **in good time** renounce and relinquish their interest and concern with material wealth and all activities related to this goal. They should renounce and relinquish such practices as unchastity and association with friends and companions, which are habits inimical to the development of concentration (*samādhi-bhāvanā*). Retaining contact only with the person who serves them food, they should engage in the practices which lead to spiritual success.

当代有智佛教徒应当效仿这些有着美好未来的卓著名流，挑选和采用任何一种达成心成就的**禅修业处**。虽然在人生第一阶段可能追求和生活于财富成就的欲乐和享受，但是应当及时断绝和放弃对财富成就的兴趣和关注以及所有相关活动。应当断绝、放弃不圣洁的行为，不再交往不良朋友和伙伴，因为这些习惯会障碍定力的培育(*samādhi-bhāvanā*)。只是保持接触提供食物的人，应当勤奋于导向心成就的禅修。

III. Drift in Past Saṃsāra Because of Unstable Mind

III. 因为不稳定的心，过去世在轮回中漂流

Here, for ordinary householders, practising for spiritual success means firmly establishing oneself in morality with right livelihood as the eighth precept (*ājīvaṭṭhamakasīla*), [\[1\]](#) and assiduously practising mindfulness of the body (*kāyagatā-sati*), **tranquillity meditation** (*samatha-kammaṭṭhāna*), and insight meditation (*vipassanā-kammaṭṭhāna*) within this lifetime, while one is yet **in possession of** the difficult **achievements** of obtaining a human birth and encountering the Buddha-sāsana.

今生再生为人并遇到佛法，这是很难得的机会，必须珍惜这个机会，修习心成就。对于普通在家人，修习心成就意味着让自己稳固确立于守持活命第八戒

(*ājīvaṭṭhamakasīla*) [1], 和勤奋修习身念(*kāyagatā-sati*)、止禅(*samatha-kammaṭṭhāna*)、观禅(*vipassanā-kammaṭṭhāna*)。

Before acquiring tranquillity and insight, one must practise mindfulness of the body, which is one of the four foundations of mindfulness (*satipaṭṭhāna*). I shall now explain with an example why it is necessary to practise the foundations of mindfulness at the outset.

在修止和修观之前，禅修者必须修习四念处(*satipaṭṭhāna*)中的身念处。我现在用例子来解释，为什么在开始时修习念处是必要的。

In this world, a madman who has no control over his mind is unable to work either for his own benefit or for the benefit of others. Even when eating his meals, he is liable to upset his plate and walk away. Far is it for him to be able to concentrate on work for the benefit of others. When this mad person is properly treated, he becomes sane and stable in mind and is then able to work for both his own benefit as well as for the benefit of others, just like other normal people.

在这个世界，无法控制自己的心的疯子，他没有能力从事利益自己或他人的工作。即使在进食时，他也常常会推翻餐盘，然后跑开，更不用谈专心于利益他人的工作了。但是当疯子得到合适的治疗后，他的心就变得健全而稳定，然后就有能力从事利益自己和他人的工作，就像其他正常人一样。

Similarly, when ordinary normal persons in this world, those with ordinary sane minds, undertake the subtle work of meditation for tranquillity and insight, they resemble the mad man without control over his mind. For example, when paying respects **and reverence** to the Buddha, the minds of normal persons do not remain steadily and continuously concentrated on the Buddha's noble and incomparable qualities. Even when **repeating** the stanza for **recollection of the Buddha** (*itī pi so bhagavā ...*), their minds wander, and **if** they were obliged to start again from the beginning whenever their attention strayed, their task of repeating the stanza would never be successfully completed. It is **only** because they have committed the stanza to memory that they can repeat it to the end. The same occurs in relation to any subject of meditation. This is how ordinary persons—who are normally considered sane—are established as mad persons in the relation to the meditative development of concentration and wisdom.

类似地，这个世上的普通正常人，虽然拥有普通健全的心，但在从事止禅和观禅的精细工作时，他们无法控制他的心，就像疯子一样。例如，在礼敬佛陀时，普通人的心无法保持稳定持续地专注于佛陀神圣和殊胜的特质。即使是**诵读**忆念佛陀的偈颂 (*itī pi so bhagavā ...*)，他们的心也会走神，只要他的心走神，他们只能被迫重新从头诵读。他们从来未能成功完成诵读偈颂这项任务。他们只有把经句记忆住后，才有能力把经句从头到尾读到尾。同样的情况发生在任何一种禅修。通常认为是健全的普通人，在修定和修慧时就像疯子一样。

Let all take heed! For **in the case of** such persons who have no control over their minds, far from being able to achieve the path, fruit, and Nibbāna (*magga-phala-nibbāna*), it is uncertain whether they can even obtain a rebirth in one of the happy worlds (*sugati-loka*).

大家注意！无法控制自己的心的这些人，他们远远没有能力去成就道、果、和涅槃(*magga-phala-nibbāna*)，甚至无法确定他们是否能再生到善趣地(*sugati-loka*)。

In this world, people who have no control over their legs cannot successfully perform work that requires the use of legs. People who have no control over their hands cannot successfully perform work that requires the use of hands. People who have no control over their tongues and mouths cannot successfully perform work that must be performed with their tongues and mouths. People who have no control over their minds cannot successfully perform work that must be performed with the mind. The work of meditative development is work that must be performed solely with the mind. Hence it is that worldlings, both lay and ordained, who have no control over their minds cannot successfully practise the development of meditation. Their work consists merely of imitation.

这个世界上，无法控制腿的人，就无法成功完成需要使用腿的工作。无法控制手的人，就无法成功完成需要使用手的工作。无法控制舌和口的人，就无法成功完成需要使用舌和口的工作。无法控制心的人，就无法成功完成需要使用心的工作。禅修的工作必须单独用心去完成。因此，凡夫，不管是在家人还是出家人，只要无法控制他们的心，就无法成功地练习禅修。他们的练习只不过是做样子。

Consider the case of a boatman who has not mastered the art of steering a boat floating down with the swift and strong currents of a great river, his craft filled with merchandise. During the night, he does not see the towns, havens, and anchorages that lie along the banks. During the day, although he can see the towns, havens, and anchorages, he is unable to stop and anchor at any of them because he cannot steer his boat, and thus he drifts down to the ocean looking at those towns, havens, and anchorages with longing and admiration.

思考船夫的例子。有位没有掌握开船技术的船夫，开着一艘载满货物的船在一条湍急汹涌的河流上顺流而下。在晚上，他无法看清堤岸沿途的市镇、港口、和停泊地。在白天，虽然他能看到市镇、港口、和停泊地，但是他无法停下船并停泊到任一地点，因为他无法操纵他的船，因此他一边渴望和羡慕地看着那些市镇、港口、和停泊地，一边漂流到大海。

In this example, the great river with the swift and strong currents, together with the ocean, is *saṃsāra*, the round of rebirths, with its four floods (*ogha*). The boat laden with merchandise is the aggregates (*khandha*) of a being. The boatman who cannot control his boat is a worldling (*puthujjana*). Stretches of

the river lined with forests, where no towns, havens, and anchorages exist, are the world cycles where no Buddha-sāsana appear. The period of night when the boatman cannot see the towns, havens, and anchorages may be compared to the plight of those beings who, though reborn in this world during the time of a Buddha-sāsana, nevertheless remain ignorant or unmindful of it because they happen to be in one or another of the eight inopportune places (*aṭṭhakkhaṇas*). [2]

在这个例子中，湍急汹涌的河流、以及海洋，比喻再生轮回（*saṃsāra*）及其四暴流（*ogha*）。装满货物的船，比喻有情的诸蕴（*khandha*）。无法控制船的船夫，比喻凡夫（*puthujjana*）。那沿途是森林，没有市镇、港口、和停泊地的河流段，比喻没有佛法出现的世界轮回。船夫无法看到市镇、港口、和停泊地的夜晚时段，比喻这种情况：有些人虽然是在佛法出现时再生于这个世界，但是他们依然没有知道、没有留意到佛法，因为他们刚好出生于八难地（*aṭṭhakkhaṇas*） [2]。

The period of day when the towns, havens, and anchorages can be seen, but the boatman is unable to stop and anchor at any of them because he cannot steer his boat and thus drifts down to the ocean looking at them with longing and admiration—this may be compared to the plight of those beings who, though Buddhists, do not make any effort to practise meditation and thus resemble insane persons having no control over their minds. They are unable to attain the towns, havens, and anchorages that are the absorptions achieved through tranquillity exercises (*samatha-jhāna*), insight knowledges (*vipassanā-ñāṇa*), path knowledge (*magga-ñāṇa*), fruition knowledge (*phala-ñāṇa*), and Nibbāna. Paying respects to and evoking admiration for the Three Gems (the Buddha, the Dhamma, and the Sangha), they drift without control to the world cycles devoid of a Buddha-sāsana, posing as *payātagas* and *payā-amas* (lay-donors of pagodas and shrines), as *kyaungtagas* and *kyaungamas* (lay-donors of monasteries), as *dāyakas* (donors) of the four requisites to the Sangha, as ordinary bhikkhus and famed mahātheras (great elders) honoured for the extensiveness and profundity of their learning.

在白天，虽然能看到市镇、港口、和停泊地，但是船无法停下来并停泊到任何一处，因为他无法操纵他的船，只能一边渴望和羡慕地望着这些地方，一边漂流到海洋中——比喻这种情况：有些众生，虽然是佛教徒，但是没有任何禅修的努力，因此就像无法控制他们的心疯子。他们所没有能力到达的市镇、港口、和停泊地，比喻安止定（*samatha-jhāna*）、观智（*vipassanā-ñāṇa*）、道智（*magga-ñāṇa*）、果智（*phala-ñāṇa*）、和涅槃。他们一边礼敬和赞美着三宝（佛、法、僧），一边不由自主地漂流到没有佛法的世界轮回中。这些人有宝塔、圣地、寺院、及僧团四类资具的凡夫施主，有（凡夫）普通比丘及以广博精湛学识闻名于世的（凡夫）长老。

This is the picture of the drifting that has occurred to beings in the infinitely long past *saṃsāra*, the round of rebirths.

这个譬喻描绘了有情在无穷尽的过去轮回中漂流的情形。

IV. Mindfulness of the Body before Tranquillity and Insight

IV. 身念先于止和观

If beings in this present life, therefore, fail to practise mindfulness of the body (*kāyagatā-sati*) and thus continue to live without control over their minds, they will drift and founder in future *saṃsāra* just as they have done in the past, even though they may be Buddhists. Absence of control over the mind is the certain path of drift in *saṃsāra*, because without control over the mind the work of tranquillity (*samatha*) and insight (*vipassanā*) cannot be undertaken. Gaining control of the mind is, on the other hand, the certain path to Nibbāna, because it enables the work of tranquillity and insight to be undertaken. The practice of mindfulness of the body is the effort to gain control of the mind.

因此，如果人类在今生没有修习身念(*kāyagatā-sati*)，从而继续过着心不受控制的生活，那么他们将飘流和沉没于未来的轮回，就像他们在过去世经历的那样，即使他们可能是佛教徒。没有控制心，就是通向漂流于轮回的确定道路，因为除非控制心，就无法从事止(*samatha*, 奢摩他)和观(*vipassanā*, 维巴沙那)的训练。另一方面，获得对心的控制，就是通向涅槃的确定道路，因为它使得能够从事止和观的训练。修习身念，就是努力去获得对心的控制。

Even though one is unable to undertake the higher work of tranquillity and insight, the Buddha said that if one can firmly control one's mind and keep it successfully at will within one's body, one enjoys the flavour of Nibbāna:

佛陀说，即使某人没有能力开展更高的止观训练，如果他能稳固地控制他的心，并成功地随意把心安置在他的身体内，他就能享受到涅槃的滋味。

*Amataṃ tesaṃ viraddhaṃ, yesaṃ kāyagatā-sati viraddhā.
Amataṃ tesaṃ aviraddhaṃ, yesaṃ kāyagatā-sati aviraddhā.
Amataṃ tesaṃ aparibhuttaṃ, yesaṃ kāyagatā-sati aparibhuttā.
Amataṃ tesaṃ paribhuttaṃ, yesaṃ kāyagatā-sati paribhuttā.
(Aṅguttara Nikāya, Ekaka-nipāta, Amata-vagga)*

Those who have missed mindfulness of the body have missed Nibbāna.
Those who have not missed mindfulness of the body have not missed Nibbāna.

Those who have not utilised mindfulness of the body have not utilised

Nibbāna.

Those who have utilised mindfulness of the body have utilised Nibbāna.

谁已经忘失身念，谁就已经忘失涅槃。

谁没有忘失身念，谁就没有忘失涅槃。

谁没有修习身念，谁就没有修习涅槃。

谁已经修习身念，谁就已经修习涅槃。

（增支部，一集，不死品）（译注，参看《清净道论》身至念节，P243）

The essential meaning is that if one is established in mindfulness of the body one can successfully undertake the work of tranquillity and insight because one has firm control over one's mind, thus it is certain that in this very life one cannot miss nibbāna. If, however, like the mad man, one has no control over one's mind because one continues to neglect the work of mindfulness of the body, one is unable to fulfil the work of tranquillity and insight, and hence will miss nibbāna.

基本含义是，如果某人确立于身念，他就能成功地修习止观，因为他已经稳固地控制他的心，因此能确定他在今生不会错失涅槃。然而，如果类似那疯子，他继续忽视修习身念，从而无法控制他的心，那他就无法圆满止观禅修，因此他将错失涅槃。

There are many degrees of control over one's mind.

心的控制有很多层次。

In this world, ordinary persons who are not insane have sufficient control over their minds to perform the various tasks, both individual and social, that arise among humans. This is one kind of control.

在这个世界，精神没问题的普通人已经充分控制他们的心，完成出现于人类间的各种不同的事务，包括个人的以及社会的。这是一类控制。（译注：以上三段是 aimwell 版的文字，BPS 版中缺失。）

Within the Buddha-sāsana, keeping the morality consisting of sense control (*indriyaśamvara-sīla*) is another kind of control. It is not, however, control that can be called dependable.

在佛陀的教法中，守持根律仪戒(*indriyaśamvara-sīla*)是另一类控制。然而，这不能认为是可靠的控制。

Establishing oneself in mindfulness of the body, being the proximate cause (*padatṭhāna*) of the meditative development of tranquillity and insight, is control that is firm. The attainment of access concentration (*upacāra-samādhi*), attained just before entering any of the jhānas, is control that is firmer. Firmer

still is the attainment of absorption concentration (*appanā-samādhi*), attained during the jhānas. The attainment of the eight stages of absorption are controls that become progressively firmer as each higher stage is attained. [In the matter of tranquillity](#), the attainment of the higher spiritual powers (*abhiññās*) represents the highest control.

作为止禅和观禅的近因(*padatṭhāna*), 安住于身念, 是一类稳固的控制。成就进入任一种禅那前的近行定(*upacāra-samādhi*), 是更稳固的控制。再进一步的稳固控制是成就入禅那期间得到的安止定(*appanā-samādhi*)。八个层次的安止定中, 每次达到更高的层次, 控制是逐次更加稳固。就止禅而言, 成就更高的神通(*abhiññās*)意味着最高的控制。

This is the path of tranquillity called *samatha-yānika*.

这就是止的道路, 称为 *samatha-yānika* (奢摩他—引导)。

The path of insight is called *vipassanā-yānika*.

观的道路, 称为 *vipassanā-yānika* (维巴沙那—引导)

Here ends the section showing that mindfulness of the body must precede the work of tranquillity and insight.

本节说明了, 身念必须先于止观的修习。本节到此结束。

V. Why Mindfulness of Breathing Should Be Practised

V. 为什么应该修习安那般那念

Hence, people of the present day who have encountered the Buddha-sāsana, whether lay or ordained, should **abhor** and fear the uncontrolled mind and should **adopt** and practise, as quickly as possible, one of the exercises in mindfulness of the body given in the Mahāsatipaṭṭhāna Sutta (MN 10) in order to gain secure control over their minds.

因此, 遇到佛法的当代人, 不管是在家人还是出家人, 都应该拒绝和警惕不受控制的心, 应该尽早采用和修习《念处经》(MN 10)给出的其中一种身念处, 从而可靠地掌控他们的心。

In the Kāyagatā-sati Sutta (MN 119), eighteen exercises in mindfulness of the body are described, namely, mindfulness of breathing (*ānāpānasati*), mindfulness of the bodily postures and movements (*iriyāpatha*), clear

comprehension of acts and deeds (*sampajañña*), attention to the impurities of the body (*paṭikkūla*), analysis of the elements (*dhātu-vavatthāna*), nine cemetery contemplations (*sīvathikā*), and the four *jhānas*.

《身念经》(MN 119)描述了十八种身念处的训练，也就是，安那般那念(*ānāpānasati*)、四威仪(*iriyāpatha*)、正知(*sampajañña*)、可厌作意(*paṭikkūla manasikāra*)、界作意(*dhātu manasikāra*)、九种坟场观(*sīvathikā*)、还有四种禅那。

In the *Ānāpānasati Sutta* (MN 118), it is shown how the work of mindfulness of the body, and the four absorptions of tranquillity meditation (*appanā-jhānas of samatha-bhāvanā*), insight meditation (*vipassanā-bhāvanā*), the development of the path (*magga-bhāvanā*), and the realisation of the fruit (*phala-sacchikiriya*)—these last two being known as **true** knowledge and deliverance (*vijjā-vimutti*)—are accomplished by the practise of mindfulness of breathing alone.

《安那般那念经》(MN 118)教导了如何只通过安那般那念而完成修习身念、修习四种安止定的止禅(*appanā-jhānas of samatha-bhāvanā*)、修观(*vipassanā-bhāvanā*)，以及修道(*magga-bhāvanā*)和证果(*phala-sacchikiriya*)—最后两项称为明(*vijjā*)和解脱(*vimutti*)。

It is also usual for all Buddhas to attain Supreme Enlightenment by means of mindfulness of breathing, and having attained Buddhahood, all Buddhas have continued to remain established in mindfulness of breathing without a break until they attained Parinibbāna.

所有的佛陀都是通过安那般那念到达最高觉悟和证得**佛果**，所有的佛陀都继续安住于安那般那念，从不间断，直到入般涅槃。这也是一个惯例。

Of the forty prescribed exercises of tranquillity meditation, mindfulness of breathing is the easiest to **establish** continuously at all times. The Buddha also extolled this meditation subject more highly than he did other subjects. The commentators too called *ānāpānasati* “the **plane** of great personages” (*mahāpurisa-bhūmi*). But mindfulness of breathing is not a meditation subject suitable for ordinary persons. It is suited only to persons of great wisdom.

在所描述的四十种止禅业处中，安那般那念是最容易一直持续不断地修习的。比起其他业处，佛陀也是更高地赞美这种禅修业处。义注者也称安那般那念为“大人物的境地”(*mahāpurisa-bhūmi*)。但是安那般那念并不适合于普通人。它只适合于具有大智慧的人。（参看《清净道论》P284）

Hence I now propose to expound concisely the *Ānāpānasati Sutta* as found in the Majjhima Nikāya (MN 118), for the benefit of those wise people wishing to attain spiritual success and to reap the benefits offered by this rare encounter

with a Buddha-sāsana, thus emulating the way of the aforementioned King Pukkusāti of Takkasilā, who spent the rest of his life alone on the top storey of his seven-storied palace practising meditation beginning with mindfulness of the body until he achieved the fourth jhāna. [3]

因此，为了那些希望仿效前述答咖西喇城的郡主 Pukkusāti 的方式（他花费生命的剩余时间独自在七层宫殿最高层从身念处着手修禅直到证到第四禅）、希望达到心成就、和希望从所遭遇佛法受益的有智者的利益，我现在打算简要解释中部的《安那般念经》(MN 118)。[3]

VI. Mindfulness of Breathing Leads to Nibbāna

VI. 安那般那念导向涅槃

Ānāpānasati bhikkhave bhāvitā bahulikatā cattāro satipaṭṭhāne paripūrenti. Cattāro satipaṭṭhānā bhāvitā bahulikatā satta bojjhaṅge paripūrenti. Satta bojjhaṅgā bhāvitā bahulikatā vijjā vimuttiṃ paripūrenti. (Ānāpānasati Sutta, MN 118)

O bhikkhus! If mindfulness of breathing is cultivated and developed many times for a lengthy period, the four foundations of mindfulness are fulfilled and perfected. If the four foundations of mindfulness are cultivated and developed many times for a lengthy period, the seven factors of enlightenment are fulfilled and perfected. If the seven factors of enlightenment are cultivated and developed many times for a lengthy period, knowledge and deliverance are fulfilled and perfected.

诸比丘！修习、广修出入息念者，令圆满四念处。修习、广修四念处者，令圆满七觉支。修习、广修七觉支者，令圆满明与解脱。（中部第 118 经，《安那般那念经》）

Here, knowledge (*vijjā*) means the four path knowledges (*magga-ñāṇa*), and deliverance (*vimutti*) the four fruition knowledges (*phala-ñāṇa*). The essential meaning is that if mindfulness of breathing is practised assiduously for days and months, the work of the four foundations of mindfulness, the seven factors of enlightenment, and knowledge and deliverance is automatically accomplished. The four foundations of mindfulness, the seven factors of enlightenment, and knowledge and deliverance **comprise** the thirty-seven aids to enlightenment (*bodhipakkhiya-dhammā*), and hence it means that the thirty-seven aids to enlightenment are automatically accomplished. This ends the exposition of the prefatory section of the *Ānāpānasati Sutta*.

这里，明 (vijjā) 表示四道智 (magga-ñāṇa)，解脱 (vimutti) 表示四果智 (phala-ñāṇa)。基本含义是，如果日复一日月复一月勤奋修习安那般那念，就能自动圆满四念处、七觉支、明、和解脱。四念处、七觉支、明、和解脱包含了三十七菩提分 (bodhipakkhiya-dhammā)，因此这意味着自动圆满了三十七菩提分。《安那般那念经》的序文节解释到此。

VII. Posture for Meditation

VII. 禅修的姿势

*Idha pana bhikkhave bhikkhu araṇṇagato vā rukkhamūlagato vā
suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya
parimukhaṃ satim upatthapetvā.*

O bhikkhus! In this Sāsana a bhikkhu, having gone to a forest, or to the foot of a tree, or to a quiet place, sits down cross-legged with his upper body erect, keeping his attention firmly fixed on the object of meditation.

诸比丘！于此有比丘，或住森林，或住树下，或住空屋，结跏趺坐，正直其身，置念面前。

Here, in the sutta, the Buddha says “sits down cross-legged” because the cross-legged posture is especially suitable for meditation. But any of the four postures diligently adopted will suffice.

因为跏趺坐特别适合于禅修，所以在经文此处，佛陀说“结跏趺坐”。不过，可以采取四种威仪中任何一种，只要勤奋去修习，便已足够。

Parimukhaṃ means, literally, “in front of his face.” It means he does not look around here and there, but pays attention to his meditation object (of respiration at the nostrils). ed. (注，该段只出现在 aimwell 版中)

Parimukhaṃ 的字面意思是“他的面前”。这意味着他不能左顾右盼，而是专注于禅修所缘（鼻孔处的呼吸）。

This ends the posture for meditation.

禅修的姿势节到此结束。

VIII. The First Tetrad

VIII. 第一组四法

1. *So sato'va assasati sato'va passasati.*
2. *Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti. Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti. Rassamaṃ vā assasanto rassaṃ assasāmīti pajānāti. Rassamaṃ vā passasanto rassaṃ passasāmīti pajānāti.*
3. *Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati. Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati.*
4. *Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati. Passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.*

1. The yogī (one devoted to mental training) mindfully exhales an out-breath, and mindfully inhales an in-breath. [4]
2. When a long breath is exhaled, he knows that he exhales a long out-breath. When a long breath is inhaled, he knows that he inhales a long in-breath. When a short breath is exhaled, he knows that he exhales a short out-breath. When a short breath is inhaled, he knows that he inhales a short in-breath.
3. While exhaling, he tries to experience the entire out-breath—its beginning, middle, and end. While inhaling, he tries to experience the entire in-breath—its beginning, middle, and end.
4. As he exhales, he tries to allay and calm down the out-breath. As he inhales, he tries to allay and calm down the in-breath.

1. 彼正念地出息、正念地入息。[4]（注，出入息）
2. 出息长时，知道“我出息长。”入息长时，知道“我入息长。”出息短时，知道“我出息短。”入息短时，知道“我入息短。”（注，长短息）
3. “出息时，我学觉知出息的全身。”“入息时，我学觉知入息的全身。”（注，全息）
4. “出息时，我学平静出息的身行。”“入息时，我学平静入息的身行。”（注，微息）

（译注：该组参看《清净道论》P278。）

In the first stage, the attempt has to be made to keep the attention firmly fixed on the out-breath and the in-breath.

在第一阶段，必须努力让注意力稳固地固定于出息和入息。

In the second stage, the attempt has to be made to perceive the long and short out-breath and in-breath respectively as long and short.

在第二阶段，必须努力察觉各个出息和入息的长和短。

In the third stage, the attempt has to be made to experience the entire out-breath and in-breath—the beginning, middle, and end.

在第三阶段，必须努力觉知出息和入息的全身—开始、中间、结束。

In the fourth stage, the attempt has to be made to allay and calm down the out-breaths and in-breaths until they become extremely gentle.

在第四阶段，必须努力减弱和平静出息和入息，直到它们变得极其细微。

In the first stage, it is as yet not possible to perceive such details as the length of the out-breaths and in-breaths. In this stage, one has to keep one's attention on the tip of the nose or the upper lip, as the case may be, wherever the striking of the out-breaths and in-breaths can be clearly grasped, and the attempt must be made to be aware of every out-breath and in-breath that occurs. The attempt must be made for one or two hours, or for whatever length of time one is able to put forth effort, during which the attention must be firmly tied to the tip of the nose or the upper lip. The attempt must be persisted with until every out-breath and in-breath is perceived, without any breath escaping attention.

在第一阶段，还不可能觉知到出息和入息的长度等细节。在此阶段必须依据具体情况，把注意力放在能清晰把握出息和入息的冲击的鼻尖或上唇，必须努力觉知出现的每一次出息和入息。必须努力修习一个或两个小时，或者尽可能长的时间，在此期间注意力必须专注于鼻尖或上唇。坚持努力，直到觉知到每一次的出息和入息，不遗漏任何一次呼吸。

In the second stage, when the keeping of the attention on the out-breaths and in-breaths has been mastered, one has to attempt to perceive the long out-breath and in-breath as long, and the short out-breath and in-breath as short. Even during the **space** of one sitting, long as well as short breaths occur. Every long breath and every short breath must be perceived as such, and the perception must cover every breath, without missing even one out-breath or one in-breath. When the out-breaths and in-breaths are exhaled and inhaled slowly, they are long; and when they are exhaled and inhaled quickly, they are short. Thus, perceiving the long and short out-breaths and in-breaths consists of perceiving the slow and quick out-breaths and in-breaths.

在每二阶段，已经精通专注于出息和入息后，此时必须努力觉知**长的**出息和入息是**长的**出息和入息，短的出息和入息是短的出息和入息。即使是坐禅的期间，长短呼吸也会出现。每个长的呼吸和每个短的呼吸都必须如实觉知，这种觉知必须包含每一次呼吸，即使一次出息或入息都不要遗漏。当出息或入息是缓慢地吸入或呼出时，它们是长的；当快速地吸入或呼出时，是短的。因此觉知长和短的出息和入息，**包含**了觉知慢或快的出息和入息。

In the third stage, when the perception of the long and short out-breaths and in-breaths has been mastered, every breath occurring within the body must be experienced in its entirety, right from its starting point within the body through

its middle to the point where it ends within the body, the extremities of the breath (start or end as the case may be) being at the tip of the nose and at the navel.

在第三阶段，已经精通觉知长和短的出息和入息后，此时必须觉知身体内出现的每次呼吸的全身，从它在身体内的起始点，经过中间点，到达身体内的结束点，呼吸的两端（依具体情况是开始或结束）位于鼻尖或肚脐。

In the fourth stage, when the experiencing of every breath in its entirety has been mastered, the coarse or rough breaths must be calmed down and allayed **by degrees**, making them more and more gentle and delicate, until ultimately the stage is reached when one thinks that one's out-breaths and in-breaths have entirely disappeared.

在第四阶段，已经精通觉知每次呼吸的全身后，必须逐渐地平静和减弱粗糙或粗大的呼吸，让它们越来越柔和细微，直到达到出息和入息似乎完全消失的最后阶段，

IX. The Method of the Commentary

IX. 义注的方法

In the Commentary (Aṭṭhakathā) there are three main stages of effort, namely:

义注(Aṭṭhakathā)提到努力的三个主要阶段，也就是：

1. Counting (*gaṇanā*): attention is placed on the out-breaths and in-breaths by counting them.
 2. Connection (*anubandhanā*): attention is placed directly on the out-breaths and in-breaths and is made stronger and firmer, but the counting is discontinued.
 3. Fixing (*thapanā*): the effort is intensified until the higher stages of attainment are achieved.
1. 计数 (*gaṇanā*): 用给出入息计数的方法把注意力放在出入息上。
 2. 随逐 (*anubandhanā*): 直接把注意力放在出入息上，让它更强大、更稳固，但是不再计数。
 3. 安住 (*thapanā*): 强化努力，直到到达更高阶段的成就。

(译注：这些方法，参看《清净道论》P279。)

There are two places where the out-breath and in-breath may be grasped: the tip of the nose and the upper lip. For some people the striking of the breath is

clearer at the tip of the nose; for others, it is clearer on the upper lip. Attention must be placed on the spot where the perception is clearest, which may be called the "spot of touch." At the outset, effort must be made to keep the attention on the "spot of touch" by counting the number of times the out-breath and in-breath strike that spot. In the next stage, effort must be made to keep the attention on the out-breath and in-breath continuously, without the aid of counting. Finally, effort is applied to make the attention stronger and firmer.

有两个能把握出息和入息的位置：鼻尖和上唇。对某些人而言，呼吸的冲击在鼻尖处更明显；其他人，则在上唇处更明显。必须把注意力放在觉知最明显的位置，该处可以称为“触点”。开始阶段，必须通过对冲击触点的出息和入息进行计数的方法来努力保持注意力于“触点”。下一阶段，不依靠计数的帮助，持续努力保持注意力于出息和入息。最后阶段，努力使得注意力更加强大和稳固。

Counting

计数

There are two methods of counting—slow and fast—according as the attention is weak or strong. In the beginning, the mind is untranquil and disturbed and the attention weak, and thus one is not mindful of every breath that occurs. Some breaths escape detection. Only those breaths that are clearly perceived with mindfulness are counted, while those that are not clearly perceived are left out of the reckoning. Counting thus progresses slowly. It is the slow stage.

依据注意力的弱或强，有慢和快两种计数的方法。起初，心不平静和易受干扰，注意力虚弱，因此禅修者无法对出现的每个呼吸都保持正念。有些呼吸没有被觉察到。只有那些清楚觉知到的呼吸被计数，而那些没有清楚觉知到的呼吸没有被计数。因此计数缓慢地推进。这是缓慢阶段。（译注，“被计数”表示推进到下一个数目，比如从“1”推进到“2”。）

Counting is done in six turns (*vāra*). In the first, counting proceeds from one to five; then, in the second, from one to six; in the third, from one to seven; in the fourth, from one to eight; in the fifth, from one to nine; and in the sixth, from one to ten. After the sixth turn, one must begin again from the first. Sometimes these six turns are counted as one.

计数分六个回合(*vāra*)。第一回，从1数到5。第二，从1到6。第三，从1到7。第四，从1到8。第五，从1到9。第六，从1到10。第六回后，重新从第一回开始。有时这六个回合计算为一回。

First place the attention on the "spot of touch," and when an out-breath or in-breath is clearly perceived, count "one." Continue counting "two," "three," "four," etc., when the ensuing out-breaths and in-breaths are clearly perceived.

If any of them are not clearly perceived, stop the progressive counting by continuing to count "one," "one," "one," etc., until the next clear perception of out-breath and in-breath, when the counting advances to "two." When the count reaches "five" in the first turn, start again from one. Proceed in this way until the sixth turn is completed. Since only those breaths that are clearly perceived are counted, it is called the slow count.

首先把注意力放在“触点”上，然后当清楚觉知到一个出息或入息时，计数“1”。如果后续的出息和入息被清楚觉知到，继续计数“2”、“3”、“4”等等。如果它们中的任何一个没有清楚觉知到，不要推进到下一个数字，而是（比如，）连续地计数“1”、“1”、“1”等，直到清楚觉知到下一个出息或入息，才把计数推进到“2”。第一回合的计数到了“5”后，重新从“1”开始（推进到第二回合）。用这种方式进行，直到完成第六回合。因为只有那些清楚觉知到的呼吸被（连续推进式地）计数到，所以称它为缓慢计数。

When the counting has been done repeatedly many times, the number of breaths that are clearly perceived will increase. The spacing between each progressive count will decrease. When every breath is clearly perceived the counting will progress uninterruptedly and become fast. One must proceed until no breath is missed out from the counting.

反复地练习计数很多次后，能清楚觉知到的呼吸的数目将会增加。两个递增数字的（时间）间隔将会减少。当每个呼吸都能清楚觉知后，计数将会连续地推进，变得快起来。禅修者必须修习到没有呼吸从计数中遗漏掉。

It is not necessary to do the counting orally; a mental count is sufficient. Some people prefer to count orally. Others count one bead at the end of each sixth turn, and they resolve to count a certain number of rounds of beads a day. The essential thing is to make the perception clear and the attention strong and firm.

没必要出声计数，内心计数就足够了。有些人喜欢出声计数。还有其他人每次第六回合结束时掐过一个念珠，并且他们决心每天要掐完一定圈数的念珠。本质的东西都是，使得觉知更加清晰，让专注力强大而稳固。

Connection

随逐

When the stage is reached where every out-breath and in-breath is clearly perceived with the aid of counting, when no out-breath or in-breath escapes attention, the counting must be discontinued, and the connection (*anubandhanā*) method adopted. Here, the connection method means putting forth effort to keep the attention on the "spot of touch," and to perceive every out-breath and in-breath without counting them. It means repeating the effort

made in the counting stage in order to make perception clearer and attention stronger and firmer, but without the aid of counting.

在计数的帮助下，每个出息和入息都能清晰地觉知到，这个阶段达到后，没有任何出息或入息从注意力下逃脱，此时就必须停止计数的方法，并采用随逐 (*anubandhanā*) 的方法。这里，随逐的方法表示，努力地把注意力放于“触点”，觉知每一次的出息和入息，但是并不对它们进行计数。这意味着重复计数阶段的努力，使得觉知更加清晰、专注力更加强大和稳固，但是不依靠计数的帮助。

How long is this **effort** by the connection method to be pursued? Until there appears the *paṭibhāga-nimitta*, the “counterpart sign” (i.e., a mental image that appears when an advanced degree of concentration is reached).

随逐方法的努力应该持续多久呢？持续到出现似相 (*paṭibhāga-nimitta*)—达到更高层次的定力后出现的一种心的图像。

When attention becomes **fixed** on the out-breaths and in-breaths (i.e., when a certain degree of concentration is achieved), manifestations appear such as masses of fluffy wool, gusts of wind, clusters of stars, gems, pearls, or strings of pearls, etc., in various shapes, groups, and colours. These are called counterpart signs. The effort in the connection method must be continued until such time as the counterpart sign appears clearly on every occasion that effort is made.

注意力固定于出息和入息后（也就是到达某种程度的定力后），似相会显现出来，比如大量的绒毛、烟雾、成群的星光、宝石、珍珠、或一串珍珠等，有不同的形状、群团、颜色。这些称为似相。随逐方法的努力必须持续到每次努力都清晰地出现这种似相为止。

Fixing

安住

During the stages of counting and connection, attention must still be kept on the “point of touch.” From the time the counterpart sign appears, effort must be made according to the third stage, the method of fixing (*thapanā*). Counterpart signs are manifestations and **resemble** new mental objects. Not being natural phenomena, they easily disappear, and once they disappear, it is difficult to invoke them into sight again. Hence, when a counterpart sign appears, it is necessary to put forth special effort with added energy in fixing the attention on it to prevent it from disappearing; one must strive to make it become clearer day by day. The putting forth of this special additional effort is known as the method of fixing.

在计数和随逐阶段，注意力必须保持在“触点”。似相出现后，必须按照第三阶段安住(*thapanā*)的方法来努力。似相显现后，类似新的心所缘。似相不是自然界的现象，它们很容易消失掉，而且一旦消失，就很难再次看到它们。因此，似相出现后，有必要加大精力，投入特别的努力，把注意力固定到似相上，来避免它们消失掉。禅修者必须日复一日地努力，让似相变得越来越清晰。这种特别的额外努力，称为安住的方法。

When the stage of fixing is reached, the seven unsuitable things (*asappāya*; see just below) must be shunned, while the seven suitable things (*sappāya*) must be cultivated. The ten kinds of proficiency in meditative absorption (*dasa appanā-kosalla*), too, must be accomplished.

到达安住阶段后，必须避开七种不适当的事物(*asappāya*; 见下文)，相反，必须培育七种适当的事物(*sappāya*)。同时必须达成十种安止善巧(*dasa appanā-kosalla*)。

The seven unsuitable things are: unsuitable (1) place, (2) village where almsfood is obtained, (3) talk, (4) friends and associates, (5) food, (6) climate, and (7) bodily postures; these things are called “unsuitable” because they cause deterioration of one’s meditation. The seven suitable things are the exact opposites: the place, village, talk, friends, food, climate, and postures which cause one’s meditation to improve.

七种不适当的事物是：不适当的 (1) 处所 (2) 乞食的村庄 (3) 谈话 (4) 朋友和交往者 (5) 食物 (6) 时节 和 (7) 四威仪。这些事物称为“不合适”，是因为它们导致禅修退步。七种合适的事物则是完全相反的：处所、村庄、谈话、朋友、食物、时节、和提升禅修的姿势。（译注，参看《清净道论》P127。）

The ten kinds of proficiency in meditative absorption are: (1) cleanliness of body and utensils, (2) harmonising the five spiritual faculties (*indriya*), (3) proficiency in the object of attention, (4) controlling the exuberant mind, (5) uplifting the depressed mind, (6) making the dry mind pleasant, (7) composure towards the balanced mind, (8) avoiding persons who do not possess concentration, (9) associating with persons who possess concentration, and (10) having a mind that is always bent towards meditative absorption.

十种安止善巧是：(1) 清洁身体和器具，(2) 协调五根(*indriya*)，(3) 于相善巧 (4) 当抑制于心之时，即抑制于心，(5) 当策励于心之时，即策励于心，(6) 当喜悦于心之时，即喜悦于心，(7) 当舍心之时，即舍于心，(8) 远离无等持的人，(9) 亲近等持的人，和 (10) 倾心于等持。（译注，参看《清净道论》P129。其中的等持是禅那的意思。）

Equipping and fulfilling oneself with these aforementioned **qualities**, one must make specially energetic efforts for days and months to fix one’s attention on

the counterpart sign so that it becomes firm. This effort of fixing the attention (*thapanā*) must be put forth until the fourth jhāna is attained.

要想用上述这些技巧来训练自己并达到圆满，禅修者必须日复一日月复一月地特别努力，把注意力安住于似相上，使得似相变得稳固。必须努力地安住注意力 (*thapanā*)，直到达到第四禅。

The Signs

禅相

I shall now show differentially the signs that appear during the three stages of effort, and the types of concentration achieved during these stages.

我现在来说明在努力的三个阶段所出现的相、以及所达定力的类型的区别。

The image of the out-breath and in-breath that appears in the stage of counting is called the preparatory sign (*parikamma-nimitta*). In the stage of connection, it is called the acquired sign (*uggaha-nimitta*). The manifestation that appears in the stage of attention is called the counterpart sign (*paṭibhāga-nimitta*).

出息和入息在计数阶段呈现的相，称为遍作相(*parikamma-nimitta*)。在随逐阶段呈现的相，称为取相(*uggaha-nimitta*)。在安住阶段呈现的相，称为似相(*paṭibhāga-nimitta*)。

The meditative concentration achieved during the appearance of the preparatory sign and acquired sign is “preparatory concentration” (*parikamma-bhāvanā-samādhi*). The meditative concentration developed with the attention fixed on the counterpart sign during the stage of fixing but before the attainment of full absorption (*appanā*) is called “access concentration” (*upacāra-bhāvanā-samādhi*). The four jhānas are called “concentration by absorption” (*appanā-bhāvanā-samādhi*).

在呈现遍作相和取相期间达到的定，是“遍作定”(*parikamma-bhāvanā-samādhi*，遍作修行三摩地)。在安住阶段期间把注意力固定于似相而培育出来的、但尚未达到完全安止(*appanā*)的定，称为“近行定”(*upacāra-bhāvanā-samādhi*，近行修行三摩地)。四种禅那称为“安止定”(*appanā-bhāvanā-samādhi*，安止修行三摩地)。

In the counting and connection stages, the out-breath and in-breath—the objects of meditation—gradually become allayed and calm down. Ultimately they are apt to become so subtle that they seem to have disappeared altogether. When this occurs, one must continue to fix the attention on the “point of touch” and must attempt to grasp the out-breath and in-breath at that

point. When the out-breath and in-breath are perceived again clearly, it will not be long before the counterpart sign appears, which signals that the access to *jhāna* (*upacāra-jhāna*) has been attained. Here, *upacāra-jhāna* means the access concentration of sense-sphere meditation (*kāmāvacara-bhāvanā upacāra-samādhi*) which has overcome the five hindrances (*pañcanīvaraṇa*).

在计数和随逐阶段，出息和入息—禅修所缘—逐渐变得细微和平静。最后，它们倾向于变得极其细微，以致到看似已经完全消失。这种情况发生时，禅修者必须继续把注意力固定在“触点”，必须在那个点上努力把握出息和入息。一旦出息和入息重新被清晰地觉知到，不久将会出现似相。似相意味着达到了近行定 (*upacāra-jhāna*, 接近禅那)。这里，近行定表示已经去除五盖 (*pañcanīvaraṇa*) 的欲界近行定 (*kāmāvacara-bhāvanā upacāra-samādhi*, 欲界修行近行三摩地)。

The **calming down** of the out-breath and in-breath to the **point** of disappearance, mentioned in the method given in the Commentary, occurs automatically and need not be specifically attempted. I have myself seen yogis in whom out-breath and in-breath have calmed down to the point of disappearance. In the sutta however, where it is said, "*Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati, passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati*," the meaning is that when the stage of connection is reached, the process of calming down the out-breath and in-breath must be specifically attempted.

义注中给出的方法提到，出息和入息（逐渐）平静并到达消失，这是自然出现的，不必特殊的努力。我亲身看到禅修者的出息和入息平静下来直到消失。然而，经中说到，"*Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati, passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati*," 意思是，到达随逐阶段后，必须作特别的努力，修习把出息和入息平静下来的步骤。

When the out-breath and in-breath apparently disappear, people who are not proficient in the work of meditation are apt to think that the out-breath and in-breath have really disappeared or stopped. Then they are apt to discard the work of meditation. Let all be heedful of this fact.

在出息和入息看似消失后，不精通禅修的人会倾向于认为，出息和入息已经真的消失或停止了。然后，他们放弃禅修。大家要注意这种情况。

（译注，关于“呼吸消失”，《清净道论》P283中提到只有七种情况下没有呼吸：胎儿、潜入水中者、无想天人、死者、第四禅的入定者、生居于色及无色界者、以及入灭尽定者。）

X. The Commentary Reconciled with the Sutta

X. 协调义注和经文

It is now necessary to reconcile the method given in the Commentary with the *Ānāpānasati Sutta*.

现在有必要把义注（注 1）给出的方法和《安那般那念经》两者协调起来。（译注 1，aimwell 版有个说明，义注是指清净道论，不是指《安那般那念经》的义注。）

The counting stage, when the attention is fixed on the “point of touch” and the attempt is made to fix the attention on the breath by counting—this is the first stage of the first tetrad of the sutta. In this stage, the main work is to overcome the mind’s habit of repeatedly wandering off from the object of attention to other objects, and it is for this purpose that the method of counting is adopted. The time is not yet ripe for perceiving the long and short breaths, but in accordance with the text of the sutta, “The yogī mindfully exhales an out-breath, and mindfully inhales an in-breath (*sato va assasati, sato va passasati*),” effort must be confined to keeping the attention fixed on the out-breath and in-breath.

在计数阶段，把注意力固定于“触点”，努力通过计数的方法把注意力固定于呼吸。这（计数阶段）就是经中第一组四法中的第一阶段（注，出入息）。这个阶段的主要工作是克服心再三地从被注意的目标飘离到其他目标的习惯，采用计数的方法就是为了这个目的。觉知长短息的时机还没成熟，仅是依据经文“彼正念地出息、正念地入息。(*sato va assasati, sato va passasati*)”，只限于努力地把注意力固定于出息和入息。

In this particular, the Commentary says:

关于这个细节，义注说道：

The sole function of counting is to cut short the wandering tendencies of the mind, acquired in the long series of previous rebirths, that makes it stray from inside the body to outside objects, and to keep the attention firmly fixed on the internal objects of out-breath and in-breath (*bahivisaṭṭavitakkavicchedaṃ katvā assāsapassāsārammaṇe sati-sañṭhapanatthaṃ yeva hi gaṇanā*).

“心的走神趋势是过去漫长的一系列再生所需要的，它使得心从体内目标游荡到外部目标。计数的唯一作用就是打断心的走神趋势，让注意力稳固地固定在出息和入息这个内部目标上(*bahivisaṭṭavitakkavicchedaṃ katvā assāsapassāsārammaṇe sati-sañṭhapanatthaṃ yeva hi gaṇanā*)。”（译注，清净道论，P280：因为数的目的只是断绝散乱于外面的寻（杂念）而住立其念于出息入息的所缘。）

After the counting stage, when the connection stage is reached, effort must be put forth according to the second stage of the first tetrad, described thus in the text: "When a long out-breath is exhaled, he knows that he exhales a long out-breath; when a long in-breath is inhaled, he knows that he inhales a long in-breath (*dīghaṃ vā assasanto dīghaṃ assasissamīti pajānāti*, etc.)." Here, attention has to be fixed on the "spot of touch," and with the attention so fixed, the long and short breaths have to be perceived. In doing this, it is not necessary to trace the entire breath from beginning to end. All one must do, while keeping the attention fixed on the "spot of touch," is to make an additional endeavour to be aware of the length of the breaths that brush the "spot of touch." Long breaths brush the spot for a long period, while short breaths brush the spot for a short period. The mind can become extremely expansive, and thus one can be aware of the long breaths and short breaths that go out and come in even while keeping one's attention steadily fixed on the "spot of touch."

计数阶段过后，到达随逐阶段时，必须依照经文第一组四法中的第二阶段（注，长短息）来努力。经文如此描述：“出息长时，知道‘我出息长。’入息长时，知道‘我入息长。’等(*dīghaṃ vā assasanto dīghaṃ assasissamīti pajānāti*, etc.)”。这里，必须把注意力固定于“触点”，注意力非常地专注，必须觉知到长息和短息。在这个练习中，没必要跟踪呼吸从开始到结束的全身。禅修者所要做的全部是，保持注意力专注于“触点”的同时，增加额外的努力去觉知冲刷“触点”的呼吸的长度。长的呼吸冲刷触点的时间长，相反短的呼吸冲刷触点的时间短。心能够变得非常地广阔，所以禅修者即使在注意力稳定地固定在“触点”时，也能够觉知到出息和入息的长和短。

When the long and short breaths have been clearly and distinctly perceived, effort has to be made to perceive the entire structure of each breath—the beginning, the middle, and the end—even while keeping the attention fixed on the "spot of touch," in accordance with the sutta statement, "While exhaling, he tries to perceive the entire out-breath—its beginning, middle, and end; while inhaling, he tries to perceive the entire in-breath—its beginning, middle, and end (*sabbakāyappaṭisaṃvedī assasissāmīti sikkhati, sabbakāyappaṭisaṃvedī passasissāmīti sikkhati*)."

明显清楚地觉知到长息和短息后，必须努力觉知每个呼吸的全身—开始、中间、结束—即使保持注意力固定在“触点”。这是依据经文的描述，“出息时，我学觉知出息的全身—它的开始、中间、结束。入息时，我学觉知入息的全身—它的开始、中间、结束。(*sabbakāyappaṭisaṃvedī assasissāmīti sikkhati, sabbakāyappaṭisaṃvedī passasissāmīti sikkhati*)”

When an out-breath is released, it must not be done unmindfully, but one must be fully aware of it right from its start within the body and follow it along its course until it reaches its end within the body at the "spot of touch," and it is with this added endeavour of being aware of it in its totality that the breath

must be released. Similarly, when an in-breath is inhaled, one must do so with awareness right from its start within the body at the “spot of touch” and follow it until it reaches its end at the navel within the body.

呼出一个出息时，不能失去正念，而是必须完全地觉知它，从它在体内的开始点，跟踪它的过程，直到它到达体内的“触点”这个结束点，增加额外的努力去觉知出息呼出的全身。类似地，在吸入一个入息时，必须觉知它的全身，从在身体内的“触点”开始，跟踪它，直到它到达体内肚脐处这个结束点。

While thus following the out-breaths and in-breaths from beginning to end, the attention must be continually fixed on the “spot of touch.” The breaths must not be followed from beginning to end by allowing the attention to leave the “spot of touch.” If a resolute endeavour is made to follow the out-breaths and in-breaths without allowing the attention to leave the “spot of touch,” then, even while the attention continues to be fixed on the “spot of touch,” the form and shape of the out-breaths and in-breaths will gradually appear clearly in their entirety.

这样从开始到结束地跟踪出息和入息时，注意力必须持续固定于“触点”。从开始到结束跟踪呼吸时，不允许注意力离开“触点”。如果坚定地努力，不允许注意力离开“触点”，同时跟踪出息和入息，然后，即使注意力持续固定于“触点”，出息和入息全身的形状和外形也将逐渐清晰地显现出来。（译注，aimwell 修订版的意思搞反了。）

When the beginning, middle, and end of the out-breaths and in-breaths have been clearly perceived, if the rough and coarse breaths do not become automatically calmed and allayed to the point of disappearance, then, in accordance with the text of the fourth section of the first tetrad of the sutta, where it is said, “As he exhales, he tries to allay and calm down the out-breath: as he inhales, he tries to allay and calm down the in-breath (*passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati, passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati*),” a special additional endeavour must be made to make them gentler and gentler, and **this must be pursued with resolution, not left unmindfully to take its own course.**

已经清楚觉知到出息和入息的开始、中间、结束后，如果粗糙粗大的呼吸没有自动地平静和减弱到消失点，那么，依据经文第一组四法的第四阶段（微息），必须做特殊的额外努力，使得它们越来越细微，**必须坚定地平息它**，不能没有正念地让它**顺其自然**。相应的经文是“出息时，我学平静出息的身行。入息时，我学平静入息的身行。（*passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati, passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati*）”

In the method given in the Commentary, however, it is stated that the out-breaths and in-breaths become calmed down and allayed **of their own**

accord even from the stage of counting, and in my own experience, I have come across persons whose breaths have automatically disappeared.

不过，义注给出的方法中，它提到出息和入息甚至从计数阶段自动变得平静和减弱。本人对此也有经验，我遇到某些人的呼吸自动消失掉。

In this particular, this is what the Commentary says:

关于这个细节，义注这样说道：

Gaṇanā vassen'eva pana manasikārakālato pabhuti anukkamoto oḷārika-assāsapassāsa nirodhavasena kāyadarathe vyūpasante kāyopi cittampi lahukaṃ hoti. Sarīraṃ ākāse laṅghanākārappattaṃ viya hoti.

From the time of effort according to the method of counting, in due course, when through the coarse out-breaths and in-breaths becoming calmed down and allayed, the anxieties and cares of the body become tranquillized, both body and mind become light, and the physical body rises in space.

“从依照计数的方法努力修习的时间开始，在适当的时候，当粗糙的出息和入息变得平静和减弱，身体的焦虑和忧虑平静下来，身心都变得轻安，肉体上升到空中。”（译注，清净道论，P282：然而有的人则自从以数（出入息）而作意以来，因次第的息灭了粗的出入息，得以寂止身的不安而成身心的轻安，如身体跃入空中的状态。）

I have known people whose bodies have risen about the height of four fingers' breadth in the air.

我知道某些人，他们的身体上升到离地大约四指高的空中。

When this stage is reached where the out-breaths and in-breaths disappear, then, without taking the attention off the "spot of touch," an attempt must be made to perceive the disappeared out-breaths and in-breaths. When they are perceived again clearly, the counterpart sign (*paṭibhāga-nimitta*) appears. At that stage, the mental hindrances such as fear, dread, sleepiness, indolence, etc., are overcome, and the access to jhāna is attained.

到达出息和入息消失的这个阶段时，不能把注意力从“触点”移开，必须尝试觉知消失掉的出息和入息。当它们再次被清楚觉知到后，似相(*paṭibhāga-nimitta*)就会出现。到了那个阶段，心的障碍，比如担心、恐惧、睡眠、昏沉等等，就被去除，到达近行定。

This ends the reconciliation between the Commentary and the Ānāpānasati Sutta.

义注和《安那般那念经》间的协调，到此结束。

This also ends the account of the counting, connection, and fixing (*gaṇanā, anubandhanā, ṭhapanā*) methods of the Commentary, where seven stages are given, viz., counting **connection, touching**, fixing, observing, turning away, and purification (*gaṇanā, anubandhanā, phusanā, ṭhapanā, sallakkhaṇā, vivatṭanā, and pārisuddhi*). [5]

义注提到的三个阶段的方法—计数、随逐、安住，也解释到此。义注给出了七个阶段的方法，也就是：（计）数、随逐、触、安住、观察、还灭、遍净(*gaṇanā, anubandhanā, phusanā, ṭhapanā, sallakkhaṇā, vivatṭanā, and pārisuddhi*)。[5]（译注，清净道论，P279 起）

The first tetrad is the main and essential stage. At the present day, if work in the first tetrad is successfully accomplished, one can proceed to tranquillity (*samatha*) and insight (*vipassanā*) as one desires.

第一组四法是主要和基本的阶段。在当今时代，如果成功完成了第一组四法，禅修者可以随其意愿推进到安止(*samatha*)或内观(*vipassanā*)。

Here ends the first tetrad.

第一组四法，到此结束。

XI. The Second Tetrad

XI. 第二组四法

I shall now show the second tetrad of the sutta which is to be attempted **or** practised in the fixing stage, the stage of the full absorption or jhāna. The text states:

现在说明经文中第二组四法。这是在（计数、随逐、安住三种方法中的）安住阶段所要努力或修习的。在安住阶段**要证入**（遍作、近行、安止三类定中的）安止定或禅那。经文陈述道：

1. *Pītipaṭisaṃvedī assasissāmīti sikkhati, pītipaṭisaṃvedī passasissāmīti sikkhati.*
2. *Sukhapaṭisaṃvedī assasissāmīti sikkhati, sukhapaṭisaṃvedī passasissāmīti sikkhati.*
3. *Cittasaṅkhāraṃ paṭisaṃvedī assasissāmīti sikkhati, cittasaṅkhāraṃ paṭisaṃvedī passasissāmīti sikkhati.*

4. *Passambhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati, passambhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.*

1. "Experiencing rapture, I will exhale and inhale," thus he trains himself.
2. "Experiencing happiness, I will exhale and inhale," thus he trains himself.
3. "Experiencing the mental functions, I will exhale and inhale," thus he trains himself.
4. "Allaying and calming down the mental functions, I will exhale and inhale," thus he trains himself.

1. “学觉知喜我将出息，” “学觉知喜我将入息。”
2. “学觉知乐我将出息，” “学觉知乐我将入息。”
3. “学觉知心行我将出息，” “学觉知心行我将入息。”
4. “学平静心行我将出息，” “学平静心行我将入息。”

1. What is meant by "experiencing rapture" (*pītipaṭisaṃvedī*) is putting forth effort, when the counterpart sign appears, until the first and second jhānas are attained, in which rapture (*pīti*) predominates.

1. “觉知喜” (*pītipaṭisaṃvedī*)的意思是，似相出现后，保持努力，直到证入有喜(*pīti*)禅支的初禅和第二禅。

2. What is meant by "experiencing happiness" (*sukhapaṭisaṃvedī*) is putting forth effort until the third jhāna is attained, in which happiness (*sukha*) predominates.

2. “觉知乐”的意思是，保持努力，直到证入有乐(*sukha*)禅支的第三禅。

3. What is meant by "experiencing the mental functions" (*cittasaṅkhāraṃ paṭisaṃvedī*) is putting forth effort until the fourth jhāna is attained, in which the mental function (*citta-saṅkhāra*) of equanimous feeling (*upekkhā vedanā*) predominates.

3. “觉知心行” (*cittasaṅkhāraṃ paṭisaṃvedī*)的意思是，保持努力，直到证入有舍受(*upekkhā vedanā*)这种心行(*citta-saṅkhāra*)的第四禅。(译注：《清净道论》P288，“心行”——是受想二蕴)

4. What is meant by "allaying and calming down the mental functions" (*passambhayaṃ cittasaṅkhāraṃ*) putting forth effort to allay and calm down the coarse feelings (*vedanā*) and perceptions (*saññā*).

4. “平静心行” (*passambhayaṃ cittasaṅkhāraṃ*)的意思是，努力减弱和平静粗糙的受(*vedanā*)和想(*saññā*)。

The Commentary **associates** this tetrad with full absorption in jhāna, but the experience of rapture, joy, and **calm** is also associated with the access to jhāna (*upacāra-jhāna*), attained after the first appearance of the counterpart sign.

义注把此组四法和证入安止定**联系**在一起（注 1），但是，喜、乐、舍的觉知和近行定(*upacāra-jhāna*)也有关系。似相第一次出现后达到近行定。（译注 1：见《清净道论》P287。）

This ends the second tetrad.

第二组四法，到此结束。

XII. The Third Tetrad

XII. 第三组四法

I shall now show the third tetrad of the sutta, which gives the practice when entering jhāna or full absorption.

现在说明经文中第三组四法，它给出了**进入**禅那或安止定时的修习。

1. *Cittapaṭisaṃvedī assasissāmīti sikkhati, cittaṭisaṃvedī passasissāmīti sikkhati.*
2. *Abhippamodayaṃ cittaṃ assasissāmīti sikkhati, abhippamodayaṃ cittaṃ passasissāmīti sikkhati.*
3. *Samādahaṃ cittaṃ assasissāmīti sikkhati, samādahaṃ cittaṃ passasissāmīti sikkhati.*
4. *Vimocayaṃ cittaṃ assasissāmīti sikkhati, vimocayaṃ cittaṃ passasissāmīti sikkhati.*

1. “Experiencing the mind (consciousness), I will exhale and inhale,” thus he trains himself.
2. “Making the mind extremely delighted, I will exhale and inhale,” thus he trains himself.
3. “Making the mind extremely concentrated, I will exhale and inhale,” thus he trains himself.
4. “Freeing the mind (from the defilements, hindrances, etc.), I will exhale and inhale,” thus he trains himself.

1. “学觉知心我将出息，” “学觉知心我将入息。”
2. “学令心胜喜我将出息，” “学令心胜喜我将入息。”
3. “学令心定我将出息，” “学令心定我将入息。”
4. “学令心解脱我将出息，” “学令心解脱我将入息。”

1. "Perceiving the mind" (*citta-paṭisaṃvedī*) means entering the four jhānas repeatedly in order to make the perception of the mind extremely clear.

1. “觉知心” (*citta-paṭisaṃvedī*)的意思是，反复进入四种禅那，使得心的觉知非常地清晰。

2. "Making the mind extremely delighted" (*abhippamodayaṃ cittaṃ*) means that when the perception of the mind is extremely clear, one makes the mind extremely delighted by repeatedly entering the first and second jhānas (which are associated with rapture, *pīti*).

2. “令心胜喜” (*abhippamodayaṃ cittaṃ*)的意思是，心的觉知非常清晰后，通过反复进入初禅和第二禅（此两禅都有喜禅支）让心非常喜悦。

3. "Making the mind extremely concentrated" (*samādahaṃ cittaṃ*) means that when the mind is extremely delighted, one makes the mind extremely concentrated by entering the third and fourth jhānas.

3. “令心定” (*samādahaṃ cittaṃ*)的意思是，心非常欢喜后，通过进入第三禅和第四禅让心非常安定。

4. "Freeing the mind" (*vimocayaṃ cittaṃ*) means freeing the mind of obstacles by repeatedly entering the four jhānas.

4. “令人解脱” (*vimocayaṃ cittaṃ*)的意思是，通过反复进入四种禅那来解脱心的障碍（注，五盖等）。

The Commentary associates this tetrad too with jhānic absorption, though it contains practices associated with the access to jhāna as well.

义注也是把此组四法和证入安止定联系在一起（注1），然而它也包含了和近行定有关的练习。（译注1：见《清净道论》P288。）

This ends the third tetrad.

第三组四法，到此结束。

XIII. The Fourth Tetrad

XIII. 第四组四法

I shall now show the fourth tetrad which gives the method of proceeding from mindfulness of breathing to insight (*vipassanā*).

现在说明第四组四法，它给出了通过安那般那念推进到内观(*vipassanā*)的方法。

1. *Aniccānupassī assasissāmīti sikkhati, aniccānupassī passasissāmīti sikkhati.*
2. *Virāgānupassī assasissāmīti sikkhati, virāgānupassī passasissāmīti sikkhati.*
3. *Nirodhānupassī assasissāmīti sikkhati, nirodhānupassī passasissāmīti sikkhati.*
4. *Paṭinissaggānupassī assasissāmīti sikkhati, paṭinissaggānupassī passasissāmīti sikkhati.*

1. "Contemplating impermanence, I will exhale and inhale," thus he trains himself.
2. "Contemplating detachment, I will exhale and inhale," thus he trains himself.
3. "Contemplating cessation, I will exhale and inhale," thus he trains himself.
4. "Contemplating abandonment, I will exhale and inhale," thus he trains himself.

1. “学随观无常我将出息，” “学随观无常我将入息。”
2. “学随观离贪我将出息，” “学随观离贪我将入息。”
3. “学随观灭我将出息，” “学随观灭我将入息。”
4. “学随观舍遣我将出息，” “学随观舍遣我将入息。”

The way to proceed to insight (*vipassanā*) will be dealt with later (see [SXVII](#)).

推进到内观(*vipassanā*)的方法稍后再谈(看 [SXVII](#))。(译注：该组参看《清净道论》P289。)

XIV. How the Foundations of Mindfulness are Fulfilled

XIV. 如何圆满四念处

The Buddha said that those who accomplish mindfulness of breathing also fulfil the function of the four foundations of mindfulness (*satipaṭṭhāna*). I shall here give just the essential meaning.

佛陀说，圆满安那般那念的人，同样也圆满四念处(*satipaṭṭhāna*)。这里我仅给出基本的含义。

In the four tetrads dealt with above, effort in the first tetrad, which includes the counting and connection methods (*gaṇanā, anubandhanā*), consists entirely of the application of mindfulness to contemplation of the body (*kāyānupassanā satipaṭṭhāna*). Out-breath and in-breath, being part of the corporeality group (*rūpa-kāya*), are called body (*kāya*). Thus the Ānāpānasati Sutta says, "This is a certain body among the different kinds of bodies, namely, out-breath and in-breath (*kāyesu kāyaññatarāhaṃ bhikkhave etaṃ vadāmi yadidaṃ assāsapassāsā*)."

上文所提的四组四法中，第一组四法的修习，包含计数和随逐的方法(*gaṇanā, anubandhanā*)，完全是构成了身随观念处(*kāyānupassanā satipaṭṭhāna*)。出息和入息，作为色身(*rūpa-kāya*)的一部分，称为身(*kāya*)。因此《安那般那念经》说道，“我于诸身中，称为身者，即出入息也(*kāyesu kāyaññatarāhaṃ bhikkhave etaṃ vadāmi yadidaṃ assāsapassāsā*)。”

Effort in the second tetrad consists of the application of mindfulness to contemplation of feelings (*vedanānupassanā satipaṭṭhāna*). The text says, "This is a certain feeling among the different kinds of feelings, namely, this mental advertence to out-breath and in-breath done **thoroughly and well** (*vedanāsu vedanaññatarāhaṃ bhikkhave etaṃ vadāmi, yad-idaṃ assāsapassāsānaṃ sādhukaṃ manasikāro*). "Thoroughly and well" (*sādhukaṃ*) indicates the special endeavour that is required in experiencing rapture (*pītipatisamvedī*), etc. Here, while attention continues to be placed on the out-breath and in-breath, effort is made to clearly perceive the feelings with wisdom, and thus work in the second tetrad is called the application of mindfulness to contemplation of feelings.

第二组四法的修习，构成受随观念处(*vedanānupassanā satipaṭṭhāna*)。经文说道，“我于诸受中，称为受者，即对出入息之**善作意也**(*vedanāsu vedanaññatarāhaṃ bhikkhave etaṃ vadāmi, yad-idaṃ assāsapassāsānaṃ sādhukaṃ manasikāro*)。”“**善**”(*sādhukaṃ*)指出需要特别的努力去觉知喜(*pītipatisamvedī*)，等等。这里，在持续地把注意力放置于出息和入息的同时，努力去带有智慧地清楚觉知感受，因此第二组四法的修习称为受随观念处。

Work in the third tetrad consists of the application of mindfulness to contemplation of mind (*cittānupassanā satipaṭṭhāna*). Here also, while attention continues to be placed on the out-breath and in-breath, effort is made to clearly perceive the mind with wisdom.

第三组四法的修习，构成心随观念处(*cittānupassanā satipaṭṭhāna*)。这里，同样地，在持续地把注意力放置于出息和入息的同时，努力去带有智慧地清楚觉知心。

Work in the fourth tetrad, such as contemplation of impermanence (*aniccānupassī*), is the application of mindfulness to contemplation of mind objects (*dhammānupassanā satipaṭṭhāna*). Here again, while attention

continues to be placed on the out-breath and in-breath, effort is made to clearly perceive the overcoming of such unwholesome **states** as covetousness (*abhijjhā*) and grief (*domanassa*) with wisdom. The sutta says, "Seeing thoroughly with wisdom that which is the overcoming of covetousness and grief, he takes good care of it (*yo yaṃ abhijjhādomanassānaṃ pahānaṃ, taṃ paññāya disvā sādhukaṃ ajjupekkhitā hoti*)." Because such things (*dhamma*) as impermanence are contemplated **together with** the out-breath and in-breath, it is also proper to call it the application of mindfulness to contemplation of mind objects.

第四组四法的修习，比如随观无常(*aniccānupassī*)，是法随观念处(*dhammānupassanā satipaṭṭhāna*)。这里，再次地，在持续地把注意力放置于出息和入息的同时，努力去带有智慧地清楚觉知贪(*abhijjhā*)、忧(*domanassa*)等不善心所的**舍离**。经文说道，“彼断其贪、忧，以意见此，有善观察。*(yo yaṃ abhijjhādomanassānaṃ pahānaṃ, taṃ paññāya disvā sādhukaṃ ajjupekkhitā hoti)*。”因为**专注**于出息和入息的同时观照无常等法(*dhamma*)，它也恰当地称为法随观念处。

XV. How the Enlightenment Factors are Fulfilled

XV. 如何圆满七觉支

I shall now show how a person who fulfils mindfulness of breathing also fulfils the seven factors of enlightenment (*bojjhaṅga*).

现在说明禅修者如何圆满四念处同时也圆满七觉支(*bojjhaṅga*)。

Since the work of mindfulness of breathing consists of making mindfulness (*sati*) firmer and stronger every day, it amounts to practising the enlightenment factor of mindfulness (*sati-sambojjhaṅga*). Says the sutta: "When, to a yogī practising mindfulness of breathing, mindfulness becomes firm, and there is no moment when he is without mindfulness, then the enlightenment factor of mindfulness is accomplished."

既然安那般那念的修习包含了让正念(*sati*)日益稳固和强大，这等于修习念觉支(*sati-sambojjhaṅga*)。经文说道，“当禅修者修习安那般那念，正念变得稳固，到达没有失念的时刻，那时就圆满了念觉支。”

The **progress** the person practising mindfulness of breathing makes in developing wisdom, and in discerning the various phenomena associated with

that practice, is the enlightenment factor of investigation of phenomena (*dhammavicaya-sambojjhaṅga*).

禅修者修习安那般那念，培育观智，辨别修习中涉及的各种（名色）法，这就是圆满择法觉支(*dhammavicaya-sambojjhaṅga*)。

The progress of energy in the work of mindfulness of breathing is the development of the enlightenment factor of energy (*virīya-sambojjhaṅga*).

精勤于安那般那念的修习，就是圆满精进觉支(*virīya-sambojjhaṅga*)。

When the stage of “experiencing rapture” (*pītipaṭisaṃvedī*) is reached, the progressive development of rapture is the development of the enlightenment factor of rapture (*pīti-sambojjhaṅga*).

到达“觉知喜”(*pītipaṭisaṃvedī*)的阶段后，对喜的不断培育就是圆满喜觉支(*pīti-sambojjhaṅga*)。

When rapture is attained in the work of mindfulness of breathing, the **disturbing states** of indolence and torpor become allayed and calmed; the progressive development of this calming down is the development of the enlightenment factor of calmness (*passaddhi-sambojjhaṅga*).

修习安那般那念获得喜后，**散乱和迟钝等烦扰的状态**得到减轻和平静；这种平静的不断培育就是圆满轻安觉支(*passaddhi-sambojjhaṅga*)。

When calmness develops, concentration (*samādhi*) develops: this is the enlightenment factor of concentration (*samādhi-sambojjhaṅga*).

培育出轻安后，定(*samādhi*)就培育出来；这就是圆满定觉支(*samādhi-sambojjhaṅga*)。

When concentration develops, there is no longer any occasion for **anxiety** and **concern** arising out of an inattentive mind, and thus the enlightenment factor of equanimity is developed (*upekkhā-sambojjhaṅga*).

培育出定后，就不再有任何机会让**忧虑、担忧**从失念的心生起，因此是圆满舍觉支(*upekkhā-sambojjhaṅga*)。

The sutta shows in detail how the seven factors of enlightenment become accomplished by accomplishing each of the four foundations of mindfulness.

经文详细说明了如何通过圆满四念处来圆满七觉支。

XVI. How Knowledge and Deliverance are Achieved

XVI. 如何圆满明和解脱

To show how to **proceed** from mindfulness of breathing to insight, path knowledge, and fruition knowledge (*vipassanā*, *magga-ñāṇa*, *phala-ñāṇa*), the Buddha said in the *Ānāpānasati Sutta*:

关于如何通过安那般那念**圆满**内观(*vipassanā*)、道智(*magga-ñāṇa*)、和果智(*phala-ñāṇa*)，佛陀在《安那般那念经》中是这样说的：

Kathaṃ bhāvitā ca bhikkhave satta bojjhaṅgā kathaṃ bahulikatā vijjāvimuttiṃ paripūrenti? Idha bhikkhave bhikkhu sati-sambojjaṅgaṃ ... upekkhā-sambojjaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ. Evaṃ bhāvitā kho bhikkhave satta sambojjaṅgā evaṃ bahulikatā vijjāvimuttiṃ paripūrenti.

O bhikkhus, how must the seven factors of enlightenment be developed and much practised in order to accomplish knowledge and deliverance? O bhikkhus, in this Sāsana, a bhikkhu develops and cultivates the enlightenment factor of mindfulness ... the enlightenment factor of equanimity, which is dependent on (or bent on) Nibbāna, which is secluded from the defilements, where the passions are absent, where the defilements cease, where the defilements are relinquished. It is in this way that the seven factors of enlightenment must be developed and cultivated to accomplish knowledge and deliverance.

诸比丘，如何修习七觉支，如何广修习者，而令明与解脱圆满。于此，诸比丘！有比丘**依止远离、依止离贪、依止灭、依止舍遣**，以修习念等觉支。修习择法等觉支……乃至……修习精进等觉支……乃至……修习喜等觉支……乃至……修习轻安等觉支……乃至……修习定等觉支……乃至……**依止远离、依止离贪、依止灭、依止舍遣**，修习舍觉支。诸比丘！如是修习七觉支，如是广修者，圆满明与解脱。

Seclusion, dispassion, cessation, and relinquishment (*viveka*, *virāga*, *nirodha*, *vossagga*) are all names for Nibbāna. "Practising with the aim of achieving Nibbāna in this very life," is what is meant by *vivekanissita* (**dependent on** seclusion), etc. It is also called *vivaṭṭanissita*, "dependent on the ending of the round." If effort be made merely to acquire merit, it is *vaṭṭanissita*, "dependent on the round (of existence)."

远离 (*viveka*)、离贪 (*virāga*)、灭 (*nirodha*)、舍遣 (*vosagga*) 都是涅槃的别名。“依止远离 (*vivekanissita*)” 等词的意思是，“为在今生到达涅槃而修习”，它也称为“依止轮回结束 (*vivaṭṭanissita*)”。如果只是努力去获取利益，就是“依止生命轮回 (*vaṭṭanissita*)”。

If one practises according to the counting method, the connection method, and the fixing method (whereby one gains access to *jhāna* (*upacāra-jhāna*) and full absorption (*appanā-jhāna*)), one achieves the four foundations of mindfulness and the seven factors of enlightenment. But if one does so with inclination towards the *deva* and *brahma* existences after death, the seven factors of enlightenment become “dependent on the round.” If one **stops short** with the attainment of access, absorption, and contemplation of impermanence, **one is liable to become inclined towards dependence on the round**. Hence the words “which is secluded from the defilements, where the passions are absent, where the defilements cease, where the defilements are relinquished (*vivekanissitaṃ, virāganissitaṃ, nirodhanissitaṃ, vossaggaparināmiṃ*),” emphasise the need to put forth effort with a view to attaining the ending of the round in this very life, and not stopping short with such attainments as access to *jhāna* and absorption. “The ending of the round” (*vivaṭṭa*) means Nibbāna.

如果禅修者依照计数的方法、随逐的方法、安住的方法（通过安住的方法可以达到近行定 (*upacāra-jhāna*) 和安止定 (*appanā-jhāna*)），圆满四念住和七觉支。但是如果他如此修习时，向往于死后再生为天人或梵天，这七觉支就变成“依止轮回”。如果他在成就近行定、安止定、和无常随观后，突然停止修习，他就容易倾向于依止轮回。因此句子“依止远离、依止离贪、依止灭、依止舍遣 (*vivekanissitaṃ, virāganissitaṃ, nirodhanissitaṃ, vossaggaparināmiṃ*)”强调怀有在今生达到轮回结束的目的而努力的必要性，并且在达到近行定和安止定等成就后不能停止不前。“轮回 (*vivaṭṭa*) 的结束”意味着涅槃。

At the present day, people **within** the Buddha-sāsana have the opportunity to work towards the attainment of Nibbāna, the ending of the round, and hence they should concentrate with all their might to reach this attainment. It is because they desire this ending of the round that they must strive towards true knowledge and deliverance (*vijjā-vimutti*). And, in order to achieve knowledge and deliverance, they must **set up** the seven factors of enlightenment (*satta bojjhaṅga*). In order to set up the seven factors of enlightenment, they must set up the four foundations of mindfulness (*cattāro satipaṭṭhāna*). In order to set up the four foundations of mindfulness, they have to undertake the work of mindfulness of breathing (*ānāpānasati*). If mindfulness of breathing, the four foundations of mindfulness, the seven factors of enlightenment, and the two states of true knowledge and deliverance are accomplished, the thirty-seven aids to enlightenment (*bodhipakkhiyā dhammā*) are also accomplished. This is the condensed meaning of the *Ānāpānasati Sutta*.

在佛陀教法期的当今年代，修行者有机会成就涅槃—轮回的结束，因此他们应当尽最大可能去取得这项成就。他们希望轮回的结束，所以他们必须为明 (*vijjā*) 和解脱 (*vimutti*) 而努力。为了成就明与解脱，他们必须圆满七觉支 (*satta bojjhaṅga*)。为了圆满七觉支，他们必须圆满四念处 (*cattāro satipaṭṭhāna*)。为了圆满四念处，他们必须修习安那般那念 (*ānāpānasati*)。如果安那般那念、四念处、七觉支、明和解脱得以圆满，三十七菩提分 (*bodhipakkhiyā dhammā*) 同样也得以圆满。这就是《安那般那念经》的浓缩含意。

The way to achieve this true knowledge and deliverance speedily is no other than what has been shown in the fourth tetrad, where it is said “he trains to contemplate impermanence as he exhales and inhales, etc. (*aniccānupassī assasissāmīti sikkhati*).” If after the seven factors of enlightenment are set up, the knowledge and deliverance of the path and fruit of the stream-winner (*sotāpatti-magga-phala*) are achieved, one can attain, in this very life, the “ending of the round” of Nibbāna with the groups of existence still remaining (*sa-upādisesa-nibbāna*), where wrong views (*diṭṭhi*) and doubts (*vicikicchā*) cease, and deliverance is obtained from unwholesome conduct (*duccarita*), evil livelihood (*durājīva*), and liability to rebirth in the world of misery (*apāya loka*; i.e., rebirth as an animal, an unhappy spirit, or in hell).

快速成就明与解脱的方法，无非就是第四组四法所描述的。它说“学随观无常我将出息和入息，等 (*aniccānupassī assasissāmīti sikkhati*) ”。圆满七觉支，就能圆满明和解脱—也即入流者的道和果 (*sotāpatti-magga-phala*)，禅修者能在今生到达“轮回的结束”—有余涅槃 (*sa-upādisesa-nibbāna*)，从而断除有身见 (*diṭṭhi*)、戒禁取、疑 (*vicikicchā*) 三结，从恶行 (*duccarita*) 和邪命 (*durājīva*) 中解放出来，不会再生于恶趣地 (*apāya loka*; 比如，再生为畜生、阿修罗、或地狱)。

XVII. How to Proceed to Vipassanā

XVII. 如何推进到内观

I shall now show concisely the work of the fourth tetrad.

现在我来简单说明第四组四法的修习。

When Can One Proceed to Vipassanā?

何时可以推进到内观

As the *Ānāpānasati Sutta* and its Commentary explain the order of practice in mindfulness of breathing, one is to take up work in the fourth tetrad only after one has attained the four *jhānas*. If one can adhere strictly to this order of practice, that is ideal, but if one cannot follow this sequence one may proceed

to *vipassanā*, or insight, from the third *jhāna*. It is also permissible to proceed to *vipassanā* from the second *jhāna*, or from the first, or from the access stage prior to full attainment of *jhāna*, or from the connection stage, or even from the counting stage after one has overcome the wandering tendencies of the mind.

依照《安那般那念经》和义注对出入息念说明的修习次序，禅修者只有达到第四禅后才开始修习第四组四法。如果禅修者严格遵从这个修习次序，那是理想的，但是如果无法遵循这个次序，他可以从第三禅推进到内观 (*vipassanā*)。也允许从第二禅推进到内观，或者从初禅，或者从近行定，或者从随逐阶段，或者甚至是从已经去除了心的走神趋势的计数阶段。

Two Methods

两种方法

One may proceed to *vipassanā* while still keeping the attention on the out-breath and in-breath, or one may treat the mindfulness of breathing as preparatory work and then proceed to *vipassanā* by taking any portion of the five aggregates (*pañcakkhandhā*) one wishes as the object of attention.

禅修者可以在专注于出息和入息的同时推进到内观。或者他可以把安那般那念作为预备修习（注1），然后选取五蕴 (*pañcakkhandhā*) 的任一部分作为观照目标而推进到内观。（译注1，aimwell 修正版的用词是“近行定”。）

In the *Ānāpānasati Sutta* that is dealt with here, in accordance with the passage, “he trains in contemplating impermanence, and thus he exhales and inhales” (*aniccānupassī assasissāmīti sikkhati*, etc.),” the method given associates the work of insight meditation directly with mindfulness of breathing. The point of the text is that, when one breathes in and out, one must do so while making a special endeavour to **advert** to their impermanent nature and to clearly perceive that impermanent nature.

《安那般那念经》的相关经文是“学随观无常我将出息和入息，等 (*aniccānupassī assasissāmīti sikkhati*, etc.)”，这个给出的方法是直接地把内观修习和安那般那念结合在一起。这段经文的要点是，禅修者在出息和入息时，必须付出特别的努力去**注意**出入息的无常本质，清楚觉知那无常本质。

From the Counting and Connection Stages

从计数和随逐阶段

In these two stages, the work consists solely of keeping the attention on the out-breaths and in-breaths and perceiving them with wisdom. Hence, if one wishes to proceed to *vipassanā* from these stages, the effort must be based on corporeal phenomena (*rūpa-dhamma*).

这两个阶段的修习只是保持注意力在出息和入息，并带有智慧地觉知它们。因此，如果禅修者希望从这两个阶段推进到内观，必须基于色法(*rūpa-dhamma*)来努力。

From the Fixing Stage

从安住阶段

At the level of access concentration (*upacāra-samādhi*), there are two stages: contemplation of feeling (*vedanānupassanā*) and contemplation of mind (*cittānupassanā*). The second tetrad (wherein it is said, “experiencing rapture ... experiencing joy”) is the contemplation of feeling stage. The third tetrad (wherein it is said, “experiencing the mind ...”) is the contemplation of mind stage. If one wants to proceed to *vipassanā* from the contemplation of feeling stage, the effort must be based on the mental phenomenon (*nāma-dhamma*) of feeling (*vedanā*). If one wishes to proceed from the contemplation of mind stage, the effort must be based on the mental phenomenon of mind (*citta*). If one wishes to proceed from the level of full absorption (*appanā-samādhi*), the effort can be based either on feeling or mind, or on any of the *jhāna* characteristics of the *jhāna* that one has attained.

在近行定(*upacāra-samādhi*)层次，有两个阶段：受随观(*vedanānupassanā*)和心随观(*cittānupassanā*)。第二组四法（它说，“觉知喜...觉知乐”）是受随观的阶段。第三组四法（它说，“觉知心...”）是心随观的阶段。如果禅修者想从受随观的阶段推进到内观，必须基于名法(*nāma-dhamma*)中的受心所(*vedanā*)来努力。如果想从心随观的阶段推进到内观，必须基于名法中的心法(*citta*)推进内观。如果想从安止定(*appanā-samādhi*)层次推进到内观，可以基于受心所或者心法，或者他所证到禅那的任一禅支来努力。

Vipassanā based on Corporeal Phenomena

以色法为所缘的内观

When effort in the counting stage is accomplished, instead of proceeding next to the connection stage, one must proceed to the stage of insight into impermanence (*anicca-vipassanā*) in accordance with the text, “he trains to contemplate impermanence, and thus he exhales and inhales” (*aniccānupassī assasissāmīti sikkhati*, etc.).

如果计数阶段成就后，不是推进到随逐阶段，而是推进到内观，禅修者就必须过渡到观照无常(*anicca-vipassanā*)，如经文所示“学随观无常我将出息和入息，等(*aniccānupassī assasissāmīti sikkhati*, etc.)”

The momentary concentration (*khaṇika-samādhi*) which one achieved in the counting stage must be treated as access concentration (*upacāra-samādhi*). A

person who wants to practise *vipassanā*, being an ordinary human being, may not find it possible to put forth effort twenty-four hours a day. He must therefore allocate three or four hours a day and put forth effort punctually and regularly every day. When he starts to practise, he must first overcome the wandering tendencies of the mind and establish mindfulness on the breath. It is only after he has overcome the mind's wandering tendencies that he can direct the mind towards *vipassanā*. He must not relinquish mindfulness of the breathing, but must remain established in it until he achieves insight and attains knowledge of the path and fruit (*magga-ñāṇa and phala-ñāṇa*). Even when he enters fruition, he must treat mindfulness of breathing as access concentration.

禅修者在计数阶段所达到的刹那定(*khaṇika-samādhī*)，应当视为（等同于）近行定(*upacāra-samādhī*)。作为普通人，他想修习内观，可能发现不可能一天花二十四小时来努力禅修。因此他必须每天安排三或四个小时，每天按时和有规律地禅修。开始禅修时，首先必须去除心的走神趋势，把正念确立在呼吸上。只有去除了心的走神趋势后，才有能力指示心朝向内观。不能放弃安那般那念，必须保持正念于呼吸，直到获得观智并证得道智(*magga-ñāṇa*)和果智(*phala-ñāṇa*)。即使证了果，还必须修习安那般那念维持近行定。

Five Stages of Purity (*visuddhī*)

五阶段的清净

In the path of *vipassanā*, there are five stages of purity: (i) purity of view (*ditṭhi-visuddhī*), (ii) purity of escape from doubts (*kaṅkhāvitarāṇa-visuddhī*), (iii) purity of wisdom distinguishing the real path from the false path (*maggāmagga-ñāṇadassana-visuddhī*) (iv) purity of wisdom in the practice (*paṭipadā-ñāṇadassana-visuddhī*), and (v) purity of wisdom (*ñāṇadassana-visuddhī*). [6]

在内观道上，有五阶段的清净：(i) 见清净 (*ditṭhi-visuddhī*)，(ii) 度疑清净 (*kaṅkhāvitarāṇa-visuddhī*)，(iii) 道非道智见清净 (*maggāmagga-ñāṇadassana-visuddhī*)，(iv) 行道智见清净 (*paṭipadā-ñāṇadassana-visuddhī*)，和 (v) 智见清净 (*ñāṇadassana-visuddhī*)。 [6]

Purity of View in regard to Corporeal Phenomena (*ditṭhi-visuddhī in rūpa*)

关于色法的见清净

I shall now show how purity of view (*ditṭhi-visuddhī*) in corporeal phenomena (*rūpa-dhamma*) is achieved. [7]

现在我说明关于色法(*rūpa-dhamma*) [7]的见清淨如何达成。

In the corporeal phenomena of out-breath and in-breath, there are always present eight corporeal elements: earth (*paṭhavi*), water (*āpo*), fire (*tejo*), wind (*vāyo*), colour (*vaṇṇa*), odour (*gandha*), taste (*rasa*), and nutriment (*ojā*). [8] When sound is produced, it contains nine elements, the additional element being sound (*sadda*). Among all these elements, the basic elements are earth, water, fire, and wind.

出息和入息中总是存在八种色法元素：地(*paṭhavi*)、水(*āpo*)、火(*tejo*)、风(*vāyo*)、颜色(*vaṇṇa*)、香(*gandha*)、味(*rasa*)、和食素(*ojā*)。[8] 声音产生时，它包含九种元素，新增的一种元素是声(*sadda*)。所有这些元素中，基本的元素是地、水、火、风。

The earth element (*paṭhavī-dhātu*) is the functional quality of hardness. In all corporeal phenomena there exists this basic quality of hardness. In those things in which the earth element predominates, the quality of hardness can be touched or felt, but not in such things as sunbeams and moonbeams. Its existence, however, can be logically realised. For example, how can the water element bind if there is nothing solid to bind? How can the fire element burn if there is nothing solid to burn? How can the wind element produce motion if there is nothing solid to push?

地元素的特相是硬度。所有物质现象都存在这一基本的地元素。在地元素起支配作用的事物中，硬的特相能够触摸或感觉到，但在不起支配作用的事物中比如阳光和月光则不能。不过，地元素的存在能推理得知。比如，如果不存在被凝固的固性元素（注1），水元素怎么能凝固？如果不存在被燃烧的固性元素，火元素怎么能燃烧？如果不存在被推动的固性元素，风元素怎么能推动？（译注1，即地元素。其特相是：硬、软、粗、滑、重、）

In the corporeal groups of the out-breath and in-breath, the binding function that causes the grouping is that of the water element. The heat and cold in the groups are caused by the fire element. Motion is caused by the wind element. In out-breath and in-breath, it is the wind element that predominates. If one can appreciate the existence of these four primary elements in out-breath and in-breath, then one can appreciate their existence in the whole body, and in pursuance of that appreciation, if one can penetrate and perceive their existence in out-breath and in-breath, then one can also penetrate and perceive them in the whole body.

在出息和入息这一色蕴中，导致诸色法黏结在一起的是水元素。蕴中的热和冷是由火元素产生。运动是由风元素产生。在出息和入息中，风元素起支配作用。如果禅修者能分别出在出息和入息中这四大元素的存在，然后他就能分别出在整个身体中它们的存在，依照那种分别，如果禅修者能够穿透和觉知到出息和入息中它们的存在，然后他也能穿透和觉知到在整个身体中它们的存在。（译注：水大

的特相：流动、黏结。火大的特相：冷、热。风大的特相：支持、推动。）

In ultimate reality, there exist in the out-breath and in-breath only these four primary elements of earth, water, fire, and wind. It is when the eye of wisdom penetrates and perceives these primary elements that one can be said to perceive reality. If the perception does not penetrate far enough and fails to reach these four elements, but stops short at such things as the shape and form of the out-breaths and in-breaths, then one is still on the path of personality view (*sakkāya-dit̥ṭhi*), according to which: “The beginning of the out-breath is at the navel. Its end is at the tip of the nose. It originates once at the beginning. It disappears once at the end. There is no repeated origination and disappearance in the middle. Similarly for the in-breath.” This is the belief that is firmly and deeply rooted in the minds of worldlings (*puthujjana*). One must rid oneself of this deep and firm root in **the perception of one's body** by ridding oneself of it in the out-breaths and in-breaths.

从究竟真实讲，出息和入息中只存在地、水、火、风这四大元素（及其所造元素）。只有用智慧之眼穿透并觉知到这些主要元素，才能说禅修者觉知到真实。如果觉知没有穿透得足够远，无法到达这四大元素，只是停留于出息和入息的外形和形状等概念，他就依然是处于有身见(*sakkāya-dit̥ṭhi*)的道路上。有身见即如此：“出息开始于肚脐处，结束于鼻尖处。它在开始处生起一次，在结束处坏灭一次，在中间阶段并没有持续的生起和坏灭。入息也类似。”这是凡夫(*puthujjana*)内心根深蒂固的观念。出息和入息是身体的一部分，禅修者必须通过从出息和入息解脱出来，从而从这个根深蒂固的有身见解脱出来。

The way to rid oneself of it is as follows: When the eye of wisdom penetrates to these four primary elements and the ultimate reality is perceived, such things as shape and form in the out-breath and in-breath disappear, and every time one contemplates them, the deep and firm root of personality view disappears. One perceives that there is in reality no shape and form—no out-breath and in-breath. One perceives that there exist only the four primary elements. Thus purity of view (*dit̥ṭhi-visuddhi*) is achieved.

摆脱有身见的方法是：智慧之眼穿透这四种主要元素并觉知到究竟真实后，出息和入息的外形和形状等概念就消失，每次观照它们，根深蒂固的有身见就消失。禅修者觉知到在究竟层面不存在外形和形状—没有出息和入息。禅修者觉知到只是存在四种主要元素。因此达到见清净(*dit̥ṭhi-visuddhi*)。

It is the same with respect to the other parts of the body such as head-hairs, body-hairs, etc. There exists, **on the one hand**, the deeply rooted habitual perception of shape and form, such as, “This is head-hair,” and on the other, there exist the four primary elements. When these four primary elements are penetrated and clearly perceived with wisdom in the head-hairs, the deeply rooted **wrong perception** of shape and form will disappear. It will be perceived that the head-hairs do not exist in reality. When it is thus seen, purity of view in

the head-hairs is achieved. Proceed in the same way in the case of the other parts of the body such as body-hairs, etc.

至于身体的其他部分比如头发、体毛等，也是一样的。一方面，存在外形和形状根深蒂固的习惯性观念，比如，“这是头发”，同时另一方面，存在四种主要元素。用智慧去穿透和清楚觉知头发中的四种主要元素，外形和形状根深蒂固的邪见将消失。你将会觉知到头发在真实层面上并不存在。如此观见它后，关于头发的见清净就达到。对于身体的其他部分比如体毛等，用同样的方式去观照。（注，此段 aimwell 修订出错。）

This ends purity of view regarding corporeal phenomena.

关于色法的见清净，到此结束。

Purity of View in regard to Mental Phenomena (*ditṭhi-visuddhi in nāma*)

关于名法的见清净

There is the mind that **advert**s to the objects of out-breath and in-breath. There is the mind that adverts towards the four primary elements. There are attributes of that mind such as mindfulness, energy, and knowledge (*sati, viriya, ñāṇa*). These are all mental elements (*nāma-dhātu*). The **function** of knowing the objects is the mind (*citta*). That of attending to them again and again is *mindfulness*. That of putting forth effort is *energy*. That of proficiency is *knowledge*.

存在心。心注意出息和入息这个目标。心注意四种主要元素。还存在心所，比如念(*sati*)、精进(*viriya*)、智(*ñāṇa*, 注 1)。心和心所都是名法(*nāma-dhātu*)。有识知目标的功能的，是心(*citta*)。一再留意的，是念。努力的，是精进。精通的，是智。（译注 1，即慧(*paññāindri*)心所，二者同义。）

Thinking and perceiving, “I shall **advert** my mind towards out-breath and in-breath,” is the work of the deeply rooted view in the mind. One must overcome this deeply rooted view. How? The advertence to out-breath and in-breath is **a functional element—a mental element**. When that element appears in the **mental organ, advertence towards** out-breath and in-breath occurs. It is a purely mental functional element. It is not corporeal. It is not the **function** of the aggregate of corporeality. It is not an entity or being. It is not the function of a being. It is not an “I,” nor is it the function of an “I.” It is an element which, in the Abhidhamma, is called *citta, or viññāṇa, or nāma*. It is thus that one must try to perceive. Let it not be confused and mixed up with the aggregate of corporeality, or taken as a being or “I.” When it is clearly perceived thus, purity of view in a **mental element** is achieved, and when purity

of view in **mind** is achieved, it is also achieved in the **other mental elements** of mindfulness, energy, and knowledge.

认为和感觉“我将把我的心转向出息和入息”，这是内心根深蒂固的有身见在运作。禅修者必须去除这种根深蒂固的有身见。如何去除？转向注意出息和入息，是一种心的功能。当这种心在意门出现后，**注意力就转向**出息和入息。它纯粹是一种心（注，转向心）。它不是色法。它不是色蕴的**功能**。它不是实体或有情。它不是有情的功能。它不是“我”，也不是“我”的功能。在阿毘达摩中，它称为**名法**（中的心法）。禅修者必须努力去觉知心法，不要把它和色法混淆起来，不要把它认为是有情或“我”。如此清楚觉知到心法后，心法的见清净就达到。心法的见清净达到后，念、精进、和智等心所法的见清净也同样达到。（译注，重点检查此段，到底指作意心所还是转向心。英译的用词混淆不清。按照文义，是转向心，但英译的用词却和“心所”的用词一样。）

This ends purity of view in mental phenomena. This also ends the explanation of purity of view.

名法的见清净到此结束。见清净的解释也到此结束。（译注，这两节分别是谈如何破除色法和名法的两大类有身见。）

Purity of Escape from Doubt (*kañkhāvitaraṇa-visuddhi*)

度疑清净

When the functions of the five elements consisting of the four corporeal elements and one element of mind are penetrated and perceived with wisdom, effort must be made to achieve the wisdom of purity of escape from doubt (*kañkhāvitaraṇa-visuddhi-ñāṇa*). This wisdom is achieved by attaining the wisdom which discerns dependent origination (*paṭicca-samuppāda-ñāṇa*). [9]

有五种元素，即地水火风四种色法和**心法**。带有智慧地穿透和觉知这五种元素的功能后，必须努力成就度疑清净(*kañkhāvitaraṇa-visuddhi-ñāṇa*)。度疑清净是通过证得缘摄受智(*paṭicca-samuppāda-ñāṇa*) [9]达到的。

Kañkhā means *vicikicchā* (doubt). In the infinitely long *saṃsāra*, there are many wrong views and wrong theories about the **functions** of the five elements mentioned above to which beings subscribe. These beings lean towards these wrong views and wrong theories, such as belief in self and permanence, because they do not know the dependent origination of the corporeal and mental elements. This is ordinary doubt. **Perplexity** regarding the sixteen points mentioned in the suttas, such as “Have I not existed in the past?” (*ahosiṃ nu kho ahaṃ atitamaddhānaṃ*), etc., are special kinds of doubt (see MN Sutta No. 2).

Karikhā 的意思是 *vicikicchā* (疑)。在无穷尽的轮回中，有情认同上述五种元素的很多错误见解和错误理论。这些有情倾向于这些错误见解和错误理论，比如我见、常见，因为他们不了知名色法的因缘。这是普通的疑。经中提到十六疑，比如“我在过去世存在吗？ (*ahosiṃ nu kho ahaṃ atītamaddhānaṃ*)” 等等。这些疑是特殊的疑（见 MN Sutta No. 2）。（译注，参看《清净道论》P620）

Of the four kinds of corporeal elements that exist within the body, there are some that are caused by kamma; others that are caused by mind (*citta*); still others that are caused by temperature (*utu*); and still others that are caused by nutriment (*āhāra*). These four causes of corporeal phenomena must be known.

存在于身体内的四种色法中，有的是业所生的，有的是心(*citta*)所生，还有的是时节(*utu*)所生，其余的是食素(*āhāra*)所生。必须了知色法的这四种因。

Within the body, there are corporeal phenomena caused by kamma that are incessantly arising without a moment's break like the continuous flow of a river. There are also corporeal phenomena caused by mind that are thus continuously arising. Similarly, there are also corporeal phenomena caused by changes in temperature, and corporeal phenomena caused by the nutriment that is ingested.

身体内部，有的色法由业所生，它们不间断地生起，就像一条河的不断流水。也有的色法由心所生，因而持续不断的生起。类似地，有的色法由时节变化所生，还有的色法由吸收的食素所生。

In the case of the mind element, there are occasions of mind arising in dependence on particular objects of thought (such as out-breath and in-breath), each particular thought being connected with and dependent on each particular out-breath and in-breath **as the case may be**, like the connection and dependency of shadows **and reflection** on sunlight.

对于心法，它们是由认知的特定目标所引生（比如出息和入息），依具体情况，每个特定的心和相应的出息和入息有着因缘的关系，这就像影子和阳光的照射两者间的因缘关系。

This shows concisely the dependent origination of the five basic elements. If this dependent origination can be realised with wisdom, purity of escape from doubt is accomplished. The views of self and permanence will be overcome.

本节简要描述了五种基本元素的因缘。如果能带有智慧地了知这因缘，就能达到度疑清净。我见和常见将被去除。

This ends the discussion of purity of escape from doubt.

度疑清净到此结束。

Conclusion

结语

Thus there are five basic elements: earth, water, fire, wind, and mind. There are four causes of the corporeal elements: kamma, mind, temperature, and nutriment. There are two causes of mental elements: external sense objects and internal sense organs. Differentiating them into corporeal and mental phenomena, these things, **together with** their arising and disappearance, must be repeatedly discerned by **applying** the three characteristics (*lakkhaṇa*)—impermanence, suffering, and selflessness. For example, corporeality is impermanent in the sense of being subject to decay; suffering in the sense of being fearful; and not-self in the sense of being without substance (*rūpaṃ aniccaṃ khayaṭṭhena, dukkhaṃ bhayaṭṭhena, anattā asāraṭṭhena*). One must contemplate them thus until they are perceived with wisdom. Thus one must put forth effort for insight.

因此，有五种基本元素：地、水、火、风、心。色法有四种起因：业、心、时节、食素。**名法**有两种起因：六内处、六外处。把它们区分为色法和名法后，必须**依照**它们的三种特相(*lakkhaṇa*)—无常、苦、无我，反复观照这些名色法及其生灭。比如，遭受破坏，故色法无常；怖畏，故苦；没有实体，故无我(*rūpaṃ aniccaṃ khayaṭṭhena, dukkhaṃ bhayaṭṭhena, anattā asāraṭṭhena*)。禅修者必须观照它们，直到用智慧觉知到它们。因此必须努力修习内观。

This shows concisely how to proceed to *vipassanā* according to the formula “Contemplating impermanence, I will exhale and inhale (*aniccānupassī assasissāmīti sikkhati*), etc.” as given in the fourth tetrad of the *Ānāpānasati Sutta*.

本手册简要说明了，如何依据经文推进到内观。相应的经文是《安那般那念经》第四组四法给出的“学随观无常我将出息和入息，等(*aniccānupassī assasissāmīti sikkhati*)。”（译注，两种方法中的“出入息和内观结合在一起”。）

Another way is to **view** one's own corporeal and mental phenomena as one ordinarily knows them until one penetrates and perceives them with wisdom, **treating** the attention on out-breath and in-breath **as** access concentration. Here, *upacāra* or access may be explained as follows: When a yogī begins to put forth effort, he must **first** concentrate and tranquillize his mind, **and** he views out-breath and in-breath **for** this purpose. He follows this procedure on every occasion that he puts forth effort. This prior concentration and tranquillization is the **business** of access concentration. It is only after the mind has been concentrated and tranquillized that one may proceed to view whatever part of the body **one** desires.

另一种方法是，在普通地了解名色法后，禅修者把注意力专注于出息和入息，达到近行定，然后观照自身的名色法，直到用智慧穿透和觉知到它们。这里，近行定（*upacāra*）可以解释为：禅修者开始禅修时，他必须首先通过观察出息和入息，使得心专注和平静下来。每次禅修他都按照这个步骤去努力。这种预先的专注和平静工作，就是近行定的修习。只有在心已经专注和平静后，禅修者才可以推进到随意地观察身体的任一部分。（译注，两种方法中的“出入息念作为内观的预备修习”。此段重点检查。）

This shows concisely how to proceed to *vipassanā* from the counting stage. More detailed expositions may be found in my *Āhāra Dīpanī* (Manual of Nutriment) and *Anatta Dīpanī* (Manual of Non-Self).

本手册简要说明了，如何从计数阶段推进到内观。更多的详细解释可以参看我的 *Āhāra Dīpanī* (食素手册) 和 *Anatta Dīpanī* (无我手册)。

When proceeding to *vipassanā* from the connection stage, or from the access concentration of the fixing stage, or from the full absorption of the first, second, third, and fourth jhānas of the fixing stage, the method may be gathered from what has been shown in the case of the counting stage.

从随逐阶段、或从安住阶段的近行定、或从安住阶段的初、二、三、四禅，推进到内观的方法，可以参看计数阶段所说的。

As regards the three remaining purities, the ten kinds of insight knowledge (*vipassanā-ñāṇa*), and the knowledge of the path and fruit of stream-winning (*sotāpatti-magga- and phala-ñāṇas*), see the *Kammaṭṭhāna* (Meditation Subject) section of my *Paramattha Saṅkhitta* (Summary of the Ultimate).

至于余下的三种清净、十种观智 (*vipassanā-ñāṇa*)、入流 (*sotāpatti*) 道智 (*smagga-ñāṇas*) 和果智 (*phala-ñāṇas*)，请参看我的 *Paramattha Saṅkhitta* (究竟法简要) 中的 *Kammaṭṭhāna* (禅修业处) 节。

This ends the concise exposition of the meditation subject of mindfulness of breathing, as given in the *Ānāpānasati Sutta* and its Commentary.

《安那般那念经》和义注给出的出入息念禅修业处，简要说明到此。

This ends the *Ānāpāna Dīpanī*,
the Manual of Mindfulness of Breathing.

Ānāpāna Dīpanī,
《安那般那手册》结束。

A Short Biography

简短传记

The Venerable Mahāthera Ledi Sayādaw,

Aggamāhapaṇḍita, D. Litt.

Known to scholars of many countries, the Venerable Ledi Sayādaw, *Aggamāhapaṇḍita*, D. Litt., was perhaps the outstanding Buddhist figure of this age. With the increase in interest in Buddhism in Western lands, there is a great demand for his Buddhist discourses and writings.

Bhikkhu Nyāṇa, who was later known as Ledi Sayādaw, was born on Tuesday, the 13th waxing of Nattaw, 1208 B.E. (1846 C.E.) at Saing-pyin Village, Dipeyin Township, Shwebo District. His parents were U Tun Tha and Daw Kyone. Early in life he was ordained a novice and at the age of twenty a bhikkhu, under the patronage of Salin Sayādaw U Paṇḍicca. He received his monastic education under various teachers and later was trained in Buddhist literature by the Venerable Sankyaung Sayādaw, *Sudassana Dhaja Atulādhīpati Sīripavara Mahādhamma Rājādhīrājaguru* of Mandalay.

He was a bright student. It was said of him: "About 2000 students attended the lectures delivered daily by the Venerable Sankyaung Sayādaw. One day the Venerable Sayādaw set in Pāli twenty questions on the *pāramī* (perfections) and asked all the students to answer them. None except Bhikkhu Nyāṇa could answer those questions satisfactorily." He collected all these answers and when he attained fourteen years (*vassa*) as a bhikkhu, while still at San-kyaung monastery, he published his first book, *Pāramī Dīpanī* (Manual of the Perfections).

During the reign of King Theebaw he became a Pāli lecturer at Mahā Jotikārāma Monastery in Mandalay. A year after the capture of King Theebaw, i.e., in 1887 C.E., he moved to a place north of Monywa Town, where he established a monastery under the name of Ledi-tawya Monastery. He accepted many bhikkhu-students from various parts of Burma and imparted Buddhist education to them. In 1897 C.E. he wrote in Pāli *Paramattha Dīpanī* (Manual of Ultimate Truths), a commentary on the *Abhidhammattha-saṅgaha*.

Later, he toured many parts of Burma for the purpose of propagating the Buddha Dhamma. In the towns and villages he visited he delivered various discourses on the Dhamma and established Abhidhamma classes and

meditation centres. He composed Abhidhamma rhymes or Abhidhamma summaries and taught them to his Abhidhamma classes. In some of the principal towns he spent a rains retreat imparting Abhidhamma and Vinaya education to the lay devotees. Some of the Ledi Meditation Centres still exist and are still famous. During his life he wrote many essays, letters, poems, and manuals in Burmese. He has written more than seventy manuals, of which seven have been translated into English and published in 'The Light of the Dhamma.' *Vipassanā Dīpanī* (Manual of Insight) was translated by his disciple Sayādaw U Nyāṇa, Paṭhamagyaw. *Paṭṭhānuddesa Dīpanī* (A concise exposition of the Buddhist Philosophy of Relations) was originally written in Pāli and translated by Sayādaw U Nyāṇa. *Niyāma Dīpanī* (Manual of Cosmic Order) was translated by U Nyāṇa and Dr Barua and edited by Mrs Rhys Davids. *Sammādiṭṭhi Dīpanī* (Manual of Right Understanding) and *Catusacca Dīpanī* (Manual of the Four Noble Truths) and *Alin-Kyan* (An Exposition of Five Kinds of Light), translated in part only, were all translated by the editors of 'The Light of the Dhamma'. *Bodhipakkhiya Dīpanī* (Manual of the Factors Leading to Enlightenment) was translated by U Sein Nyo Tun, I.C.S. (Retd.) and *Maggaṅga Dīpanī* (Manual of the Constituents of the Noble Path) was translated by U Saw Tun Teik, B.A., B.L., and revised and edited by the English Editorial Board of the Union Buddha Sāsana Council.

He was awarded the title of *Aggamahāpaṇḍita* by the Government of India in 1911 C.E. Later, the University of Rangoon conferred on him the degree of D. Litt. (*Honoris Causa*). In his later years he settled down at Pyinmana where he died in 1923 C.E. at the ripe age of 77.

Appendix — Ledi Sayadaw's Works

附录—雷迪西亚多的作品

Below are some of the *ṭikās*, manuals, essays and letters written by the Venerable Ledi Sayādaw.

In Pāli

巴利文字

Paramattha Dīpanī. (Manual of Ultimate Truths) or Abhidhammattha-saṅgaha Mahāṭikā.

Nirutti Dīpanī. or Vuttimoggallāna ṭikā.

Anu-dīpanī.

Vibhatyattha ṭikā.

Vaccavācaka ṭikā.

Sāsanasampatti Dīpanī.

Sāsanavipatti Dīpanī.

*Paṭṭhānuddesa Dīpanī.**

*Sammādiṭṭhi Dīpanī.**

London Pāli Devi Questions and Answers.

Exposition of Buddhism for the West.

Padhāna Sutta (Pāli and word for word meanings).

Anattavibhāvanā.

Yamaka Pucchā Vissajjanā.

*Niyāma Dīpanī.**

*Vipassanā Dīpanī.**

In Burmese

缅甸文字

Rūpa Dīpanī. (Manual of Material Qualities).

Lakkhaṇa Dīpanī. (Manual of Characteristics of Existence).

Pāramī Dīpanī. (Manual of Perfections).

Vijjāmagga Dīpanī. (Manual of the Way to the Holy Path-Knowledge).

Nibbāna Dīpanī. (Manual of Nibbāna).

Mahāsayana Dīpanī. (Manual of Great Lying Down).

Uttamapurisa Dīpanī. (Manual of the Real Superman).

Paṭiccasamuppāda Dīpanī. (Manual of Dependent Origination).

Āhāra Dīpanī. (Manual of Nutritive Essence).

Anatta Dīpanī. (Manual of Non-Self).

Anatta Dīpanī. (New).

Kammaṭṭhāna Dīpanī. (Manual of Meditation Subjects).

Ānāpāna Dīpanī. (Manual of Mindfulness of Breathing).

Catusacca Dīpanī. (Manual of the Four Noble Truths).*

Bodhipakkhiya Dīpanī. (Manual of the Factors Leading to Enlightenment).*

Somanassupekkhā Dīpanī. (Manual of Joy and Equanimity).

Bhāvanā Dīpanī. (Manual of Mental Concentration).

Sukumāra Dīpanī.

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Sāsanadāyajja Dīpanī.

Rogantara Dīpanī.

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Dānādi Dīpanī.

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Sīlavinicchaya Dīpanī.

Virati-sīlavinicchaya Dīpanī.

Iṇaparibhoga-vinicchaya Dīpanī.

Dīghāsana-vinicchaya Dīpanī.

Asaṅkhāra-Sasaṅkhāra-vinicchaya Dīpanī.

Sikkhā-gaḥana-vinicchaya Dīpanī.

Cetīyaṅga-vinicchaya Dīpanī.

Upasampadā-vinicchaya Dīpanī.

Decision on Ājivaṭṭhamaka Sīla.

Decision on Vikālabhojana-sikkhāpada.

Saraṇa-gamaṇa-vinicchaya Dīpanī.

Paramattha Saṅkhitta.

Vinaya Saṅkhitta.

Sadda Saṅkhitta.

'Alphabets' Saṅkhitta.

Prosody Saṅkhitta.

Alaṅkā Saṅkhitta.

Spelling Saṅkhitta.

Paramattha Saṅkhitta.

Chapter on Material Qualities (in brief).

Nibbāna-vissajjanā Manual.

Ledi Questions and Answers.

Questions on Sotāpanna.

Sāsanavisodhanī, Vols. I, II & III.

Gambhīra-kabyā-kyan. (Manual of Profound Verses).

Open letter for abstention from taking beef.

Letter of reply to U Ba Bwa, Township Officer of Dedaye, saying that he could not go on a pilgrimage to Ceylon that year.

Admonitory letter to U Saing, Headman of Saingpyin Village, for abstention from taking intoxicants.

Admonitory letter to the inhabitants of Dipeyin Township for abstention from taking intoxicants.

Admonitory letter prohibiting lotteries and gambling.

An advice to hold a lighting festival at the Bo Tree within the precincts of Ledi Monastery, Monywa.

Letter to U Hmat, a ruby merchant of Mogok.

Inscription at Sīhataw Pagoda, written by the Venerable Mahā-thera Ledi Sayādaw at the request of U Hmat.

Epic on Saṃvega.

The English translations of the works marked 0 are printed in a single volume: *The Manuals of Buddhism* and published by: The Deputy Director, at the Religious Affairs Dept. Press, Yegu, Kabā-Aye P.O., Rangoon, Burma.

Works Available from BPS

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The Manual of the Supreme Man (Uttamapurisa Dīpanī). (BP 420S)

The Requisites of Enlightenment (Bodhipakkhiya Dīpanī) (BP 412S)

Manual of Insight (Vipassanā Dīpanī) ([Wheel No. 31/32](#))

The Noble Eightfold Path and its Factors Explained (Maggaṅga Dīpanī) ([Wheel No. 245/247](#))

The Buddhist Philosophy of Relations (Paṭṭhāna Dīpanī) ([Wheel No. 331/333](#))

The Five Kinds of Light (Alin-Kyan) (BP 426S)

Notes

注解

1. These are eight precepts: to abstain from (1) killing, (2) stealing, (3) sexual misconduct, (4) false speech, (5) malicious speech, (6) harsh speech, (7) idle chatter, and (8) to live by right livelihood. They are sometimes undertaken by more earnest practitioners in place of the usual Five Precepts. [\[Back\]](#)
2. The eight inopportune occasions (*akkhaṇa*): At the time a Buddha-*sāsana* exists one has been reborn (1) in hell, (2) as an animal, (3) in the realm of ghosts, (4) among the formless gods, (5) in a remote country where the Dhamma is not known, (6) as one who holds wrong views, or (7) as one mentally deficient; or (8) one is reborn with all the right conditions but at a time when the Buddha-*sāsana* does not exist. See *Dīgha Nikāya* III 264–65, 287. [\[Back\]](#)
3. According to the *Majjhima Nikāya* Commentary, King Pukkusāti actually left his palace and became ordained as a novice monk. His meeting with the Buddha is related at *Majjhima Nikāya* No. 140. He died in an accident before he **could take higher ordination**. [\[Back\]](#)
4. For some reason, Ledi Sayādaw (or his translator) follows the ancient *Vinaya* Commentary (no longer extant) which explains *assāsa* and its verb *assasati* as meaning “breathing out,” and *passāsa* and its verb *passasati* as meaning “breathing in.” The *Sutta* Commentaries explain the words in the opposite way, which seems much more cogent (see *Visuddhimagga*, VIII 164). Those accustomed to the usual translation, and the practice which counts a full breath as beginning with the in-breath and ending with the out-breath, should simply transpose the two phases as given here. [\[Back\]](#)
5. At *Vism* VIII 189, eight stages are mentioned. Of those not elaborated by Ledi Sayādaw, “touching” is simply the touch spot at the nostrils or upper lip where the breath is to be noted; “observing” is insight meditation; “turning away,” the supramundane path (of stream-entry, etc.); “purification,” the fruit. The eighth, not explicitly mentioned here, is “looking back at these” (*tesaṃ paṭipassanā*), explained as reviewing knowledge (*paccavekkhanā*). [\[Back\]](#)
6. These are explained in detail at *Vism* XVIII–XXII. [\[Back\]](#)
7. “Purity of view” is defined as the correct seeing of mental and corporeal phenomena (*nāma-rūpa*), which one accomplishes by discerning these phenomena by way of their characteristic, function, manifestation, and proximate cause. See *Vism* XVIII 2–4. [\[Back\]](#)

8. These eight are called the “inseparable corporeal phenomena” (*avinibbhoga-rūpa*) because they occur together in every material body. [\[Back\]](#)
9. See Vism XIX 1–2. [\[Back\]](#)
1. 活命第八戒：远离 (1) 杀生，(2) 偷盗，(3) 邪淫，(4) 妄语，(5) 两舌，(6) 恶口，(7) 绮语，并要 (8) 正命而活。有时，更多虔诚的修行者是遵守活命第八戒，而不只是五戒。 [\[返回\]](#)
2. 八难 (*akkhaṇa*)：佛法存在时，众生再生于 (1) 地狱，(2) 畜生，(3) 饿鬼道，(4) 长寿天，(5) 生于边国无知之夷狄中，(6) 虽生于中国，然有邪见、颠倒见，(7) 虽生于中国，然为无慧、痴呆、哑羊而不能知善说、恶说之义。或者 (8) 此人生于中国，有慧、无痴呆、无哑羊，能知善说、恶说之义，但如来不出现于世。参看长部 III 264–65, 287. [\[返回\]](#)
3. 依据中部的义注，郡主 *Pukkusāti* 其实是离开他的宫殿出家为沙马内拉。中部第 140 经提到他和佛陀的相遇。他死于一次意外，在死前证入了圣果。 [\[返回\]](#)
4. 因为某些原因，雷迪尊者（或他的译者）依据古律注（已不存在），把 *assāsa* 和它的动词 *assasati* 解释为“出息”，把 *passāsa* 和它的动词 *passasati* 解释为“入息”。经注对它们的解释刚好相反，这看似更合适(参看 *Visuddhimagga*, VIII 164)。习惯于通常的翻译，以及在修习中把一个完整呼吸中的入息作为开始出息作为结束的人，简单地把这里的两个词对调即可。 [\[返回\]](#)
5. 在 Vism VIII 189 提到八个阶段。雷迪尊者所没有详细阐述的阶段有，“触”，是觉知呼吸的触点，即鼻尖或上唇处；“观察”，是内观；“还灭”，是（入流者等的）出世间道；“遍净”，是果。第八阶段，此页没有明显提到，是“反观这些” (*tesaṃ paṭipassanā*)，解释为省察智 (*paccavekkhaṇā*)。 [\[返回\]](#)
6. 详细解释请参看 Vism XVIII–XXII. [\[返回\]](#)
7. “见清净”定义为，通过辨别名色的特相、作用、现起、和近因，来如实地观见名色 (*nāma-rūpa*)。看 Vism XVIII 2–4. [\[返回\]](#)
8. 这八大元素称为“不离色” (*avinibbhoga-rūpa*)，因为它们在每个色聚中都同时存在。 [\[返回\]](#)
9. 参看 Vism XIX 1–2. [\[返回\]](#)