(Quick rough draft translation – F. Li – Feb-04-2022)

https://discourse.suttacentral.net/t/how-early-buddhism-differs-from-theravada-a-checklist/23019

This is a handy summary of some major points of distinction between Early Buddhism and Theravada. Let's clarify what we mean by these.

- Early Buddhism is the teachings of the "early Buddhist texts" (EBTs), that is, the canonical discourses that were codified in the Buddha's lifetime or shortly thereafter, and which have been passed down to us in Pali, Chinese, Tibetan, and Sanskrit.
- Theravada is the school of Buddhism established at the Mahāvihāra in Anuradhapura, Sri Lanka, by King Ashoka's son Mahinda and daughter Saṅghamittā, and which later spread across south-east Asia. It regards the Pali Tipitaka alone as authoritative.

這裏總結**原始佛教**（早期佛教）和南傳佛教之間一些主要的區別。先澄清這兩種教義學派所指的是什麼。

- **原始佛教**（也稱為 早期佛教）是 "原始佛教經典"（EBT – Early Buddhist Texts）的教義，即佛陀在世或其後不久編纂成文的經典話語，至今用巴利語、漢語、藏語和梵語流傳。
- 南傳佛教（Theravada）是在斯里蘭卡，阿努拉德普勒 Anuradhapura 大寺院 Mahāvihāra 的佛教學派，由 阿育王 King Asoka 的兒子馬欣達 Mahinda 和女兒僧伽彌陀 Saṅghamittā 建立，後來傳遍了東南亞。它視巴利語三藏為唯一的權威經典。

Theravada, like any religious tradition, has evolved and changed over the years. Many of these doctrines are codified in the Visuddhimagga and other commentaries of Buddhaghosa (5th century CE), while others have developed down to the modern era. In this list, I am focusing on those teachings that are commonly accepted within mainstream Theravada as taught by learned scholars and practitioners, not with marginal theories or folk practices. Nor is this about corruption within Theravada; it's about the beliefs and aspirations that good people have, not whether everyone lives up to them.

南傳佛教與任何宗教傳統一樣，多年來一直在發展和演變。這些教義有許多被編入佛鳴長老 Buddhaghosa（公元 5 世紀）的《清淨道論》和其註釋，而其他的教義則一直發展到現代。在這個總結中，我將重點放在那些主流南傳佛教公認接受的教義，由博學的學者和修行實踐者所傳授的教義，而不是旁支偏僻的理論或民間通俗行徑。這總結也不是關於南傳佛教內部的腐化；而是關於那些善仕的信念和願望，不是關於信眾有沒有辜負期待的要求。

Differences inevitably arise as new conditions demand new readings of ancient texts. The evolution of ideas is an essential part of a living tradition, and today we continue the commentarial practice of delving into implications and discovering new interpretations of scripture. Nonetheless, since commentaries claim to elucidate the canonical texts, and since their readings influence the beliefs and practices of many people, it is important to critically assess these claims.

隨著時代新情況的需要，對古代經典進行新的解讀，不可避免地會出現差異。觀念的演變是一個活生生學派傳統的重要內容，現今我們繼續註釋的傳統，深入研究經典的啟示，發現新的詮

釋。儘管如此，由於註釋聲稱闡明規範經典，並且由於它們的註釋影響許多人的信仰和實踐，批判性地評估這些註釋和主張是很重要的。

The aim of this list is to help students understand where the language and ideas of modern Theravada has diverged from the Suttas. Of course, the fact that something is different does not mean that it's better or worse. Sometimes things change in the letter but not the meaning; sometimes they adapt to circumstances; sometimes they expand things told in brief; and sometimes they change the meaning. I try to indicate where changes lie, and offer enough context to show why they matter.

這份總結清單的目的，是幫助學子了解現代南傳佛教的語言和思想，在哪裡背離佛經的意思。當然，有差異不同，並不意味著它更好或更差。有時字面會發生變化，但含義不變；有時他們會適應環境； 有時他們會擴大開展簡短經文的內容；有時他們會改變意思。我試圖指出在哪裡變化，並提供足夠的背景來說明它們為何重要。

At the end of the day, we must all be accountable for our beliefs, and you must ultimately figure out your own understanding of Dhamma. It's not for me to say what you should believe or practice. But when I started my process of learning, it took many years and many wrong paths to try to understand these matters, so I offer these brief notes in the hope that they will help smooth that path for some.

歸根結底，我們都必須為自己的信念負責，而你最終必須弄清楚自己對佛法的理解。我不能說你應該相信或修行什麼。但是在我的學習過程中，花了很多年時間和走過許多錯誤的路徑來嘗試理解這些問題，所以我提供這些簡短的說明，希望能幫助一些人順利地跟隨這條道路。

I make little attempt to trace the historical evolution of the terms and ideas. It's a checklist, not a thesis. Nor do I attempt to engage with the complexity of discourse around these issues, many of which have multiple interpretations.

我不怎樣嘗試追溯術語和思想的歷史演變。這是一個清單，而不是論文。我也不嘗試參與圍繞這些問題的複雜性討論，因為其中許多問題涉及多種詮釋。

I also do not discuss modern ideas such as "one lifetime dependent origination" or "jhāna-lite", for these are found in neither the EBTs nor the Theravada tradition. It is worth bearing in mind that certain modern forms of Buddhism, with their dismissal of rebirth, Nibbana, and the monastic Sangha, have diverged further from the Buddha's teachings in a few decades than the traditions did in millennia.

我也不討論諸如"一世緣起"或"輕(淺)禪定"之類的現代觀念，因為這些都是在原始佛教和南傳佛教傳統中找不到的。值得注意的是某些現代化佛教，他們否定輪迴、涅槃和摒棄出家僧伽。他們在幾十年內，比較上千年的傳統，更快速地離開佛陀的教法，與佛法背道而馳。

We should not be surprised that traditions accumulate changes. And if we gather them all as a big list, it sure looks like a lot. But don't forget, traditions are also responsible for maintaining the Dhamma and making it possible for us to practice. And they also preserve many aspects of Dhamma that are not easily reducible to simple doctrines: a way of being or ethos, a sense of virtue, a reverence for the Buddha and his teachings.

我們不應該對佛教傳統積累的變化感到驚訝。如果我們把它們都收集成一個大清單，那肯定看起來很龐大。但不要忘記佛教傳統的責任，包括保存佛法，並以令我們可以練習修行。它們還

保存了許多不易簡化的教義，包括佛教一種存在的方式或氣質，一種德行感，以及對佛陀及其教化的崇敬。

Many of these issues are actively debated within Buddhist traditions, and indeed I learned many of them from traditional scholars and practitioners. We criticize only out of love and respect, in the faith that a living tradition is one that is capable of revitalization.

這許多問題在佛教傳統中得到熱鬧的爭論，事實上很多是我從傳統佛教學者和修行人學到的。我們的批評，只是出於愛心和尊重，相信活生生的傳統是一種能夠重新振興的傳統。

general tendencies

佛教教義一般的趨勢

overdetermination of not-self

無我（非我）的過度斷定

Not-self is one of the Buddha's cardinal doctrines, and all Buddhist schools teach it in one way or another. The Theravada particularly emphasized this teaching, and it seems they did so in competition with another of the ancient Buddhist schools, the Puggalavada.

無我是佛陀最主要的教義之一，所有佛教派系都以種種方式教授它。 南傳佛教特別強調無我這教義。南傳佛教這樣做似乎是為了與另一個古老的派系較勁，補特伽羅論者 Puggalavada。

The Puggalavadins taught that, while there was indeed no "self", there was however a "person" (*puggala*). For them, this was a way to reconcile the teachings of not-self with the experience of personal identity. The Theravadins dismissed this as a distinction without a difference, amounting to nothing less than a rejection of the foundations of the Buddha's teachings.

補特伽羅論者 Puggalavadins 教導說，雖然確實沒有 "自我" (小我)，但每個人個體的 "人我" （puggala）是實有存在的。 對他們來說，這是一種用來圓融、調和無我的教義與個人身心實在體驗的方式。南傳佛教 Theravadins 則認為這是一個沒有意義的區別，無異於排斥佛陀的基礎教義。

The refutation of the Puggalavada is the first and longest of the debated points in the Abhidhamma book Kathāvatthu, which shows the significance ascribed by the Theravadins to this debate. It is likely that the core of this argument was established by none other than Moggaliputtatissa, the ideological father of the Theravada, as a response to what he felt was an urgent threat to the core understanding of the Dhamma.

反駁補特伽羅論 Puggalavada 的是《阿毘達摩》Abhidhamma - 其中「論事」Kathāvatthu 書中第一個，也是最長的爭論點，標顯了南傳佛教對這場辯論的注重。這個論點的核心，很可能是由「目犍連子帝須」 Moggaliputtattissa 確立的，他是南傳佛教意識形態之父。他的回應反影了他認為補特伽羅論對佛法核心教義的緊迫威脅。

The Theravadin insistence on not-self, however, extends far beyond this one dialogue, and at times it borders on an anxiety or insecurity. The entire Abhidhamma project, with its relentless analysis and uncompromising refusal to truck with conventional notions of a

"person", is infused with this spirit. Many of the specific points that follow stem from this overly defensive tendency.

然而，南傳佛教對無我的堅持，遠遠超出了這對話，有時近乎焦慮不安。 整個阿毘達摩論的架構注入了這種精神，以其不懈的分析和毫不妥協的立場，拒絕用世俗共識的"人我"概念。許多以下的具體觀點，源於這種過度辯護的傾向。

the two truths

二諦 （兩層真理）

Theravada makes much of the doctrine of the "two truths", conventional (*sammutisacca*) and ultimate (*paramatthasacca*). Conventional truth is the domain of such ultimately unreal notions like "persons", "nations", and the like, while the ultimate truth deals with the fundamental phenomena of existence (*dhammas*). This distinction applies both to the expression of the truth—where the Suttas are supposed to deal with conventional truth, while the Abhidhamma deals with ultimate truth—and the underlying realities spoken of, where the "ultimately true" phenomena are so by virtue of the fact that they have an "intrinsic essence" (*sabhāva*).

南傳佛教非常重視「二諦」的教義：「世俗諦」和「勝義（究竟）諦」。世俗真理的領域是諸如"個人"、"國家民族" 等最不真實究竟的概念。而究竟真理(勝義諦) 關乎如何了解存在的現象（諸法）和其根本。南傳佛教這種區別，用於真理的表達，以及潛在的實相。他們意謂：佛經處理的是世俗真理，而阿毘達摩論處理的是究竟真理。而認為"最究竟真實"的現象之所以如此，是因為它們具有內在的"本質、自性"（sabhāva）。

No such distinction is found in the EBTs. There we find the Buddha easily moves between discussions framed in terms of people and those in terms of phenomena, without having to impute any ontological significance to this distinction.

在原始佛教經典中沒有這種區別。在原始佛教那裡可見佛陀從容的往來解說，以人為框架，及以現象(法)為框架，無需歸因於任何本體論的意義。

The fact that words have specialized meanings, and that what is true in one domain of discourse may not apply in another, is a normal feature of specialization and is not a characteristic of the Dhamma. In physics, for example, what we take to be solid matter is seen as energies moving in space. That doesn't mean that the idea of "solidity" is wrong or lesser, it just means that it applies when considering things from some perspectives but not others. In the ordinary world we live in, "solidity" is perfectly real: no physicist tries to walk through walls.

字語具有專門的含義是事實。字語在一個討論領域中認為是真實的，可能不能應用於另一個領域。字語獨特的含義是專業化的正常特徵，而不是佛法的特徵。例如在物理學中，我們認為固體物質是被視為在空間中移動的能量。這並不意味著 "固體性"的概念是錯誤的或不重要，它只是意味著它適用於從某些方面考慮事物時空的觀點，但不是適用於其他方面。在我們普通生活的世界中， "固體"完全是真實的。沒有物理學家會試圖穿牆入壁。

When the term *paramattha* appears in the EBTs, it does not mean "ultimate meaning" or "ultimate reality" but "ultimate goal", and is a word for Nibbana.

當原始佛教經典中出現 paramattha 一詞時，它的意思不是"終極意義"或"究竟現實"，而是 "終極目標"，它是「涅槃」的代名詞。

abhidhammic systematization

阿毘達磨論的系統化

The Abhidhamma texts serve many purposes, one of which is to gather the different terms and phrases found throughout the Suttas and show where they are equivalent and where they differ. While this is handy, it sometimes yields awkward and ill-fitting results, as it loses the nuances of the contexts in which the ideas are used.

阿毘達摩論典之編寫有許多目的，其中之一是收集在所有經典中可以找到的不同術語和短句語，以顯示它們的相同和差異之處。雖然這能方便學者，但有時會產生笨拙和不協調、不合適的表達，失去了宣說於特殊環境狀況中的微妙意思。

Thus in modern Theravada we sometimes find doctrinal terms and ideas equated or explained in ways that obscure subtle distinctions found in the EBTs.

因此，在現代南傳佛教中，我們有時會發現教義的術語和思想，被用以等同某點說法，或賦予解釋，把原始佛教經典中的微言精意去分別抉擇，弄得蒙昧了。

authorship of abhidhamma

阿毘達磨論的作者

While the Suttas are typically set in physical locations like Sāvatthī or Rājagaha, the Theravada tradition holds that the Abhidhamma-pitaka was taught by the Buddha to his deceased mother in Ṭusita heaven, after which he would return to earth and repeat the lessons to Venerable Sāriputta.

雖然經典通常指出說法開示的地方，例如在舍衛國 Sāvatthī 或王舍城 Rājagaha ，但南傳佛教傳統認為阿毘達摩「論藏」是佛陀在兜率天 Tusita 為他已故的母親說法之後，回到人間，重複傳授給舍利弗尊者的。

This account is rejected by international scholars. The Abhidhamma-pitaka, rather, was compiled by scholarmonks in the centuries following the Buddha, with different versions being created according to the perspectives of different schools. This conclusion, which is based on a wide range of unambiguous linguistic, textual, historic, and doctrinal evidence, has held a consensus among international Buddhist scholars for well over a century.

這種說法被國際佛教學者否定。更確切地說，阿毘達摩「論藏」是在佛陀入滅後的幾個世紀裡，由學僧們編寫的，根據不同部派的觀點編寫不同的版本。這個結論是基於廣泛明確的語言、文字、歷史和教義的證據，已經有一個多世紀在國際佛教學者中達成共識。

abhidhamma over suttas

阿毘達摩論藏凌駕於經藏之上

The two truths doctrine serves to deprecate the Discourses, which were taught by the Buddha, in favor of the Abhidhamma, which was developed in later centuries. It is common in modern Theravada for the Abhidhamma to be seen as the "higher teaching" and the Suttas as merely conventional teachings, which, if they are taught at all, are seen through the eyes of the Abhidhamma.

「二諦」的教義是為了貶低佛陀所教導的經藏法義，而偏重於後來幾個世紀中發展起來的阿毘達摩論藏。在現代南傳佛教中常常見到，阿毘達摩論藏被視為"更高的教義"，而經藏只是世俗的教義。在現代南傳佛教，如果他們教導經藏，完全是透過阿毘達摩論的觀點角度而說的。

Note that *abhidhamma* itself is a problematic term, as in Theravada it rarely refers directly to the texts of the Abhidhamma-pitaka, but rather to the evolved and systematized interpretations in the commentaries and later texts such as the Abhidhammatthasaṅgaha. I myself was first taught directly from a modern summary of
the Abhidhammatthasaṅgaha and had to find my own way to explore the Suttas.

注意「阿毘達摩」本身是一個有問題的術語，因為在南傳佛教中它很少直接指「阿毘達摩論藏」典籍，而是指註釋和後來的經典中演變和系統化的詮釋。例如 Abhidhammatthasaṅgaha 我本人最初受教的，就是直接來自 Abhidhammatthasaṅgaha 的現代摘要。所以我必須找尋自己的方式來探索經藏。

linguistic essentialism

語言本質主義

The Visuddhimagga makes the rather extraordinary claim that Pali—by which it means specifically the language of the Theravadin scriptures—is the "inherently existing language" (*sabhāvanirutti*). If a child was brought up with no external influence, they would naturally speak perfect Pali.

清淨道論 Visuddhimagga 提出了一個相當不尋常的主張，即「巴利語」是"本有存在的語言"（sabhāvanirutti），特別意味著是南傳佛教經典的語言，意謂如果一個孩子在沒有外界影響的情況下長大，他自然會說完美的巴利語。

The Buddha, however, regarded language as a set of conventions for communication between people. There is no such thing as a "special" language; the Buddha taught in the language that he and the people around him spoke, and encouraged others to do the same.

然而，佛陀將語言視為人與人之間的一套交流約定。沒有什麼 "特殊的語言"；佛陀以他和周圍的人所用的語言來說法，並鼓勵其他人也這樣做。

This idea informs a certain fundamentalist attitude towards scripture, which sees the retention of the *letter* as the primary function of the canon.

這個想法顯示南傳佛教對經典的一種「原教旨主義」態度 fundamentalism，認為保存文字本身就是經典的主要功能。

loss of brahmanical context

婆羅門教文化語境（背境）的喪失

The Buddha did not live in a Buddhist culture, and in the EBTs we find many examples of the Buddha in discussion with followers of other paths, including the brahmins. He always took a critical attitude, neither blithely accepting nor rejecting, but inquiring to understand. He showed himself willing to adopt beliefs and practices that he saw as good, while rejecting what he thought was wrong or harmful.

佛陀並不是生活在佛教文化中，在原始佛教我們見到很多的例子，佛陀與其他宗教派系的追隨者討論，包括婆羅門教徒。他總是採取嚴格考量的態度，不會輕易地接受或排除其他人的意見，而會以詢問探索考慮去理解問題。他表明自己願意接受他認為是良好的信念和修行法，同時揚棄他認為是錯誤或有害的理念。

There are many practices and ideas in Buddhism that are a direct response to brahmanical teachings. Later generations of Buddhists, however, were primarily discussing among themselves, and the context tended to be forgotten. In such cases, the tradition found itself at a loss, and invented new explanations.

佛教中有許多直接回應婆羅門教義的實踐和思想。然而，後來幾代的佛教徒主要是在教內進行討論，而經典上下文的文化背景往往被遺忘了。在這種情況下，南傳佛教傳統不知如何合理地了解經義，而發明新的解釋來融會貫通。

Note that in popular Theravadin culture, we can also consider the influence of Hindu ideas and practices. However, these are beyond our scope, as knowledgeable Theravadin teachers are quite well aware of these things and do not promote them as Theravada.

請注意在流行的南傳佛教文化中，我們還可以思考印度教思想和修行方法的影響。 然而，這些超出了我們現在討論的範圍，因為知識淵博的南傳佛教老師相當了解這些情況，亦不將它們當作南傳佛教的教義來教授。

the spirit of inquiry

探究真理的精神

While modernist forms of Theravada embrace in theory the idea that the Buddha taught individual inquiry and realization, in practice the tradition is still often based on rote learning and acquiescence to authority. To question elders is, among some Theravadins, regarded as an inherent sign of spiritual malaise and ingratitude.

雖然現代化的南傳佛教，在理論上接受了佛陀教導個人自力探究和實踐修行的觀念， 在實際的修學中，實踐仍常常基於死記硬背的學習方法和對權威的默許。在南傳佛教中，向長老發問質疑會被一些人認為是叛逆不羈的行為和忘恩負義。

The method of learning in the EBTs is much more based on dialogue, on question and answer, and on personal discovery. The Buddha not only said that it was okay to question and investigate him, he gave detailed means to do so.

原始佛教的學習方法，更多地基於對話、問答和個人的探索。佛陀不僅說可以質問和考查他本身，還詳細說明如何去做。

meditation methods

靜坐禪修的方法

Modern Theravada is highly invested in specific meditation methods, which all claim to be both authentic and effective. These build off the detailed descriptions of meditation methods found in the Visuddhimagga, which gives the most detailed and comprehensive set of practical meditation guidelines found in any ancient book. They include such familiar techniques as counting, focussing awareness at specific points, verbally noting events, noting the stages of steps in walking meditation, and so on.

現代南傳佛教在特殊的靜坐方法上，投入了大量的心思精力，都聲稱為原裝版本，是真實和有效的方法。這些方法都基於《清淨道論》中對靜坐禪修法的詳細描述，是在任何古籍中最詳細和全面的實用靜坐禪修指南。 它們包括諸如：默數、將意識專注在特定所緣點、言語口頭上指點發生的事件現象,嘴巴上說出如修步行禪時的每一段動作步驟，等等。

The EBTs discuss the particulars of meditation in much less detail. Generally, they give an outline of the practice and its goals, while focusing more on the context and meaning of the practice rather than the mechanics of the method. The Buddha would typically teach a wide range of contemplative practices, and meditators would learn how to apply them in their own cases.

原始佛教對靜坐禪修細節的討論要少得多。一般來說，只會提出其實踐及目標的大綱，同時更多地關注實踐修行的背景和意義，而不是方法的架構細節。佛陀通常會教授廣泛的靜坐禪修方法，禪修者就學習如何在自己個人的情況下應用它們。

In this case, I think the Visuddhimagga is, for the most part, simply expanding and explaining what is found in the EBTs, but it can tend to an over-emphasis on getting the correct method, rather than being aware of the context and purpose of the meditation.

對於這一點，我認為《清淨道論》大致上只不過是簡明地開展和解釋在原始佛教經典的內容，但它會傾向於過分強調獲得正確的靜坐方法，而不是意識到靜坐禪修的背景和目的。

meditation retreats

靜坐禪修 退修會

The intensive meditation retreat is a defining characteristic of the modern Theravada meditation movement. Popularized by the great vipassana schools of Myanmar, it aims to give lay practitioners the chance to realize deep meditations that traditionally would be considered mainly for monastics.

密集刻苦式的靜坐退修會，是現代南傳佛教靜坐禪修運動的一個特徵。 由緬甸各大內觀學派所推廣，旨在讓在家修行者有機會修學傳統上主要是出家人所修的深度靜坐禪修。

The EBTs contain no notion of such an intensive meditation retreat for lay folk. Rather, the normal practice for dedicated lay folk was to take one day a week, undertake the eight precepts, and devote themselves as best they could to Dhamma and meditation. This is a gentle, approachable, and holistic way to grow spiritually in the lay life.

原始佛教經典中，沒有為在家眾提供如此密集式靜坐修行的概念。敬虔的在家居士，正常的做法，是每週可以用一天的時間，受持八戒，盡所能去學習佛法和靜坐禪修。這是一種溫和、平易近人、完整性的修行方式，在世俗生活中培植靈性的修養。

Monastics, including the Buddha himself, would sometimes go on solitary retreat for periods of time. But before doing so they would go to their teacher and request guidance, and sometimes they were told they weren't ready. It was considered dangerous to delve prematurely into deep meditation.

出家僧眾，包括佛陀本人，有時會單獨閉關靜坐禪修一段時間。但在這樣做之前，僧眾會去找老師請求指導。有時老師會告知他們，他們還未有充分的條件準備。因為過早地修習深入靜坐禪修是被認為有危險的。

While the intensive retreat has given many people, including myself, a crucial kick-start in their Dhamma practice, it is not without its drawbacks. It's normal that meditators will get a high on the retreat and then fall back to earth. The extreme exertion invites over-estimation, and such retreats are full of people who convince themselves they have attained jhāna or awakening. Even worse, intensive practice with inadequate preparation and guidance can trigger psychosis, which is extremely dangerous. Many meditation retreats are run without the grounding in psychological understanding to recognize or handle these breakdowns, and meditators may be told simply to continue, or even that their psychosis is a sign of insight.

雖然密集式的靜坐禪修可以給許多人，包括我自己在內，在佛法的修行中提供了一個重要的開端推動力，但它並非沒有弊處。習禪人偶爾獲得高超的感覺然後跌回常態，是常見的。猛力的

用功，會令禪修者高估自己在靜坐中的體驗。在這些密集式的靜坐退修會，充滿了自以為是的人，以為已經修得禪定，或已證悟。更糟糕的是由於未有足夠的準備和指導，密集式的靜坐修行會引發精神病，這是極其危險的。許多密集式的靜坐退修班，沒有俱備心理學基礎知識的指導員，不能識別或處理這些精神故障。有時他們告訴禪修者要繼續堅持下去，甚至告訴他們發生的的精神病狀態，是內觀洞察力生起的標誌。

the bare minimum

最低限度的期望要求

It may be a human tendency rather than a Theravadin one, but it is common to see Theravadins analyze and argue for what is the *bare minimum* they can practice and attain.

這可能是人類的一種傾向，而不只是南傳佛教的傾向，不過，從南傳佛教的分析和爭論，很常見的命題是要求修行實踐和可以達到的最低目標。

Several modern meditation schools have been built on the idea of achieving stream-entry as the bare minimum for getting on the path. Their entire retreat structure is founded on this idea. Once you instill this value in people's minds, the focus tends to shift from "what can I let go of" to "have I made it yet?" This kind of worldly thinking owes more to 20th century materialism than it does to the Buddha.

有幾個現代禪修學派，建立在以證得入流初果，為修行禪坐最起碼之目標理念，最低要求。他們整個禪坐退修營的結構，都基於這個想法。你一旦灌輸這個價值觀念在人們的心目中，他們修行的重心往往從"我能放下什麼"轉向"我有所得著什麼，我達到目標了嗎？"這種俗世思想的根源，更多地歸功於 20 世紀的唯物主義，而不是來自佛陀的教義。

The role of jhānas is especially problematized. Modern Theravadins are constantly arguing that you don't need them, or else that they are really just shallow states of meditation where one is thinking away while feeling happy. They will warn you not to be attached to jhānas, and argue that simply being mindful of everyday states of mind is "sufficient". This is far from the EBTs, where jhānas are a culminating stage of the path, invariably praised as profound states of mind which emerge from deep letting go.

禪定(禪那) 的地位尤其產生問題，受到質疑。現代南傳佛教一直不斷爭辯，說你不需要修得禪定，或者說禪定實際上只是一種膚淺的冥想狀態，不過是一個人正在思考，感到開心。他們會警告你不要執著於得到禪定，並爭辯說只要保持正念於日常心態便足夠。這與原始佛教的教義相去甚遠。原始佛教主張以禪那(正定) 為修八正道達到的高峰結果，總是被稱讚為從深深的放下一切所呈現的極致心境。

A similar tendency is found in discussions of meat eating. The texts *allow* the eating of meat, and many Theravadins take this as a blanket encouragement. It's not uncommon that Mahayana Buddhists, on converting to Theravada, actually start eating meat. But the fact that the Buddha did not *prohibit* something doesn't mean we should do it. The animal welfare and environmental consequences of eating meat have completely changed since the Buddha's day, yet this is ignored because *we can get away with it.*

在關於吃肉的討論中也出現類似的趨勢。在經文中，食肉是允許的，故此許多南傳佛教徒將此視為全面的主張食肉。有些大乘佛教徒在皈依改信南傳佛教後，開始吃肉。但事實上，佛陀雖然沒有禁止做某些事情，並不意味著鼓勵我們應該去做。吃肉帶來對動物福利和環境生態的不良後果，從佛陀時代以來已完全改變。然而這道理被南傳佛教忽略了，因為以為我們可以僥倖逃避過失。

The Buddha didn't teach in this way. He encouraged his students to aspire to the best that they could. He set up the path as a magnificent, profound journey, never minimizing or apologizing for the hard work that it entailed. Rather, he showed that on that path, there are steps that anyone can take right now. These steps, while apparently simple, begin the journey of letting go.

佛陀沒有這樣教導弟子。他鼓勵弟子追求自己最好的期待。他施設的修行道是一條宏偉而深刻的旅程，從來不貶低或為它所付出的辛勤努力道歉。相反地，佛陀宣說開示的這條修行道，任何人現在都可以採取跟隨。這些修行道步驟， 雖然看起來很簡單，但開始點總是放下一切。

devotion vs. meditation

虔誠信仰與靜坐

While Theravada as understood in the international arena is all about mindfulness and meditation, traditional Theravada is a devotional religion. For most followers, religious practice is visiting the monastery, making an offering, listening to some teachings, and doing some chanting. For them, these practices are ways of connecting with a community, honoring their family, supporting the Sangha, and doing good deeds that ensure a favorable rebirth.

雖然國際上所理解的南傳佛教都是關於修行提起正念和打坐，但傳統的南傳佛教是一種虔誠信仰的宗教。對於大多數南傳佛教信徒來說，宗教實踐修行就是參拜寺院， 供養奉獻、聽法、念誦。對他們來說，這些做法是與團體保持聯繫，尊重他們的家人，支持僧團，並做善事以確保良好的輪迴。

While all these acts are found within the EBTs, the emphasis has shifted. Early Buddhism was a movement founded on contemplation and meditation, a way of realizing profound truths through understanding and insight. Devotional practices provided an emotional support and context, but were not an end in themselves.

雖然所有這些宗教行為都可見在原始佛教經典中，不過重點已經被轉移。原始佛教是一場宗教運動，建立在沉思和靜坐的基礎上，通過理解和洞察真實來實現通達深奧真理實相的方法 。虔誠信仰和宗教活動提供了情感力量的支持和修行背景，但這些都並不是最終目的。

This contrast is never clearer than when comparing the Thera- and Therī-gāthā with their later counterparts, the Thera- and Therī-apadāna. The former are accounts by or about the monks and nuns who lived in the time of the Buddha or a little later. They tell of renunciation, of the joys of meditating in the forest, of the struggles with desire, of the triumph of awakening. The Apadānas, which were composed a few centuries later, tell the legendary accounts of the past

lives of often the same monks and nuns. Now their awakening is attributed, not to their dedicated pursuit of meditation and renunciation, but to a simple act such as an offering of flowers to a Buddha many aeons ago.

如果把原始佛教的長老偈誦和長老尼偈頌（Thera- 和 Therī-gāthā ）與後來出現，相對的長老本生談及長老尼本生談（Thera-和 Therī-apadana）進行比較時，就再清楚不過了 。前者是記錄佛世和稍後一段時間比丘和比丘尼的修行生活。講述了他們的出離心，捨離俗世一切，在森林中靜坐，對慾望的掙扎，禪定的樂趣，與開悟覺醒的勝利。 本生談 Apadānas，在幾個世紀之後編成，講述往往是同一批僧尼，在傳說中他們過去世的故事。把他們的開悟覺醒歸因於某一些簡單的過去行為，例如在許多劫前曾經以鮮花獻佛陀，而不是歸因於他們專心誠意修習禪定和出離心。

It is quite possible to reconcile these doctrinally. One can argue that the offering in the past set them on the path to awakening, while the striving in the present was only possible because of their past kamma. But if you take these texts on face value, there is a striking disparity in the values and emphasis. Within a couple of centuries, the path of meditation became an afterthought, and new texts were created to support the way of devotion. This disparity is still evident in the present day, with reformers within Theravada emphasizing a return to meditation.

在教義上要圓融協調這些先後的典籍是可行的。有人可以爭辯說，過去的發心供奉令他們踏上通往覺醒的道路，而現在的努力只是由於他們過去的業力才有可能。但如果從表面上看這些典籍文字，在價值觀和重點上，它們存在驚人的差異。經過幾個世紀，冥想靜坐的修行成為事後不重要的想法，並編造出新的典籍來支持虔誠信仰的重要性。這種差異在今天的南傳佛教仍然很明顯，被一些改革者強調要返回靜坐禪修的傳統。

buddha

佛陀

The Buddha of the EBTs is more human and relatable than the exalted, godlike figure worshiped in modern Buddhist schools. To be sure, from the beginning the Buddha was depicted with a transcendental dimension, but this did not overshadow his humanity.

原始佛教的佛陀，比現代各佛教宗派崇拜的神化佛陀，更人性和可親。誠然，從一開始，佛陀就被描繪成超越時空維度的覺者，但並沒有掩蓋他的人性。

bodhisatta: one intent on awakening

菩薩：一意追求覺醒者

Theravada, like all modern schools of Buddhism, teaches about the bodhisatta, the "Buddha-to-be" who develops his spiritual qualities over countless lifetimes out of compassion for all beings, with the aim of achieving Buddhahood. The Bodhisatta is said to have made a vow long ago under a previous Buddha.

南傳佛教，如所有現代佛教派系一樣，有菩薩的教理，菩薩是"未來的佛"，出於對眾生的慈悲心，在無數生中發展培植他的精神品質，目的是成佛。據說菩薩在遠久以前，就曾在前一個佛陀的座下發過宏願。

In the EBTs we find no such idea. The term *bodhisatta* usually describes young Siddhattha after leaving home and in the process of striving for awakening. The discourses do, it is true, extend this term to Siddhattha's birth, but this is probably a later development.

在原始佛教沒有發現這樣的菩薩概念。菩薩這個名詞，在原始佛教通常用來描述年輕的悉達多，形容當他離家後，在努力尋求覺醒的過程。確實，這名詞術語擴展到描述悉達多的出生於人世，但這可能是後來佛教發展的。

Rather than the usual sense of "enlightenment being" (Sanskrit: *bodhisattva*), it would seem a more relevant sense would be "one striving for awakening" (Sanskrit: *bodhiśakta*). These two words have different forms in Sanskrit, but are the same in Pali (*bodhisatta*).

與通常意謂的"菩薩覺悟者"（梵文：bodhisattva），似乎更貼切的名稱和意義是"一個追求覺醒的修行人"（梵文：bodhiśakta）。這兩個詞在梵文是不同的，但在巴利文（菩薩）是一樣的名詞，兩種意思。

The clear sense of the EBTs is that what characterized the young aspirant was his total dedication to awakening in this life. In addition, compassion is never mentioned as part of his motivation for awakening; rather, it was what motivated his decision to teach after awakening.

原始佛教中的菩薩，明確的意義是描寫這年輕有志者的特點，是他全心全意地致力追求在此一生得到覺醒開悟。此外，慈悲心從未被指為他追求覺醒的動機。但慈悲心是促使在覺醒後的佛陀，決定去教化眾生的原因。

the perfections

圓滿的修行

A key part of the Bodhisatta doctrine is the idea that once having taken the vow for awakening, the Bodhisatta pursued the systematic development of a number of spiritual qualities that culminated in awakening in the final life. These qualities are called the "perfections", and we find different versions of these in modern Theravada and Mahayana.

菩薩教義的一個關鍵思想，是一旦發宏願要追求覺醒開悟，菩薩要致力於有系統地栽培一系列精神品質的提升圓滿，最終達到在最後一生中覺醒。這些品質被稱為"完滿（波羅密多）"，在現代南傳佛教和大乘佛教中，我們發現有不同版本的陳述。

The EBTs contain no hint of this doctrine, neither the general idea that the Bodhisatta pursued a path of development based on a vow, nor the specifics of the list of perfections. Indeed, when the EBTs do speak of the practices that the Buddha did in past lives—such as his

development of the brahma-vihāras to the level of jhāna—they take pains to emphasize that those practices did *not* lead to awakening. This is in direct contradiction to the doctrine of the perfections.

原始佛教經典中沒有絲毫關於這種講法的教義觀念，沒有關於菩薩追求修行道路是基於發誓的，也沒有一張清單列出修行圓滿成就的細節。事實上，當原始佛教談到佛陀在過去世所做的修行：例如他修四無量心(慈悲喜捨)至到修得禪定(禪那)，南傳佛教煞費苦心地強調那些修行並沒有導致佛陀的覺醒。這是直接與完滿修行的教義相矛盾。

Moreover, the EBTs describe in detail what Siddhattha did in the six years he was practicing for awakening and his motivations for doing so. Nowhere is mentioned the fulfillment of a vow or the continuation of practices from past lives. On the contrary, far from finishing a path determined long ago, Siddhattha is clearly experimenting and trying things out, not understanding his path, and freely adopting views and practices that he would later dismiss as misguided. All of his own accounts of his practice emphasize this gradual and empirical process of discovering the path.

此外，原始佛教還詳細描述了悉達多出家六年中所做的修行事情，以及他修行的動機。完全沒有提到發誓的履行或繼續前世的修行。恰恰相反，悉達多並非走一條早已定下的修行道，他顯然在試驗和嘗試種種法門，他並不了解他要走的是那些道路，自由地採納不同的觀點和修行方法，後來發覺和捨棄他認為被誤導了方法理念。他對自己的修行的所有描述，都強調了這種漸進和信賴經驗事實的過程，去發現正確的修行方法。

jātaka stories

本生故事（本生譚）

Theravadins often learn the Dhamma first as children through the medium of Jātaka stories, the past lives of the Buddha. Such stories are told and retold, and have shaped art and drama throughout the Theravadin world. Jātaka stories vary greatly in length and form, but they each inculcate some message or virtue that the Bodhisatta cultivated in the past, connecting that with some event in the present, and often relating it to other people in the Buddha's life as well.

南傳佛教徒經常在孩提時代，首先通過本生譚故事學佛法，即是佛陀過去生的故事。這樣被反复講述的故事，影響塑造了整個南傳佛教的藝術和戲劇。本生故事的長度和形式差異很大，但它們都灌輸了一些信息或美德，是菩薩在過去生修行的，把它和現在的某件事蹟聯繫起來，並經常把它連繫到佛陀一生中的其他人物。

Jātaka stories have been acclaimed as the world's oldest, most complete, and best-preserved collection of folk stories. They are an immeasurable treasure of Buddhist culture. However they do not, with perhaps a few exceptions, tell the stories of the Buddha's past lives.

本生譚故事被譽為世界上最古老、最完整、保存最好的民間故事。它們是佛教文化中不可估量的瑰寶。然而除了少數例外，本生譚沒有真的講述佛陀過去世的故事。

In the EBTs we find a few instances where the Buddha tells of a past life, and such stories must have been the seed from which the idea of the Jātakas evolved. However, almost all the

Jātakas as we have them are folk tales that have been adopted into Buddhism. There are many tell-tale signs of their ahistoricity, for example, they they almost always presuppose a level of culture, language, politics, and technology that pertained for only a couple of centuries prior to the Buddha's birth.

在原始佛教經典中，我們發現了一些佛陀講述自己前世的例子，而這些故事一定是本生譚 Jātakas 概念的種子。然而，我們現有的本生譚故事，幾乎所有都是採納自民間故事而改編的。有許多跡象表明他們的歷史悠久性，例如，它們幾乎總是以一定程度的文化、語言、政治和技術為前提背境，只存在於佛陀誕生前的幾個世紀。

For this reason, Jātakas are not included in the EBTs, and while scholars of early Buddhism appreciate them for their story-telling and meaning, we do not regard them as authoritative texts.

基於這個原因，本生經不包括在原始佛教的經典中，雖然早期佛教學者欣賞它們講述故事的手法和意義，我們不認為它們是權威的經典。

Suddhodana as king

淨飯王

Tradition tells us that the Buddha came from a great royal family, and that his father was king of the Sakyans.

佛教傳統告訴我們，佛陀出生自一個偉大的皇室，他的父親是釋迦族的國王。

In the EBTs, the Sakyans were an aristocratic republic, who elected their leaders from among the leading landholding clans. Such leaders were known as *rājā*, so in this sense we can indeed agree that the Buddha's family was a royal one. But the model of leadership was quite different from the idea of an absolute, inherited monarchy that is implied by the idea of a "king"

在原始佛教經典中，釋迦族人是一個貴族帶領的共和國，他們從首要的地主氏族中選出領導人。這樣的領袖被稱為 rājā，所以在意義上，我們確實可以同意佛陀的家族是皇室貴族成員。但共和國的領導模式，與極權世襲繼承的"國王"概念所暗示的君主制，是完全不同的理念。

the four signs

四個跡象（遊四門）

Tradition tells us that Siddhattha was motivated to go forth by the unexpected sight of four signs, from which his father had tried to hide him: an old man, a sick man, a corpse, and a renunciate.

佛教傳統告訴我們，悉達多因意外地看到四個跡象而受到激勵出家修行，他的父親曾試圖把這四種跡象隱蔽，不讓悉達多見到：老人、病人、死人屍體、和出家的修行人。

The EBTs, rather, tell this story of the Buddha Vipassī, set in a legendary time far in the past. Our Buddha of the present gave a similar motivation for going forth—to seek an escape from rebirth, old age, and death— but without the dramatic narrative of the four signs. In the

overlooked Attadaṇḍa Sutta, he further explained that he went forth after seeing the strife and violent conflict in the world.

更確切地說，原始佛教經典講述的是「內觀佛陀」Buddha Vipassī 的故事，故事發生在久遠過去的傳奇時代。我們這時代的佛陀，也有類似的出家動機：尋求擺脫輪迴轉世、衰老和死亡；但沒有戲劇性的敘述四個跡象。在被忽略的 Attadaṇḍa Sutta 中，佛陀進一步解釋，他是因為看到世間上的紛爭和暴力衝突後而出家修行。

tathāgata

如來

The Theravada commentaries give a wide range of readings of this epithet of the Buddha, which results in modern claims that it means "Thus-gone", or that the sense is unknowable or untranslatable.

南傳佛教的註釋，對佛陀的這個綽號賦予廣泛的解讀，從而導致現代的聲稱，它的意思是 "Thus-gone 如此逝去"，或者這個意義是不可知的或不可翻譯的。

It needs to be borne in mind, however, that one of the key functions of the commentaries was to provide substance for giving Dhamma talks, which they often did by giving multiple senses to well-known words. They aim to amplify meaning for didactic purposes, unlike a dictionary, which aims to eliminate false meaning. This is handy for teachers, as it gives them something to play with, but it does not always give us the actual meaning of the word.

然而，需要牢記的是，註釋的主要一個功能是提供講佛法時的資料，講者經常把眾所周知的名詞，賦予多種的意義。 旨在為教學目的而發揮含義，更旨在消除錯誤不實的釋義，有別於翻查詞典。這對老師來說是很方便有用的，它為講師們提供一些可以把玩的材料，但註釋並不一定給我們這個詞的正確含義。

In this case, the EBTs give a fairly extensive set of interpretations for *tathāgata*, for example, "as he says, so he does". The overall sense is of one who speaks and acts in accordance with his realization of the truth, which fits the translation "the Realized One".

在這種情況下，原始佛教經典對如來提出了相當廣泛的解釋，例如， "正如他所說，所以他是這樣做的"。整體感覺是一個人按照他對體證現實真理的認識而說話和行動， 這符合翻譯為 "證悟真實的人"。

Omniscience

全知

It is common in modern Theravada to describe the Buddha as *sabbaññū* "omniscient", in the strong sense of literally knowing everything.

在現代南傳佛教中，通常將佛陀被描述為 sabbaññū "無所不知"，以重的語氣而言，字面意思是洞悉一切。

However the Buddha explicitly repudiates the idea that he is omniscient. Indeed, the very idea contradicts the Buddha's analysis of consciousness, where awareness arises due to a specific set of conditions.

然而，佛陀明確否認他是無所不知的。確實，這個想法本身就和佛陀對意識的分析有矛盾抵觸，因為是由於具足所有特定的所需條件，意識才生起。

The Buddha did claim to possess a remarkable range of psychic abilities, including the ability to read minds, and to see where a person is reborn. However, the gap between seeing much and seeing all is quite literally infinite.

佛陀確實曾聲稱他擁有非凡的神通能力，包括他心通(知悉他人的念頭) 和宿命通(看出一個人在哪裡輪迴轉世)。然而，見識廣闊和無所不知之間的差距，簡直是無窮無盡的。

prophecy

預言（受記）

One aspect of the Buddha's assumed omniscience is his capacity to see the future. Theravada believes that the Buddha could comprehensively forsee specific historical developments in the future, such as the arising of Ashoka and the spreading of the Dhamma, and even to the decline and fall of Buddhism.

佛陀的所謂無所不知，其中一方面是他能夠看到未來的能力。南傳佛教相信佛陀可以全面地預見未來的歷史發展細節，例如，阿育王的崛起和佛法的傳播，甚至看到佛教的衰落。

The Buddha himself, however, did not claim to foresee specific events. He spoke, rather, of cause and effect: if people behave like this, then these results will follow. This flows from his understanding of the nature of the Dhamma, not from a mystical vision of the future.

然而，佛陀本人並沒有聲稱能預見到未來的具體事件。反之，他宣說因果關係的法則：如果人們有這樣的行為，那麼這些後果就會隨之而來。這源於他對佛法，事物本質的理解，而不是來自玄通地看見未來的神秘形相。

The rare instances where he is said to foresee historical events are the products of later interpolation.

至於一些罕見的例子，據說佛陀預見未來的歷史事件，是後來插值的擬測解說。

the buddha's travels

佛陀的遊行

Various Buddhist traditions pass down the belief that the Buddha visited their country and made a prophecy about the flourishing of the Dhamma in their land.

各種佛教傳統都流傳著佛陀曾經訪問過他們國家的信念，並且預言關於佛法在他們的土地上的繁榮興盛。

The EBTs, however, make it clear that the Buddha did not travel outside the Ganges plain. Thousands of Suttas identify places in this region, always with a high degree of internal consistency, and correlating well with later records and current archeology. Not only is there

no mention of travel to lands outside this area, but when such lands are mentioned, they take on a legendary and imaginative cast, showing that they were known only from rumor and report.

然而，原始佛教經典清楚地表明佛陀並沒有在恒河流域平原之外遊方。上千篇的經文確定指出了這個地區的地理，總是具有高度的內在一致性，並且吻合後來的記錄和當前的考古學。佛經中不僅沒有提到佛陀前往這地區以外的地方，當某些經中提到這些其他地方時，它們會呈現出傳奇而富有想像力的角色，表明它們僅是從謠傳和報導中所得知。

buddha images

佛陀的形象

The Buddha image was unknown in the Buddha's life and for several centuries after. The early tradition symbolized the Buddha with the Bodhi tree, an empty seat, a stupa, or a footprint.

佛陀一生中以及之後的幾個世紀，佛像都不為人知。早期的佛教傳統只用菩提樹、空座、佛塔或腳印來象徵佛陀。

For modern forms of Buddhism, the Buddha image is central to their devotions. Such images have an aesthetic and symbolic role as reminders of the Buddha's qualities. However they are often also imbued with magical powers, be it of healing, protection against violence, and so on. Such ideas are foreign to the EBTs.

對於現代的佛教來說，佛像是他們虔誠信仰的核心。這些形像具有美感和象徵作用，向信徒提醒佛陀的品質。然而，它們通常也被視為充滿神奇的力量異能，無論是治病，保護防暴，等等。這樣的想法在原始佛教經典來說是陌生的。

relics

遺物（如舍利）

Relics worship appears first in texts composed a century or more after the Buddha's passing. They acted as a physical connection to the person of the Buddha, which in some way preserved his presence after his death.

文字中記載遺物崇拜，首先出現在佛陀圓寂一個世紀或更長時間之後。它們充當信徒與佛陀實質聯繫的角色，在某種程度上保留了佛陀滅後的存在感。

The cult of the relic was, according to tradition, amplified by King Ashoka, who distributed relics in stupas all over his empire. The establishment of Buddhism in new lands was authorized by the transferal of relics. And today, monasteries and stupas typically hold many different relics.

根據南傳佛教傳統，舍利遺物的崇拜，源自阿育王的推廣。他分發舍利遺物在國土中各處的佛塔。在他的帝國新領土透過分發轉移佛教遺物來建立佛教。今時今日，寺院和佛塔通常藏有許多不同的佛教遺物。

But the keeping and worshiping of relics was not part of the Buddha's teachings. This is, in fact, one of the reasons we know the teachings of the EBTs are reliable. Despite the fact that the traditions very quickly adopted the worship of relics, they did not attempt to justify this practice by altering or adding any texts to the early canon. Rather, they created new texts to authorize the new practices; or at most, they added easily identified addenda to older texts, such as the closing verses of the Mahaparinibbana Sutta.

但是，保存和供奉舍利遺物並不是佛陀教義的一部分。我們知道原始佛教經典的教義是可靠的，其實這是其一的原因。儘管佛教傳統很快接受了對佛教遺物的崇拜行為，他們並沒有試圖通過更改或添加任何經典內容來支撐這種做法的正當性。他們反而編寫了新的典籍為這新的行徑賦予授權。他們頂多在舊經文本中添加了顯而易見的增補段落，例如《大涅槃經》的結尾偈句。

Relics are easy to fake, and the whole realm of relics has always been full of con artists and grifters. There is no historical evidence that any of the relics worshipped today have any real connection to the Buddha or his disciples, with the exception of a very few relics that have been unearthed in 20th century archeological digs, such as the Buddha relics of Kapilavatthu at the Delhi Museum, or those of Sariputta and Moggallana at the Maha Bodhi Society.

遺物古董很容易造假，整個古老文物圈子一直都有很多騙子和奸商。今天佛教徒崇拜供奉的任何遺物，都沒有歷史證據可以證實與佛陀或他的弟子有任何關係。例外的是在 20 世紀考古發掘出土的極少數遺物，如德里博物館收藏的迦毘羅衛佛陀舍利，或在摩訶菩提社團收藏舍利弗和目犍連的舍利子。

When monks are digging up the toilets of supposed arahants to retrieve the "relics", it's a sign that something has gone badly wrong. The Dhamma does not inhere in any physical object; it is manifested through mind and deed.

當僧侶們居然在挖掘所謂在阿羅漢的廁所取回的"遺物"時，這表明在佛教中已經存在嚴重的毛病。佛法不存在於任何物質東西中；它是通過思想和行為而表現出來的。

dhamma

諸法

mind objects

心意識的對象

Modern Theravada speaks of "objects", an English rendering of the Pali term *ārammaṇa* . This is especially common when speaking of the sixth sense base, that of which the mind is aware. In the EBTs this is *dhamma*, in modern Theravada it is often *dhammārammaṇa* , translated as "mind object".

現代南傳佛教說的對象"物件"，是指巴利文 ārammaṇa 的英文翻譯。尤其在談到第六意識時很常見，即心意識所認識到的對象。在原始佛教經典中，這個字是 dhamma，在現代南傳佛教中，通常是 dhammarammaṇa，翻譯為"心境、心所緣、或古譯「法」"。

However, *ārammaṇa* is never found in the sense of "object" in the EBTs. It is always used in the sense of "reliance, support". Nor is there any other term used in this way; I translated the entire four Pali Nikāyas without ever once using the concept of a "mind object".

然而，ārammaṇa 在原始佛教經典中從來沒有"物件、對象"的意思。它的意思總是 "依靠，支持輔助"。也沒有任何其他經典術語有這種意思。我翻譯了整套四部巴利文經藏「尼阿耶 nikāyas」，從來沒有看見過表達為"心意識對象"的概念。

Philosophically, an "object" is problematic because it implies something that exists "objectively". What could an "object" be, if not something that exists "out there" independent of the observing mind? The purpose of the Buddha's teachings on cognition is to undermine any such conception, speaking only of experiences that arise in a process of mutual interdependence.

從哲學上而言，"對象"這概念是有問題的，因為它暗示實在有"客觀地存在的東西"。如果不是獨立和不倚賴於可以觀察的意識而存在於"外面"的東西，有什麼可以是一個"對象"？佛陀教導關於認知論的真相，目的在破除這樣的觀念。佛陀只是說，經驗在相互依存的過程中產生。

See also *sabhāva* or "inherent existence".

另可參考見 sabhāva 或"本有，本來固有的存在"。

mind moments

心識當下、念念一刻

Theravada has a concrete theory of time, based on the idea of "mind moments" (*cittakkhaṇa*). These are essentially atomic units of time, the smallest divisible periods of time possible. This theory was common among many of the schools of ancient Buddhism, although they differed in details such as how many "submoments" each moment may contain. In Theravada a moment is said to be a minuscule fraction of a flash of lightning.

南傳佛教有一個實質的時間理論，基於"心識當下念念一刻"（cittakkhana）的概念。本質上，這是原子化的時間單位，是最小而仍可再分的時段。這個理論在古代佛教的許多派系中很普遍，儘管它們在細節上有所不同，例如每個念念一刻之中，可能包含多少個可分的"小時刻"。在南傳佛教中，片刻被認為是電光火石一閃而過的一微細部分。

The EBTs contain no such theory, and do not mention "mind moments" at all. While the EBTs do not elucidate an explicit theory of time, we can see from the way time is treated that there is no essential substratum from which change is derived. Rather, the EBTs treat each dimension of time as equally "real" and significant. The cycle of the aeons, the rise and fall of civilizations, the span of a human life, or the passing of a thought are all aspects of change, all are equally impermanent, and there is no attempt to explain them in a reductive manner by saying that "real" change happens at one level, of which the others are manifestations.

原始佛教經典沒有這樣的理論，根本沒有提到"念念一刻"。雖然原始佛教經典沒有明確地闡明一個時間理論，我們可以從它處理時間的方式看出，實際上時間沒有什麼本質可以視為時間變化的來源。相反，原始佛教經典將時間的每個角度視為同樣"真實"並且具有重要的意義。

萬古時間的流轉，文明的興衰，人的一生，或一念之間的流逝，都是變化的各方面，都是同樣無常的，原始佛教經典沒有企圖以簡化的方式解釋它們，沒有說"真實的"變化發生在一個層面，而其他是它衍生表現的形式。

This is apparent in the stories of insight. Whereas modern Theravada wants to locate insight at the level of observation of mind moments, for the EBTs time may be observed as changing on any level: water draining away, the frailty of human life, the cosmic impermanence of the elements. What matters is not seeing a particular vision of "ultimate reality", but letting go of the idea of permanence.

在培養內觀智慧洞悉力的故事中很明顯，現代南傳佛教企圖將內觀智慧洞悉力定位在觀察心識的念念一刻。在原始佛教經典時代，時間顯示於任何水平的變化：例如排涉去水，人命的脆弱，宇宙中無常的種種元素。最重要的是並非看到特殊的"終極現實"景象，而是放棄了永恆的觀念。

For this reason, I would argue that for the EBTs, time is a concept that is derived from our memory of changes in consciousness and our desire for future consciousness. The scope of time is the scope of desire.

出於這個原因，我認為在原始佛教經典，時間是一個源自我們記憶中意識的變化和我們對未來意識的渴望。時間的範疇，就是慾望的範疇。

present moment

當下

Being in the "present moment" is such a common trope in modern meditation that it comes as surprise to find that the Buddha never spoke of the "present moment" at all. He spoke of the "present" (*paccuppanna*), which is a more general notion, not tied to a specific momentary theory of time like the "present moment" (*paccuppannakkhaṇa*). David Kalupahana memorably said the 'present moment" was like walking a tightrope, while the "present" was broader, like riding a camel.

"活在當下"是現代靜坐禪修活動中常見的比喻術語，不過佛陀根本沒有說過"當下"，所以這是令人驚訝的 。佛陀談到了"現在"（paccuppanna），它是一個更普遍籠統的概念，無關特定的瞬刻時間觀念、當下一刻的時間理論，例如"現在一刻" （paccuppannakkhaṇa）。David Kalupahana 令人難忘地解說："當下"就像走鋼絲一樣，而"現在"更廣闊，就像騎駱駝一樣。

This difference, while seemingly abstruse, has a major effect on how people approach meditation. Do we strain to focus on a very narrow and specific view of reality, next to which all others are incorrect? Or do we simply remain in the "present", which is where we have been all along?

這種差異雖然看似深奧難明，但卻對人們如何修行靜坐禪修產生重大的影響。問題是我們要不要努力專注於非常狹隘和特別的現實狀況，而把旁邊所有的現實都當作是不正確的？抑或是我們只需停留在"現在"，這本來就是我們一直在處的地方嗎？

deathbed kamma

臨終的業力

Most Theravadins are very concerned about the kamma that is made at the time of death. They believe that the last "thought moment" can determine the place of rebirth.

大多數南傳佛教的教徒非常關心臨終之時所造的業。他們相信一生人最後的"念念一刻"可以決定輪迴下一生再來的地方。

However this teaching is not only absent from the EBTs, it contradicts the fundamental idea of kamma. It is *moral intention*, not a passing thought, that shapes rebirth. Most thoughts have little ethical weight, and this is especially the case if someone is weak and medicated on their deathbed.

然而，這種教義不僅在原始佛教經典中找不到，而且與業力的基本概念互相矛盾衝突。道德的意圖動機是塑造輪迴再生的主因，而不是曇花一現的念頭。大多數的念頭沒有多少道德分量，尤其是如果臨終之人虛弱無力，並且正在服用藥物。

For the EBTs, rebirth is always determined by some act of moral significance: giving, undertaking precepts, having insight into the truth. Of course, this may be a purely mental act, but it must be a mental act of moral significance.

在原始佛教經典，輪迴再生總是由某種具有道德意義的行為來決定：例如布施、受戒、洞察現實的真相。當然，這可能是一種純粹的心理行為，但它必須是一種道德的心理行為。

There are a couple of examples of effective deathbed kamma in the EBTs, but these are exceptional cases. In one, the corrupt tax collector Dhanañjani is converted from his wicked ways on his deathbed, and achieves genuine repentance for a life ill-lived. In another, if a warrior is leaping into battle with a mind of hate and thoughts of killing, and they are killed in that moment, they will go to a bad rebirth.

原始佛教經典中有幾個關於臨終的有效業力例子，但這些都是例外特殊的個案。其一，腐敗的稅吏達納尼迦尼在臨終前從他的惡行中皈依，並且為過著不良的生活而真正的懺悔。在另一個例子，如果一個戰士帶著仇恨和殺戮的念頭走入戰場，在被殺的那一刻，他們會輪迴於一個糟糕的再生。

Normal deaths are not like this, and most people are not doing ethically significant acts at the time of death. Their rebirth will, for the most part, be determined by the deeds they have done throughout their life. In fact, this understanding is maintained in the Abhidhamma tradition, which describes the different kinds of kamma that can predominate at the time of death. Practically, though, the death-proximate kamma is strongly emphasized.

正常的死亡不是這樣的，大多數人在臨終時不能做出具足道德意義的行為。大多數而言，他們的輪迴再生將取決於他們一生之中所做的行為。實際上，這種道理維持保存在阿毘達摩論傳承中，它描述了不同種類的業，可能在臨終時占主導地位。但實際上，臨終時的業力是被過度強調的。

Obviously it is a good thing to support those who are dying, and help them to maintain a wholesome mind state. But we need not fear that a single stray thought will propel us to a bad

rebirth. As the Buddha said to his relative Mahānāma, "Do not fear, do not fear!" Someone who has lived a good life will have a good rebirth.

顯然，支持那些垂死的人，幫助他們保持健康的心態是一件好事。但我們不必擔心一個偶爾的雜念會推動我們得到惡劣的輪迴。正如佛陀對他的親戚摩柯南所說：「不要害怕，不要害怕！一個人過著善良的生活，就會有美好的輪迴再生。」

the in-between state

死生中間的狀態（中陰身）

Theravada teaches that when one life ends, another begins without interval. There is no period of transition between one and the other. Rather, the last "mind moment" in the previous life is immediately followed by the so-called "re-linking consciousness" (*patisandhi viññāṇa*), a mind moment that connects one life to the next.

南傳佛教說，當一個生命結束時，另一個生命就會立刻開始，中間沒有分隔。在上一生和下一生之間沒有過渡期。相反地，前世的最後一個「心識一刻」緊隨其後，是所謂的「重新連接意識」（patisandhi viññāṇa），意識的念念一刻，將一個生命與下一個生命聯繫起來。

However, a period of transition or "in-between state" (*antarabhava*), was taught by most of the ancient schools of Buddhism. It remains a popular idea in folk Theravada despite its lack of official endorsement.

然而，大多數古代的佛教派系都教導指出有一段過渡時期或「中間狀態」（中陰身）（antarabhava）。 儘管缺乏權威的認可，但它在南傳佛教的民間中，中陰身仍然是一個流行的想法。

In this case, it seems the majority got it right, for there are a number of passages in the Suttas that clearly speak of a process between one life and another. For example, certain non-returners (those on the secondlast stage of awakening) are said to die while not fully enlightened, and to realize Nibbana "in-between" before taking rebirth.

在這種情況下，似乎大多數派系都對，因為在經典中有許多段落清楚地表明，談論一生與另一生之間的過程。例如，據說某些不還果聖者(三果)（圓滿覺悟之前一階段）在沒有完全證悟的情況下死亡，並在輪迴再生之前，在「中間」證悟涅槃。

Rather than a "re-linking consciousness" the EBTs speak of the "stream of consciousness" or the "onflowing consciousness" that flows from one life to the next. Rebirth is a process, like leaving a house, walking down the street, and entering another house.

原始佛教經典不是說「重新把意識連接」，而是說「意識之流」或「流動的意識」，從一生流向另一生。輪迴再生是一個過程，就像離開一間屋，走上街上，又進入另一間屋子。

contemplation of the ugliness of women's bodies

觀想女性身體的醜陋

One of the meditations found in all forms of Buddhism is the contemplation of *asubha*, the "ugliness" of the body. It is intended to develop a sense of detachment from the body, so that we are no longer infatuated by it.

所有佛教派系都有一種觀想的修習，就是「不淨觀」 asubha ，針對眾生身體的 "醜陋噁心" 的一面。它旨在培養脫離捨棄執著身體的感情，使我們不再迷戀它。

In the EBTs, this is done by contemplating one's own body (*imameva kāyo*), or by comparing one's own body with another's, typically a decomposing corpse, in the understanding that "this body is also of that same nature". The external body is not gendered, and examples of nuns pursuing these practices show that it was never meant as a gendered contemplation.

在原始佛教經典中，這修行是通過思考自己的身體（imameva kāyo）或比較自己的身體與另一個人的身體，通常是腐爛的屍體，理解為 "我這具身體也是相同性質的"。觀察外面他人的身體，是不分性別的。從比丘尼修持這些方法的例子表明，這觀想是從來沒有意味著關於性別的。

Later Buddhism, including Theravada, commonly objectified the external object of revulsion as a woman's body, and focussed the practice on overcoming sexual desire among monks. While overcoming sexual desire is part of the practice from the beginning, it was originally by seeing the nature of one's own body, not by externalizing the ugliness into the bodies of women.

後來的佛教，包括南傳佛教，通常將外在的厭惡對象，物化為女性的身體，目的是幫助克服比丘的性慾衝動。雖然從佛教的最開始，克服性欲就是修行的一部分，它最初是通過看自己的身體的惡心本質，而不是通過將醜陋惡心外化到女性的身體。

sabhāva: inherent essence

sabhāva：本性（本來自性 ；本有性質）

Just as the later schools developed an atomic theory of time via reductive analysis, they also developed an atomic theory of being ("ontology"). And again, this theory was found commonly in the ancient schools, with the Theravada adopting its own interpretation.

正如後來的佛教學派通過還原分析發展了原子化的實有時間理論一樣，他們也發展了一套存在的原子化本性論（ "本體論" ）。再一次，這個理論在古代學派中很常見，南傳佛教採用了自己的解釋。

The idea is that the world may be reduced to a finite and classifiable set of discrete "phenomena"

(*dhammas*), which are listed in the Abhidhamma texts and commentaries. These phenomena are irreducible building blocks of reality, and exist independently of the perceiving mind. As Ledi Sayadaw, perhaps the most influential founder of modern Theravada, put it in *The Manual of the Four Noble Truths*, elements with *sabhāva* "never act according to the wishes of beings, but function according to their respective natures". These ultimately existing realities included not just the conditioned phenomena defined in the Abhidhamma, but also Nibbana.

這個想法是世界可以簡化為一組一組有限且可分類的個別"現象"（法），這些「法」在阿毘達摩論典和註釋中列出。這些「法」是不可再簡化的現實構成部份，並且不倚賴意識的認知作用，而獨立地存在。緬甸的雷迪西亞多禪師，也許是最有影響力的現代南傳佛教創始人，把它放在《四聖諦手冊》中，這些本質自性元素（sabhāva）"從來不按照眾生的意願行事，而是按照他們各自的本性行事"。 這些最終極存在的實相自性，不僅包括阿毘達摩論定義的緣起現象，也包括涅槃。

The EBTs contain no such idea, and do not articulate an explicit ontological theory. Being, like time, is treated as a relative and interdependent process, without recourse to an ultimate substratum.

原始佛教經典沒有這樣的概念，也沒有闡明確實的本體論。像時間一樣，存在是被視為一個相對和相互依賴的過程，存在不需依靠擬想最終極的本體自性。

Nibbana is described as freedom from suffering and is not ascribed an ontological reality. Where the reality of Nibbana is affirmed, it is immediately affirmed as a series of negations: it is the "not-born", the "notconditioned".

涅槃被描述為從痛苦中解脫出來，而不是歸屬於本體論的現實。當原始佛教經典在哪裡肯定涅槃，它立即以一系列否定而肯定：涅槃是"不生"，涅槃是"不待緣起"。

the varieties of samādhi

三摩地，禪定的種類

Modern Theravada, especially the 20th century Vipassana schools, emphasize the development of what they call "samādhi" in various forms that are not found in the EBTs.

現代南傳佛教，尤其是 20 世紀的內觀學派，強調培養他們稱為各種類型的"定 / 三摩地"，都是原始佛教經典中沒有的。

- "Momentary" (*khanikạ*) samādhi is the mindful awareness of changing mind-body phenomena in the present moment.
- "Threshold" (*upacāra*) samādhi is a grace period immediately before jhāna, where the mind is free of hindrances but not yet fully absorbed. It is sometimes extended to cover any state outside jhāna and free of hindrances.
- "Supermundane" (*lokuttara*) samādhi is the state of mind of one who is actively in the process of realizing the paths and fruits of the stages of awakening. It was originally mentioned in the Abhidhamma, and later said to be only a few mind-moments.

  - "剎那定"（khanika）是在當下一刻以正念而覺知身心的變化現象。
  - "近行定"（upacāra）是緊接在正式進入禪定之前的一個期間，在此期間，心沒有「五蓋」的障礙，但尚未完全融入禪定。它有時延伸到禪定以外沒有五蓋障礙的任何狀態。
  - "超世間定"（lokuttara）是處於一個積極地努力地體證圓滿覺悟的道與果。這定義最初是在阿毘達摩論中出現，後世描述為只是幾個剎那。

All of these have been invoked by later theorists to fulfill the criterion of "right samādhi" in the noble eightfold path instead of jhānas. In the EBTs the samādhi that is essential for the path is always defined as the four jhānas.

所有這些定義都被後來的佛學理論家援引來滿足他們對八正道中“正定”的標準，而不是引用禪定的定義。 在原始佛教經典中，對八正道中至關重要的「正定」總是被定義為四色界禪。

Samādhi in the EBTs is a profound unification of mind that is the result of a dedicated process of letting go and spiritual development. Occasionally, it is true, samādhi is found in a slightly broader sense, but these cases are never central to the path.

三摩地，正定，在原始佛教經典中是一種深刻的專注統一意識，是專門訓練捨棄一切和培植意念清淨的結果。偶爾，確實可以把三摩地(定)的定義用在更廣泛的意思，但這些情況從來不是八正道之重心。

dry insight

枯燥的洞察力（乾慧）

Perhaps the most influential doctrine of modernist Buddhist is the idea of "dry insight", that one may practice to realize awakening without the jhānas. A soft form of this doctrine argues that one may attain stream-entry, the first stage of awakening, while hard-core insight doctrine extends this all the way to full perfection (*arahattā*). This doctrine draws upon ideas developed in the commentary—such as the various kinds of samādhi outlined above—but it only crystallized as a mainstream, definitive doctrine among certain 20th century Burmese teachers.

也許現代佛教最有影響的教義是“乾慧；枯燥的洞察力”，認為修行人可以實現覺醒開悟，而毋須先得到根本正定（禪那）。這種學說的一種較弱形式，認為這樣的一個修行人可以獲得「入流果」，覺醒的第一階段，而強的內觀教義，則說修行人可以一直得到圓滿覺醒、解脫生死「阿羅漢果」。這一學說借鑒了註釋中發展起來的思想,(例如以上各種概述的定境)，但它只是在 20 世紀中經由一些緬甸教師的宣導而成型。

There is no doctrine of dry insight in the EBTs. Every formulation of the path includes samādhi, and wherever samādhi is defined in a key doctrinal context, it is always the four jhānas. One who "enters the stream" is one who has completed all eight factors of the noble eightfold path, including jhānas.

原始佛教經典中沒有「乾慧、枯燥的洞察力」這說法。八正道的種種闡述都包括「正定」(三摩地)，在開示關鍵的教義時，無論在哪裡，正定的定義必然是四禪定。證得“入流”的人，是已經完成修行了八支聖道全面所有八支的修行人，包括正定（禪那）。

To remove such a central, mainstream part of the path is an unprecedented innovation in doctrine that also affects the meditative practice of millions of people. It is worth noting that in the mid-20th century, it was received as a highly controversial idea, and was strongly opposed by many senior monks. And they were right: the Buddha taught a balanced and integrated path where serene and joyful emotions (*samatha*) go hand in hand with penetrating discernment (*vipassanā*).

去除了這樣一個核心主流的八支正道部分，是一種前所未有的教義創新，它也影響了數百萬人靜坐禪修的練習。值得注意的是在 20 世紀中葉，它被認為是一個極具爭議的想法，受到了許多高僧的強烈反對。他們是對的：佛陀教導了一條平衡而完整的修行道路，依心識的寧靜和快樂的情緒修止（samatha），與修觀，修內觀的洞悉力（vipassanā）。攜手並進，止觀雙運。

insight meditation

內觀禪修

Underlying the idea that insight alone is sufficient for awakening is the idea that "insight meditation" (*vipassanā bhāvanā*) is a particular kind of meditation distinct from "serenity meditation" (*samatha bhāvanā*).

僅憑內觀就足以覺醒的想法，基礎來自"內觀冥想"的想法（vipassanā bhāvanā）是一種不同於"靜止禪修"（samatha bhāvanā）的特殊禪修方式。

In the EBTs, serenity and insight are not different kinds of meditation, but different qualities of mind that are developed through meditation. Each of them, in balance and harmony, supports a meditator to find freedom. All meditations lead to peace of mind and deepening of wisdom, and while we might emphasize certain aspects through different practices, they are not different things.

在原始佛教經典中，修習得到寧靜和洞察力並不是不同類型的靜坐禪修，而是通過禪修的訓練而培養成不同的心智品質。兩者的修行，以平衡與和諧的方式，幫助習禪者找到解脫自在。所有的禪修都會帶來內心的平靜和智慧的加深，雖然我們可能會通過不同的訓練強調其中的一方面，但兩者並不是不相干的不同禪修訓練。

the four patisambhidās

四種分別抉擇智

The first of the comprehensive Theravadin books of the path is called the Patisambhidāmagga, and its title alone raises the *patisambhidās* from an obscure and occasional teaching in the Suttas to a core aspect of Theravadin self-identity.

第一部完整的南傳佛教修道典籍全書，名為《分別抉擇智之道》，其名稱：分別抉擇智 patisambhidās 出自佛經中偶爾教導而晦澀的題目，南傳佛教把它提升為教徒標籤認同之核心思想。

The *patisambhidās* are an unusual set of teachings that treat various aspects of textual analysis and understanding: the text, its meaning, the terminology, and the expression of a teaching in spontaneous discourse. They occur rarely in the EBTs, but originally they must have referred to certain faculties that facilitated the effective analysis and teaching of the Dhamma.

patisambhidās 分別抉擇智論是一套不尋常的教義，處理關於典籍的分析和理解：文字、含義、術語和當場發揮的開示教義。在原始佛教經典中這是很少見的，但它們最初一定是指某些促進對佛法有效地分析和教授的能力。

The Theravada came to see these properties as qualities of certain arahants, who were able to not just realize these teachings, but to intuitively understand the correct linguistic expression of them in Pali.

南傳佛教將這些屬性能力視為某些阿羅漢的特性，阿羅漢不僅能夠了解這些教義，而且能直覺地通達巴利文典籍中表達的意思。

Thus one possessing the *patisambhidās* could look at a Pali phrase and immediately know if the grammar was correct, even if they had never studied the language.

因此擁有分別抉擇智能力 patisambhidās 的人可以立刻了解巴利文短語，並且即使他們從未學習過巴利文，立刻知道文法是否正確。

This supported the Theravadin claim to preserve the Tipitaka in its *letter* as opposed to the corrupted texts of other traditions, from which they had parted ways for this very reason.

這支持了南傳佛教徒的主張，經律論三藏經典必須完好地一字不改的保存，而不是像其他傳統派系的典籍錯漏百出。這就是南傳佛教和其他派系分道揚鑣的原因。

Today, teachers claiming to have realized the *patisambhidās* offer a range of bizarre and ungrounded readings of Pali texts, relishing their opposition to the traditions of commentary and grammar. Such interpretations are rejected by mainstream Theravada, but it paved the way for them with the doctrine of the *patisambhidās*.

現今，自稱已經修行成就得到分別抉擇智 patisambhidās 的教師們，對巴利文經典提出了一系列奇異駭人而毫無根據的詮釋，津津樂道他們反對傳統的註釋和語法。他們這樣的解釋，被主流南傳佛教所拒絕，但分別抉擇智 patisambhidās 的思維模式為他們鋪了路 。

the negative consequences of kamma

業的惡果

Popular Theravada often claims that certain consequences in this life must have been created by bad kamma in past lives. These ideas are common in Theravada countries, though they rarely find their way into international discourse. Among the effects attributed to bad kamma are disability, poverty, being reborn as a woman, or being LGBTQI+.

流行的南傳佛教經常聲稱，此生的某些惡果遭遇一定是由過去世造成的惡業所生。儘管它們很少能進入國際間的佛法陳述和討論，這些想法在南傳佛教的國家很常見。歸因於惡業的影響，包括殘疾、貧窮、生為女人，或者是同性戀、雙性戀、變性人、等等。

This doctrine has a range of harmful effects, as it invites a dismissal of the suffering experienced by those who are vulnerable.

這種學說具有各種有害的影響，因為它引起人們對那些飽受痛苦經歷的脆弱人們不屑一顧，毫無同情心。

The EBTs say that making poor ethical choices will create conditions of suffering in the next life. Normally this is talked about in terms of the realm into which one will be reborn. Now, rebirth in the human realm is always a result of good kamma, but nevertheless, the EBTs

sometimes talk about experiences of suffering in the human realm as a result of kamma. These include poverty, health, status, intelligence, and beauty, but do *not* include gender or sexuality. There is nothing in the EBTs that indicate the Buddha felt that these latter things were negative consequences that required explanations in terms of kamma.

原始佛教經典說，選擇做惡劣道德的行為會在未來世制造苦惱的條件。一般這是指一個人將會投生到什麼的境界而言。能投生於人間總是被認為是善業的果。但儘管如此，原始佛教經典有時會談論在人世間受苦的經驗也是業的結果。這些包括貧窮、健康、地位、智力和美貌，但確實不包括出生的性別或性取向。原始佛教經典中沒有任何內容表示佛陀認為這些人生中的負面現象需要用業力來解釋。

The EBTs emphasize that conditions in the human realm are caused by a variety of factors, one of which may be kamma. The Buddha focused on ethical choices and consequences because he was an ethical and spiritual teacher, not a doctor or a social advocate. That doesn't mean he dismissed external factors. For example, in discussing the causes of illness the Buddha identified multiple causes of disease, only one of which is past kamma. The Buddha himself experienced illness which he attributed to his meal, not to past kamma. Or take the case of poverty, where the Buddha pointed out that it may be created by the greed of kings and alleviated by generous social support.

原始佛教經典強調人類世界的狀況是由多種因素造成的，其中之一可能是業。佛陀注重道德的抉擇和後果，因為他是一個道德和精神的導師，而不是醫生或社會改造倡導者。這並不意味著佛陀除開了外在的因素。例如在討論疾病的原因時，佛陀指出疾病的多種原因，其中只有一種是過去的業。佛陀自己經歷過疾病，他將其歸因於食物中有問題，而不是過去的業。又以貧窮為例，佛陀指出它可能是由國皇的貪婪造成的，但可以用慷慨的社會福利支持而緩解。

The popular belief is based on the logical mistake that *if A then B* implies *if B then A*. The purpose of the teaching of kamma is to show us that harmful choices have consequences in this life or the future. That does not, however, mean that all harmful consequences are caused by kamma.

現代佛教流行的信念是基於這樣一個錯誤邏輯，即是：如果 A 則 B ；意味著如果 B 則 A。業力的教義是為了向我們展示選擇做有害的行為，會在今生或未來世產生後果，確實如此。然而，這並不意味著所有的惡果都是由業造成的。

Kamma, properly understood, is a foundation for compassion, because we understand that no matter what travails or suffering a person may undergo, we too can end up the same way. What matters is not what we have done in the past, but how we choose to respond, here and now, to the suffering of ourselves and others.

正確地了解業的原則，是培養慈悲的基礎，因為我們明白無論其他人如何經歷艱辛或痛苦，我們也可能同樣地遭遇到同樣的艱辛和痛苦。重要的不是我們過去做過什麼，而是我們如何選擇在此時此地，如何對應和處理我們自己和其他人的苦惱。

reductionist not-self

分析簡化還原 的「無我」

Theravada argues for the not-self doctrine by reducing the conventional to the ultimate. What we think of as a person is, in fact, nothing more than the five aggregates. Seeing this, we will understand not-self and let go of attachment.

南傳佛教通過分析簡化的方法，將世俗事相引伸入究竟終極的實相，以辯論成立「無我」的教義。這是說，我們認為的一個人，其實不外是五蘊身心的組合。如果能這樣地了解，就會明白無我的意思而放下執著不能捨。

For the EBTs, on the other hand, it is precisely the five aggregates that are taken as self. Indeed, it seems as if they were originally developed as a scheme for classifying self theories. If you had tried to argue, "What you take as self is nothing more than the aggregates" you would be met with, "Yes, exactly, that is my self."

相對而言，原始佛教經典，恰恰認為這是執著五蘊，視五蘊為自我的毛病。的確，五蘊的分析，最初是作為解釋執著錯誤觀念的有我而施設的。不過如果你試圖爭論："你認為的自我只不過是諸蘊"，執我者的回答恰恰是，"對的，五蘊就是自我。"

Rather than reducing the self to the aggregates, the Buddha's approach was to argue that what is taken as self—the aggregates—does not have the characteristics of a self. Since in our experience here and now, form, feeling, perception and the rest are impermanent, then how can they be a self, which must be eternal?

佛陀的方法不是將自我簡化分析為五蘊，而是論證這個自我，即是這些諸蘊，並沒有自我的特徵。因為根據我們此時此地的經驗，色、受、想等都是無常變異的，怎可以把它們當作是我呢？因為真我必然是永恆不變的。

The difference is a subtle one. Imagine someone had bought a new car. They are very attached to it, so being a good friend you take it upon yourself to disillusion them. "The car's nice, but you know, it's really nothing more than a collection of parts, right? We just call it a 'car' when the parts are assembled. You can take the engine right out if you like." "Yeah, and what an engine it is! That 4.0L V8 rumble, wow, it just feels so good." "And, I dunno, the wheels, they're just parts, they help it to roll along." "Sure, and don't those lowprofile rims look mega cool?" We can get attached to the parts just as we can to the whole.

這裏的區別是微妙的。試想像有人買了一輛新車。他非常執著依戀它。作為一個好朋友，你自告奮勇地去破滅他的幻想，"這輛車很好，但你知道，它只不過是零件的集合，對嗎？當零件組裝好後，我們就稱它為"汽車"。如果你喜歡，就把引擎拆出來。"

"是的，不過它是一個多麼好的引擎！那 4.0L V8 引擎，隆隆聲，哇，就是感覺超好。"

"這套車輪只是零件，它們讓車子滾動而已。"

"當然，不過那些超低的輪輞看起來不是很酷嗎？"

我們執著依戀於部分，就和執著依戀於整體一樣。

Analysis into parts can be a part of a strategy to overcome attachment, but it is neither necessary nor sufficient. Some people can let go of attachments by contemplating the whole, seeing the course that their lives take. Others might see the parts and immediately let go. These are approaches that can be useful, but it is not the case that reducing wholes to ultimate constituents is an essential part of insight. Rather, breaking wholes down into smaller parts

helps us see how each of the parts is impermanent, and how the whole is even less stable, being created out of many impermanent parts.

把整體分析為部分，可以成為克服依戀執著的一部分策略，但這既不是必要的，也不是足够的。有些人可以通過觀照整體，看它的流轉過程而放下執著。其他人可能會看到零件部分而立即放下而捨棄。這些方法可能有用，但將整體分析簡化還原為最終極的成分，並不是深刻洞察力的重要部分。將整體分析成為更小的部分，有助於我們了解每個部分都是無常變遷的，故此整體更不穩定，因為他是由許多無常變遷的部分組合生起的。

To be fair, the Visuddhimaga acknowledges this and agrees that some people get enlightened on the basis of conventional truth, others through ultimate truth. But this is often passed over in modern Theravada.

平心而論，清淨道論承認這一點，並同意有些人在此世俗真理基礎上開悟，其他人卻是通過終極究竟真理而開悟。但這點在現代南傳佛教中，經常被忽略。

nāmarūpa as "mind and body"

「名色」意為"心身"

In Theravada it is common to hear the Pali phrase *nāmarūpa* defined as "mind and body". *Nāma* is said to be made up of the four immaterial aggregates, including consciousness.

在南傳佛教中，經常聽到巴利文短語： nāmarūpa「名色」定義為"心身"。據解釋說「心」由四種非物質的組織部分（無色蘊）合成，包括意識。

The EBTs define *nāma* as "feeling, perception, intention, contact, and attention", thus specifically excluding consciousness. Note, however, that there is a variety of treatments within the EBTs here. Sometimes we also find a definition that includes cosciousness. However I would regard this as a nascent Abhidhammic influence.

原始佛教經典將 「心」（古譯為名）nāma 定義為"感覺、感知、意圖、接觸和注意"，因此特別排除「意識」於外。但請注意，原始佛教經典中的「名」有多種定義及解說。有時我們也找到一個包含「意識」的定義。然而，我認為這是一個受到了初發展的阿毘達摩論所影響。

It is worth noting that the Visuddhimagga follows the early interpretation in the context of dependent origination.

值得注意的是《清淨道論》依循了早期用「緣起論」的解釋。

In the EBTs, there is no dualistic concept of "mind and body". Rather, mental and physical phenomena are experienced in relation with each other. Analysis aims to clarify this relation, but it does not begin by separating mind and body.

在原始佛教經典中，沒有"身心"的二元概念。相反地，心理和生理現像是彼此互為影響的體驗。分析討論，旨在澄清這種關係，但它並不是把身心分隔。

For example, when the aggregates are analyzed, "form" is not separated from the four immaterial aggregates. Rather, it is consciousness that is distinguished, and against which all the others stand.

譬如分析諸蘊，“色”(物質)不離四無色蘊“名”。更確切地說，是「意識」與眾不同，所有其他部分都站在它的對立面。

nimitta: the basis for meditation

禪相：禪修的基礎

The Visuddhimagga describes in detail the development of the so-called *nimitta* in meditation. The *nimitta* is a perception, typically seen as a light, that arises and stabilizes as the meditator becomes free of hindrances. This terminology has become entrenched in modern meditation discourse.

《清淨道論》詳細描述了在禪修中發展的所謂禪相。禪相是一種感知，通常被視為光，隨著禪修者擺脫五蓋障礙而升起，並穩定下來。這個術語已經在現代禪修靜坐話語中生根。

The EBTs, however, never use the word *nimitta* in this way. *Nimitta* is rather a curious term that straddles the range of a "sign, hint, indication" that something is to come, and the "cause" of that thing. The *nimitta* of the sunrise is the brightening of the night sky, just as the *nimitta* of the eightfold path is right view

然而，原始佛教經典中，禪相這個詞是從來沒有這樣用的。 Nimitta 是一個相當奇怪的術語，它跨越多種意思範圍：可以表示某事將要發生的“標誌、暗示、顯示”，以及那件事的“原因”。例如日出的禪相，可說是從黑夜的天空轉為光明的標誌；又正如八正道的禪相是正見的標誌一樣。

In meditation, *nimitta* refers to a certain quality or aspect of experience which, when attended to, promotes the growth of similar or related qualities. Thus paying attention to the "sign of beauty" (*subhanimitta*) gives rise to lust, while the "basis of samādhi" (*samādhinimitta*) is the four kinds of mindfulness meditation, i.e. the practices that lead to samādhi.

在靜坐禪修中，禪相是指經驗的某種品質或某方面，當禪相被專注時，它會促進同樣或相關品質的增長。因此，專注“美麗的相”（subhanimitta）會引生色欲(物質形狀的欲望)，而專注“三摩地(定)”（samādhinimitta）是四種正念的訓練，即導致禪定(三摩地)的修行。

This has led some interpreters to overshoot the mark, alleging that the commentaries did not just change the *term*, but that they invented the very *idea* of the light seen in meditation.

這不同的意思導致一些人過分誇大其詞去解釋禪相，指責註釋不僅改變了禪相這術語的意思，不過也發明了在禪修中看到的光的想法。

While the commentarial account obviously adds a lot of detail to the Suttas—which is, after all, the point of a commentary—we find in the EBTs that "lights" and "forms" are an normal aspect of the samādhi experience.

雖然註釋顯然為經典加添了很多細節，畢竟這是註釋的用意，我們在原始佛教經典中，看見“光”和“形狀”是體驗禪定正常經驗的一面。

Clearly these terms, which occur in many ways in many contexts, refer to the same kind of experience that modern Theravadins call *nimitta*.

顯然在經典中這些名詞在許多不同情況之下，以多種方式出現，它們所指的與現代南傳佛教所稱謂的「禪相」是同一種體驗。

kasina: meditative totality

遍處：禪定整體

Modern Theravada, drawing on the Visuddhimagga, explains the *kasiṇa* as a physical disk that is used as a basis for beginning meditation. It may be a pure element, such as earth or water, or a bright and clear color.

現代南傳佛教，引用《清淨道論》，將「遍處」解釋為一個實質圓形的形相，作為開始靜坐禪修的初步對象。它可能是純淨的元素，例如土或水，也可能是明亮清晰的顏色。

The root meaning of the term *kasiṇa* , however, is "universal" or "totality" and in the EBTs it is always used in this way. It is a description of a state of samādhi, not an object used to gain samādhi.

然而，「遍處」這術語的巴利文字根,意思是"普遍的"或"整體的"，在原始佛教經典中它總是表達這個意思。它是對禪定狀態的描述，並非是用以修得禪定的對象。

The *kasiṇa* meditations were raised from their relative obscurity in the EBTs and placed at the start of the list of meditations as found in the Abhidhamma. This sequence, which was followed by the Visuddhimagga, seems to have contributed to the idea of the meditation "object": something that you watch, but which itself is independent of the observer.

以遍處修禪定，在原始佛教經典中是比較隱晦無聞的，但它被提拔並放在阿毘達摩論書中一系列禪修訓練方法的首端。清淨道論繼承了這個序列，似乎促成它成為禪修"對象"的概念：意味著心目中專注的所觀東西，它本身是獨立於觀察者而存在的。

ekāyana: where all things come together as one

ekāyana： 萬物合一之處

This term is found prominently in the Satipaṭṭhāna Sutta, where it is given a wide range of interpretations by the commentary. It appears, however, that none of these readings—or the still further readings offered in Chinese texts—are cogent, since they apparently were not aware that the Buddha was using a brahmanical term with a specific sense.

ekāyana 這個詞語在《四念處經》中很顯著，經典的註釋予以廣泛多樣的解釋。然而，這些解釋，包括中文版本更多的註解，似乎都沒有說服力，因為他們顯然不知道佛陀使用這個詞語，是引用婆羅門文化具有特定意義的術語。

The word *ekāyana* can be used in a variety of ways, but in a spiritual and philosophical sense it means "place of convergence", where all things come together as one. This is the meaning here: the *satipaṭṭhānas* are the "basis of samādhi", and their practice leads to the "convergence" of the mind in jhāna.

ekāyana 這個詞可以有多種方式的使用，但在靈性修養和哲學意義上，它意味著萬物合一的"匯合處"。這就是它在四念處經中的意思：修行四念處是得到禪定的基礎，他們的修行會導致意識在禪定中的"歸於一處"。

muta: that which is thought

There is a common sequence of phenomena in the EBTs: what is seen, heard, thought (*muta*), and cognized. From an early time in Theravada, and in many schools, *muta* was interpreted as meaning what is experienced by senses other than sight, sound, and cognition.

原始佛教經典中有一個共同的現象序列：所見、所聞、所想（muta）和所覺知認識的。從很早期的南傳佛教和其許多派系中，muta 就被解釋為視覺、聽覺和認知以外的其他感官體驗。

Muta is, however, the past participle of *maññati* ("thought"), and it always has this meaning in the EBTs.

然而，Muta 是 maññati（"思想"）的過去分詞，在原始佛教經典中它總是具有這個含義。

This set of phenomena is derived from the Upanishads. And, as K.L. Jayatilleke has shown, they were meant, not as a comprehensive description of sense cognition, but as an analysis of the means of knowing, especially of spiritual teachings.

這組現象來源於奧義書。而且，佛教學者 K.L. Jayatilleke 說明，它們不是作為對感官認知的全面描述，而是作為認識方法的分析，尤其是有關靈性修養的教義。

The meaning was retro-fitted by the Abhidhammikas to become an abbreviated expression of the six senses. The Abhidhamma is not concerned with responding to brahmins, but with making different Buddhist teachings fit together.

這意義被阿毘達摩論加以改造，成為六種感官的簡寫。 阿毘達摩論並不關心回應婆羅門，而是致力把不同的佛教教義融為一體。

This ends up shifting the focus and meaning of the passages in which they occur: the six senses focus on sensuality and overcoming desire, while the four including *muta* focus on the means of learning spiritual teachings and overcoming dogmatic views.

如是的修改，把這些經典段落的聚焦和意義改變了：六種感官著重於感官經驗和克服慾望，而包括 muta 在內的四種思維，著重於學習靈修教導的意義，和克服教條主義的觀點。

saṅkhāra: choices

業、行：選擇

In the EBTs we find the word *saṅkhāra* used in many senses, among which the following are the most doctrinally significant:

- volition or intention (i.e. kamma)
- conditioned phenomena (i.e. everything except for Nibbana)

在原始佛教經典中，我們發現「行」「業」saṅkhāra 這個詞有多種含義，以下是其中兩個最具有重要佛教教義的意思：

- 意志或意圖（即業）
- 緣起法（眾緣和合而生)的現象（即除了涅槃之外的一切）

Theravada acknowledges these two senses; for example, in the phrase "all *saṅkhāras* are impermanent" it means "conditioned phenomena", while in dependent origination it means volition.

南傳佛教承認這兩種意思。例如，在短語"諸行無常"中，「行」意為"緣起法"（眾緣和合生起的東西），而在十二緣起（生死流轉）中，「行」則是指意志。

However, in the important context of the five aggregates, Theravada gives *saṅkhāra* a rather odd scope. There, it is said to mean "all conditioned phenomena apart from the things covered in the other aggregates". Once more, this stems from an attempt to retro-fit the aggregates to suit the systematic needs of the Abhidhamma.

然而，在解釋五蘊的重要背景下，南傳佛教卻給「行」加以描述一個相當奇怪的範圍。 在南傳佛教，「行」的意思是"除了「其他蘊」所涵蓋的事物之外的所有眾緣和合而生(有為)的現象"。再次，這源於嘗試對「蘊」改造以符合阿毘達摩論系統的需求。

The aggregates were never intended to be a comprehensive classification of all phenomena; notably, the word "all" is used of the six senses, not the aggregates. Rather, the aggregates were a handy scheme for classifying theories of self. Some people took the self to be material, others to be a feeling, and so on, while others took it as a combination of these things.

「蘊」的用意，從來沒有被意圖成為一切現象的綜合分類；值得注意的是"一切"這個詞是用來指「六種感官」的，而不是指「蘊」。聚合的「蘊」其實是一個方便的架構，用以分別分類各種不同「有我」的理論。有些人認為自我是物質的，而另一些人則認為是關於感覺的，等等，而其他人則將其視我為種種事物的組合。

Contemplation of the aggregates reveals that the various candidates for a self do not live up to the expectations we have for a self, as they inevitably change and fail to provide the satisfaction we crave.

觀照「蘊」揭示了「有我」的各種理論，都不能滿足我們對「有我」的期望，因為它們這裡的「我」不可避免地會改變，並且無法給予我們所渴望的滿足感。

Thus *saṅkhāra* in the five aggregates has the same meaning it does in dependent origination and elsewhere: volition. It is the identification of the self with the will: "I am the decider". Nowhere do the EBTs suggest that the sense is broader than this.

因此，五蘊中的「行蘊」與它在十二緣起以及在其他地方的意義是相同的：亦即是意志。這把自我與意志認同："我是決定者"(我有自由意志)。 原始佛教經典沒有在任何地方暗示「行」有比這裡更廣泛的意義。

In modern English, a morally relevant act of will is usually described as a "choice". One can make good choices and bad choices, but not good volitions or bad volitions; and "good intentions" while idiomatic, has a rather different connotation.

在現代英語中，與道德相關的意志行為，通常被描述為"選擇"。一個人可以做好的選擇和壞的選擇，而不可以做善意或做惡意； "好的動機意圖"雖然是慣用的詞匯，但有一個相當不同的內涵。

the radiant mind

光芒四射的心識

The Theravadin commentaries dabble with the idea that Nibbana may be understood as a form of transcendent consciousness or "radiant mind". While the meaning and influence of these ideas within the commentarial tradition is debatable, it has become a common, indeed virtually standard, view in many parts of modern Theravada.

南傳佛教的註釋，對涅槃的解釋弄了一點花巧，被理解為一種超乎意識能認知的境界，或描述為"光輝的意識心靈"。雖然這些概念及其影響力，在佛教傳統的註釋而言，是很有問題和有待商榷的。不過在當代的南傳佛教，已經成為普遍甚至差不多是標準的觀念。

For the EBTs, on the other hand, consciousness of any form is suffering, and Nibbana is the cessation of suffering. The "radiant mind" and similar terms refer to jhāna.

另一方面，以原始佛教經典而言，任何形式的心意識都不免是苦惱的，涅槃是苦惱的止息。至於"光輝燦爛的意識"（光明的心）和類似的術語，意思是指禪定。

Passages quoted in support of the transcendent consciousness thesis invariably end up cherry-picking a few passages of dubious interpretation, ignoring the vast mass of clear teachings on this topic.

現代的南傳佛教，為了支持「超乎意識」的命題而引用經論的段落大做文章，總是斷章取義地挑選似是而非的註解，忽略了對於這個命題的大量明確教義。

rūpa kalāpas and the ultimate analysis of matter

「色聚」與 物質（色法)的究竟分析

The Theravada Abhidhamma focusses mainly on the analysis of mind, but it also goes into quite a lot of detail as to the nature of matter. The underlying physical realities of the elements, sense objects, and so on are specified, and are said to manifest in conglomerates (somewhat analogous to "molecules") called *kalāpas*. The analysis is pursued with rigor and detail, occasionally informed by empirical observations— sound is slower than light, for when you see a man chopping wood in the distance, you can see an axe hitting a log before you hear the sound.

《南傳佛教- 阿毘達摩論 》主要關注「心」的分析，但它也有相當多的詳細說明「色/物質」的性質。例如指定元素、感官對像等的基層物理的本質，並且據說以聚集體（有點類似於"分子"）的形式表現出來，稱為「色聚」*kalāpas*。阿毘達摩論的分析是嚴謹而詳細的，偶爾會根據經驗的觀察作研判：例如聲音比光慢，因為當你看到遠處有人在砍柴時，你可以看到一把斧頭砍擊木頭，然後才聽到砍木頭的聲音。

It is unclear to what extent these realities—or indeed any of the constituents of "ultimate reality"—were regarded as things to be actually seen in meditation. Clearly the main focus was theoretical clarification and precision. Most of these details are not found in the EBTs.

阿毘達摩論說的這些現實真相，所謂終極究竟現實的組成部分，其實弄不清楚是在靜坐中能看見的什麼東西。顯然，主要重點是澄清理論和要求精準。這些細節在原始佛教經典中大多數都是找不到的。

While there are many points of similarity and congruence between matter as described by the Abhidhamma and that described by modern science, there are also many differences. In the Abhidhamma, for example, both "light" and "sound" are regarded as ultimately existing realities. However, physics sees "light" as being photons, a kind of particle, while sound is waves of pressure in a medium, and has no specific underlying physical particle. Such distinctions, and many like them, are not found in Abhidhamma.

雖然在阿毘達摩論所描述的物質與現代科學所描述的物質之間，有很多相似和一致點，它們亦有許多差異。例如，在《阿毘達摩論》中，"光"和"聲"都被視為究竟存在的真實。然而，物理學認為"光"是光子，一種粒子，而聲音是傳播媒體介質中的壓力波，並沒有什麼基層物理粒子。這樣的區別，以及物理中很多其他的例子，在阿毘達摩論中是找不到的。

physical basis of mind

意識(心)的物質基礎

The Abhidhamma locates the physical basis for the mind in a tiny kalāpa of sensitive matter in the heart.

《阿毘達摩》將心意識的物質基礎定位在心臟中的一個微小的敏感色聚中。

The EBTs speak of the interdependence of the mind and the body, but do not locate the mind in any particular organ. Consciousness is experienced in the whole body.

原始佛教經典談到了心(意識)和身體的相互依賴，但沒有將意識定位於任何身體裡的器官。因為整個身體都能體驗到意識。

ti for tu

指示式的 ti 轉變為命令式的 tu

One of the first bits of Pali that you will hear is the *anumodanā* ("blessing") chant by the monastics at the meal offering. These days we often use a Pali verbal form that ends in *-tu*. This is the imperative form, which conveys the sense, "may it be". For example, *bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā* "may you have all fortune, may the gods all protect you". The sense is that the Saṅgha, by giving the *anumodanā*, grants a blessing to the lay community.

您聽到的第一個巴利語將會是僧侶在受供養飲食時的祝福。如今我們經常使用以 -tu 結尾的巴利語形式。語法上這是命令式，它傳達"但願如此"的意思。例如 bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā "但願你萬事如意，但願諸神保佑你。"意思是僧伽通過這祝福儀式，anumodana，賜祝福予在家信徒團體。

But these *anumodanā* verses are late. In the EBTs, the Buddha himself gave the *anumodanā*, and in these early forms we find, not the imperative *-tu* but the indicative *-ti*, conveying the sense "it is".

但這些 anumodana 祝福詩句是較遲出的。在原始佛教經典中，佛陀親自給予祝福，而在這些早期經典中，我們發現不是命令式語法的 -tu ，而是指示式的 -ti，陳述傳達事實的意思："如是者"。

Such verses are concerned not with giving a blessing, but with teaching cause and effect. If *you* do this good deed of generosity, then the following *will happen*. Not because of the *anumodanā* given by the Sangha, but because of the power of your own good deeds.

這樣的詩句，目的不是給予祝福，而是教導因果關係：如果你做這件慷慨的善事，那麼跟着的事情就會發生。不是因為僧團給予祝福，而是因為自己善行的力量。

Aggasmiṁ dānaṁ dadataṁ, aggaṁ puññaṁ pavaḍḍ hati

Giving gifts to the best, the best merit grows

送禮物給最好的人，最好的功德就增長

The meaning of *anumodanā* is not "blessing" but "rejoicing after". It acts as a reminder, when doing good, to be happy at the good deeds of oneself and others.

anumodanā 的意思不是"祝福"而是"隨喜讚嘆"。它的作用是提醒我們，在做好事時，對自己和他人的善行感到開心。

emphasis on transference of merits

重視「功德的迴向」

One of the most popular practices in Theravada is the transference of merits to departed relatives when offering a meal to the Sangha (*pattidāna*).

南傳佛教最流行的習俗之一是將供養僧伽的功德，迴向轉移給已故的親戚。

Similar ideas are alluded to once or twice in the EBTs, but they were not a major part of the Buddha's teachings. The Buddha emphasized that a happy afterlife was dependent on doing good while we have the chance, not on the acts done by our relatives after we die.

類似的想法在原始佛教經典中提過一兩次，但它們不是佛陀主要教義的部分。佛陀強調我們來世的幸福，取決於當我們有機會就行善，而不是我們死後親屬所做的善行。

Such practices mostly benefit those who have stayed behind. They give the family a sense of purpose, and unite them in performing a wholesome action at a time when they may be feeling lost or hopeless.

這種做善事的迴向儀式，主要是有益於那些在生的後人，給家庭一種使命感，並且在他們可能感到迷失或絕望的時候，團結地做有益的善舉。

sangha

僧伽

The code of conduct for Buddhist monastics is laid out in detail in a set of books called the Vinaya-pitaka, which accompanies the Suttas. The Sangha of all schools has always looked to the Vinaya as its foundational document, and has preserved largely similar Vinayas in multiple languages.

佛教僧侶的行為準則在一套名為律藏的書籍中詳細列出， 和經藏典籍一併出現。佛教一切宗派的僧伽，一直視律藏為基礎典籍，並以多種語言保存了大抵相同的律藏。

Neither the EBTs nor Theravada use the word "Sangha" to refer to a spiritual community in general.

原始佛教經典和南傳佛教都沒有使用"僧伽"這個詞來代表一般的佛教修行團體。

monastics and money

佛教的出家修行人和金錢

All of the Vinayas prohibit monks and nuns from using money. This was, in fact, the defining event of the Second Council, held 100 years after the Buddha, where the collecting and use of money was categorically rejected by the entire Sangha.

所有的律藏戒律都禁止僧尼使用金錢。事實上這是在佛陀滅後 100 年舉行第二次僧團會議最重要的決議規條，明確地被整個僧團同意，拒絕募捐和使用金錢。

These days, the vast majority of monks and nuns within Theravada use money. Those who avoid using money are restricted to some small circles, usually in the forest traditions.

這些年頭，絕大多數的南傳佛教僧尼都用錢。避免使用金錢的僧尼僅限於一些小圈子，通常是在森林禪修僧的傳統中。

The mere use of money is, however, perhaps less significant than the use to which it is put. It is one thing to have a bit of cash for catching a bus or buying a book, and quite another to accumulate a large collection of antique cars. And it is quite possible to technically keep the rules about money while holding sway over vast resources. But it is still the case that keeping the money rules wards off a large realm of temptation and corruption.

然而，僅僅使用金錢，可能沒有如何地用金錢那麼重要。有點現金可以用來搭公車或買書，但積累很多錢例如大量收藏古董車，又是另一回事。事實上，如果以戒規條文去分辯，即使嚴守戒律不儲蓄和使用金錢，仍然同時可以控制大量產業資源。不過，守持不觸金錢的戒規，仍然有助抵禦多樣的誘惑和腐敗。

hierarchy

等級制度

Modern Theravada is hierarchical, and has often adopted complex sets of titles, awards, and privileges, all of which make up a hierarchically-based system of power.

現代南傳佛教是等級森嚴的，經常採用複雜的頭銜、獎勵和特權，所有這些都構成了一個基於等級的權力系統。

Nothing like this is found in the Vinaya. There are no titles, no badges awarded to those of sufficient seniority or achievements. The Buddha is simply referred to as *bhante*, as are the great disciples.

在律藏中找不到這樣的東西。僧侶沒有頭銜，沒有因為年長僧臘或成就而授予徽章。佛陀和大弟子一樣，簡稱為可敬的導師 bhante。

The Vinaya does not allow for the exercise of power by one monastic over another. In the Sangha, all are equal, and the only coercive power rests in the Sangha as a whole, when it acts in consensus and according to the Vinaya. Indeed, a junior monastic *should* disobey their elder if they are asked to do something contrary to the Dhamma and Vinaya.

戒律不允許一位僧侶對另一位僧侶行使權力。在僧伽團中，一切僧侶都平等，唯一的強制監督力屬於整個僧團 ，以一致同意和依從戒律的方式決議行事。事實上，如果長輩要求年輕的僧侶做違背佛法和戒律的事情，他們應該不服從這些要求。

state-appointed sangha officials

國家任命的僧伽官員

Different Theravada countries, while sharing the same canon and communion, have developed national systems of internal governance.

不同的南傳佛教國家，雖然共同依循同樣的經典和宗教儀軌，發展了不同國家的內部治理體系。

In Thailand, the governing council is appointed by the King, and then it appoints preceptors, who are the only Sangha members legally empowered to perform ordination.

在泰國，僧侶管理委員會由國王任命，然後由他們任命戒律導師，他們是唯一的僧團成員可以依國法有權為人剃度出家。

No such system is found in the Vinaya. On the contrary, the role of kings is to support the Sangha, not control it. Ordination is performed by any qualified monastics.

在律藏中沒有這樣的權力委任體制。相反，國王的作用是支持僧團，而不是控制它。為人剃度受戒出家是應該由合格的僧侶執行的。

abbots

方丈

Theravada monasteries are usually run effectively by the fiat of the abbot. This varies from place to place, but almost everywhere we find the abbot has final say.

南傳佛教的寺院通常由方丈掌權，被認為是理所當然的。這個傳統習慣因地而異，但幾乎在所有寺院，方丈都有最終決定權。

There is no concept of an abbot in the Vinaya. Decisions are made by the Sangha as a whole in accordance with the Dhamma-Vinaya.

律藏中沒有方丈的概念。所有的決定由整個僧團按照佛法與戒律規定來表決。

Sangha officials may be delegated, with authority over their domain, but none who has authority over the domains of others.

僧伽團體可以委派團員們為正式授權人，對他們所屬的團隊擁有監管權威，但這些授權人沒有權威對其他不隸屬的僧伽團隊。

The relationship to seniority is one of respect, not command. Obviously junior Sangha members are expected to listen to the advice and guidance of the seniors, and normally would follow that. However there is no expectation that they must always follow it, and no punishment or other consequences for disobedience.

出家眾與僧臘的關係是一種尊敬態度，而不是權威。顯然，晚輩僧伽成員是應該聽取前輩的勸導建議和指點的，他們亦通常會遵循。然而佛法中沒有期待他們必須遵循僧伽長輩，所以即使不服從也沒有懲罰或其他的後果。

nikāyas

Nikāyas 派系

Theravada countries have organized their monastic communities in various nikāyas, i.e. orders. (Note that this is a different sense of the word than the "nikāyas" of the Pali canon.) These are administrative bodies that manage monastery properties, organize education, facilitate ordinations, and the like. In some cases, certain nikāyas will not perform acts of the Sangha with those outside their own nikāya, who are considered to be of different communion (*saṁvāsa*).

南傳佛教國家以各種派系 nikāyas 組織他們的寺院社區。（注意：這個字 nikāyas 在這裏的意思，與指巴利文經典的"尼柯耶"nikāyas 含義不同。）這些派系行政機構，負責管理寺院財產、組織教育、舉行剃度儀式等。在某些情況下，某些派系不會與自己派系以外的人一起執行僧團的職事，認為是教外的不同組織（saṁvāsa）。

There is no such organizational structure found in the EBTs. It is, of course, reasonable to expect that in modern times, with our more complex world, new administrative structures should be formed. However the idea that entire groups of other Sangha should be automatically excluded from performing acts of the Sangha is contrary to the letter and the spirit of the Vinaya.

原始佛教經典中沒有這樣的組織結構。當然，在現代複雜的世界，可以預期形成新的行政結構。但是，認為其他派系的僧伽團體應該被自動排除在本身派系的活動之外，這樣的僧伽，與律藏中的說明和精神背道而馳。

In the Vinaya, dividing or excluding Sangha is only permissible in cases where an individual or group has committed a grave offense and it is no longer possible to consider them as part of the same community.

在律藏中，可以被認可容許，而令僧伽團體分裂或排斥某僧伽團體於外的，是只有在個人或團體犯下嚴重罪行，並且不再被允許將它們視為同一佛教僧伽團體的一部分之時，才能算符合戒律。

In Sri Lanka, the mainstream Siam Nikaya performs ordination according to caste, which, it should hardly need saying, goes against everything the Buddha said on the topic of caste.

在斯里蘭卡，主流的派系 Siam Nikaya 按種姓分類進行剃度出家儀軌，這不需說，與佛陀在種姓問題上所說的一切背道而馳。

ordination lineages

剃度出家傳承

Modern Buddhism of all schools, including Theravada, places great stock in the notion of ordination lineages, and the desire for a pure lineage underlies much of the shape of the modern Sangha.

現代佛教的所有宗派，包括南傳佛教，都非常重視出家剃度傳承的概念，這種對純正傳承的渴望，基本性地塑造出現代僧伽的形態。

The Vinaya contains no concept of an ordination lineage. Ordination into the Sangha is designed to facilitate proper support and education for the new student, and is not a quasi-magical initiation. No order of Sangha alive today can prove that its own ordination lineage is "valid" according to its own standards; the historical records simply don't exist.

律藏中沒有剃度出家傳承的概念。剃度出家的目的是為了提供新出家眾適當的支持和訓練，剃度出家不是像幻術功能一般的入門儀軌。今天的僧團，無一能證明自己的剃度出家傳承是完全正當地按照準則舉行的。歷史的記錄根本都不存在。

nuns

修女（比丘尼）

The Buddha established an order of fully-ordained nuns (*bhikkhunī*). Since around the 12th century, Theravada has lacked a universally accepted bhikkhunī order. Instead of the Buddha's vision of a spiritual role for women, a variety of other avenues have been developed.

佛陀設立了出家比丘尼（bhikkhunī）的團體制度。不過自 12 世紀左右以來，南傳佛教喪失了被全部信眾接受的比丘尼教團制度。為了讓婦女仍能跟隨靈修的生活，南傳佛教為女眾開發了多種另類的修行途徑，但不是依照佛陀為婦女追求靈修的觀點和施設。

 While these provide avenues for many women to practice the Dhamma, they do not enjoy the legitimacy of the bhikkhunī order or the governance of the Vinaya, and are carefully set up to ensure the subservience of women. This has led to a situation where some monks believe and act as if nuns are lesser, and assume they have power of command over them.

雖然這些異類修行途徑為許多婦女提供了專心修行佛法的門路，但她們不能享有比丘尼教團的合法性，不能遵從律藏中的比丘尼戒規。然而律藏中的比丘尼體制，是精心設置以確保出家女眾馴服於男眾的。這導致了一種情況：一些出家僧侶相信男眾比女眾高一等，並且視比丘尼為卑下，認為比丘們可以理所當然地對比丘尼們指揮控制。

In the Vinaya, the bhikkhunī order is constituted as a fully-empowered and independent order, who undertook ordinations, teaching, practice, and institutional development. This remained the case during the 1500 years Buddhism thrived in India, and remains the case in places with a healthy bhikkhunī order

在律藏中，比丘尼教團是一個完全被賦予自主權的獨立教團，承擔了為在家婦女剃度出家的任命，教導，修行實踐和組織的發展。當佛教在印度仍相當昌盛時，1,500 年來比丘尼制度維持了一段時日，直至今天在維持比丘尼教團的地方仍然如此。

patriarchy

父權制

Discussion of bhikkhunīs by Theravadin patriarchs focuses on the control offered to them by the so-called garudhammas, and argues for the illegitimacy of the ordination lineage of bhikkhunīs.

當父權意識的南傳佛教長老們討論比丘尼問題，他們聚焦在所謂的比丘尼「八敬法」，並辯斥剃度比丘尼出家的傳承，指責為非法。

These arguments turn the purpose of Vinaya upside-down: Vinaya was established in order to support people to practice the Dhamma and seek liberation, not to prevent and undermine them. For such patriarchs, Vinaya has become, not a platform for liberation, but a means of entrenching privilege.

這些論據顛覆了律藏的宗旨：律藏的施設是為了支持有心人要專心修持佛法和尋求解脫，而不是阻止和破壞他們的努力。對於這樣的父權長老們，律藏已經不是有助解脫生死的平台，而是鞏固特權的手段。

Research shows that the garudhammas were a later addition, and in their original form were probably established solely for the Buddha's step-mother, due to her maternal pride in her son. The pride of the Sakyans is a byword in Buddhism, and special disciplinary measures were required for many of the Buddha's relatives: Devadatta, Upananda, Nanda, Channa.

據佛學者的研究，證明「八敬法」是後來針對一般比丘尼而添加的。「八敬法」原本可能是專為佛陀的繼母大愛道尼而設，因為她有對兒子的母性自豪。佛教僧團中釋迦族人的傲慢心是佛世時知名的，其中許多人都曾經受到特別的懲戒。例如佛的親屬：提婆達多、優婆難陀、難陀、鄷陀。

Regardless of the historical situation, the garudhammas, even in their developed form, fall far short of justifying the control of nuns by monks, still less their extinction. The burden of the garudhammas is to set up relations of respect and support, not dominance and control.

無論當時歷史環境如何影響了「八敬法」的產生，即使是後來發展型成的模式，也遠遠不足以當作為比丘們控制比丘尼的佐証，更不足以當作是比丘尼制度斷滅的原因。「八敬法」擔當的重責是建立男女出家眾之間互相尊重和支持的關係，而不是賦予比丘眾霸凌權威和控制比丘尼眾的合理性。

Ordination of bhikkhunīs by bhikkhus

比丘為比丘尼剃度出家

The Pali Vinaya explictly states that monks may ordain bhikkhunīs. This allowance was set up in the early days, when there were no senior nuns. Later, it was superseded in practice by

the dual ordination by monks and nuns. However the original allowance was never suspended and remains in operation.

巴利文本的戒律明確指出，比丘可以為比丘尼剃度出家。這施設是佛教比丘尼團體初設立時所定的，因為當時沒有高僧臘的長老尼可以傳戒。後來，實際習慣上這戒規被剃度戒律所取代，比丘和比丘尼都可以為比丘尼做剃度師。然而，原來的戒律施設從未被終止，並繼續運作。

The central institutions of modern Theravada, however, do not follow this direct ruling by the Buddha, and hold that there is no valid way to ordain bhikkhunīs.

現代南傳佛教的核心傳統組織並不遵循佛陀所親自宣示的戒規。他們認為已經沒有名正言順的方法可以為比丘尼剃度出家。

Having said which, it is important to remember that Theravadin communities are diverse, and there are many different views and practices within the monastic Sangha. There are many monks who reject the rulings of those in power.

話雖如此，重要的是應記得南傳佛教的團體是多種多樣的，而且很多僧團內部有不同的觀點和習慣。亦有許多僧侶拒絕接受那些當權者的決定。

believing women

要信任女人

The Vinaya deals with cases where a monk is accused of sexual misconduct by a trustworthy laywoman. In such cases, the monk should be dealt with according to the testimony of the woman, in contrast with the usual situation where the monk's confession is required.

律藏記載有些比丘被誠實可信的女居士指控性侵犯的案例。在這種情況下，應該根據女居士的證供詞來處置這個比丘，這不同在通常情況下，需要這和尚自己承認犯罪。

The Theravadin commentaries roll back this allowance, no longer trusting the laywoman's testimony. This was rejected by the then-Supreme Patriarch of Thai Buddhism, who in his Vinayamukha—a standard manual of Vinaya to this day—pointed out that it rendered moot the idea of a "trustworthy" laywoman.

南傳佛教的註釋，推翻了這個規矩，不再相信在家女居士的證供。這被當時泰國佛教的最高祖師所拒斥，在他的《律藏指南》中（直到今天這本律藏指南是最基本的戒律手冊），指出它使"值得信賴的在家女居士"的一詞變得空洞毫無意義。

There are many similar cases throughout the Vinaya, where rules intended for the protection of women are turned into rules discriminating against them. For example, the Vinaya says that a monk must not sexually grope a woman with a lustful mind. Modern Theravada holds that a monk can under no circumstances touch a woman regardless of their mental state.

整個律藏中有許多類似的案例，其中旨在保護女性的規則變成了歧視女性的藉口。例如，戒律說比丘不能以邪淫的意識去觸摸一個女仕。但現代南傳佛教則認為，不論在任何心態之下，和尚都不能觸摸一個女人。

sectarianism

宗派主義

Closely related to the notion of ordination lineage is the idea of sectarian purity. Theravada generally, and certain strands within Theravada in particular, place great weight on their own status as a pure, original representation of the teaching. This leads to the deprecation and dismissal of Sangha of other sects and traditions, who are sometimes seen as not really monastics, or even not really Buddhists.

與剃度出家傳承的概念密切相關的，是純正正統宗派的概念。一般南傳佛教，特別是其中的某些派別，非常重視自己派系為純正正統傳承佛法的地位。這導致對其他教派的僧伽貶低和排斥，有時視之為非真正的出家僧侶，甚至不是真正的佛教徒。

For the Buddha, "purity" is internal, not external. It does not reside in a group identity, but in the pure-hearted practice of people. Once we identify purity with a sect, we immediately invite those of corrupt behavior to hide under the cloak of purity.

以佛陀來說，"純正"是內在的而不是外在的。它不存在於派系的身份，而是在於修行人清淨的心。一旦我們以純正度綁定了一個教派，我們立即引狼入室，邀請那些腐敗分子投身隱藏在純正招牌之下。

Within all sects and traditions of Buddhism, there are those who practice with sincerity and compassion, and those driven by greed and conceit. So long as we have the opportunity to let go of the unwholesome and develop the wholesome, we can grow in the Dhamma wherever we are.

在佛教各派系和傳統中，都有誠心慈悲的修行者，亦有被名利慾念薰心的人。只要我們有機會放下不善心和培養善心，無論身在何處我們都能在佛法中成長。

the noble persons as mind-moments

賢聖僧作為心識一刻

As well as referring to the monastic community, the Buddha used the word Sangha to refer to the community of enlightened disciples, i.e. the four persons on the paths and fruits.

佛陀除了用僧伽一詞代表僧團之外，還使用僧伽這個詞來代表覺悟的弟子，賢聖僧，即四雙八輩道果上的四種證果修行人。

In Theravada, these came to be understood as having the "ultimate" meaning of a few mind-moments: a flash of realization as one steps to a new level of the path.

在南傳佛教中，這被理解為修行人在電光火石的幾個意識剎那中，體證真實的實相，"終極究竟"道理： 一閃而過的親身體驗證悟，為通往修道新水平的一個步驟。

In the EBTs, in line with the fact that the entire idea of mind-moments is not found, those on the path are clearly "persons" who are practicing a path, and who might, for example, sit down and eat a meal.

在原始佛教經典中，沒有整個心識剎那見道的一回事，那些走在八正道修行路上的人，顯然是正在修行的"人"而已，例如，他們會坐下來，會吃飯。

The contradiction on this point between the Suttas and the commentaries is so clear that is was, for me, the defining issue that made me realize I could not always trust the commentaries. Previously, I had been convinced of the essential correctness of the commentarial perspective, but this was impossible to sustain once I studied the relevant Sutta passages, which are many and definitive.

經藏與註釋在這一點上的矛盾是如此明顯，讓我意識到我不能總是相信註釋。以前，我一直確信註釋觀點基本上是正確的。但當我研究了多樣而且明確的相關經文，我就無法繼續同意註釋的觀點。

This change was hard for me to accept; it's never easy to admit when you're wrong, and it's also not easy to step out from the comforting shelter of orthodoxy. But ultimately it gave me strength, because I realized that the tradition was not a set of dogmas that I had to adhere to, but a living conversation that I was a part of.

這種註釋觀點的變化讓我很難接受。承認自己的錯誤從來都不容易，也不容易走出傳統教條庇護之下的安逸感。但最終我得到變化的力量，因為我意識到傳統不是我必須堅持的一套教條，而是我參與的活潑互動對話。

We should aspire to leave our tradition healthier than we found it. And sometimes that means dusting out the cobwebs, clearing out some of the bits and pieces that have outlived their usefulness.

我們應該渴望讓現有的傳統改進得更健康。有時這意味著清除塵垢蜘蛛網，清除一些已經過時失效的零星碎片。