



Dawn & Noon Time Table

黎明與正午時間表

2026 Dawn & Noon Time Table 黎明與正午時間表



Penang 檳城



Kuala Lumpur 吉隆坡



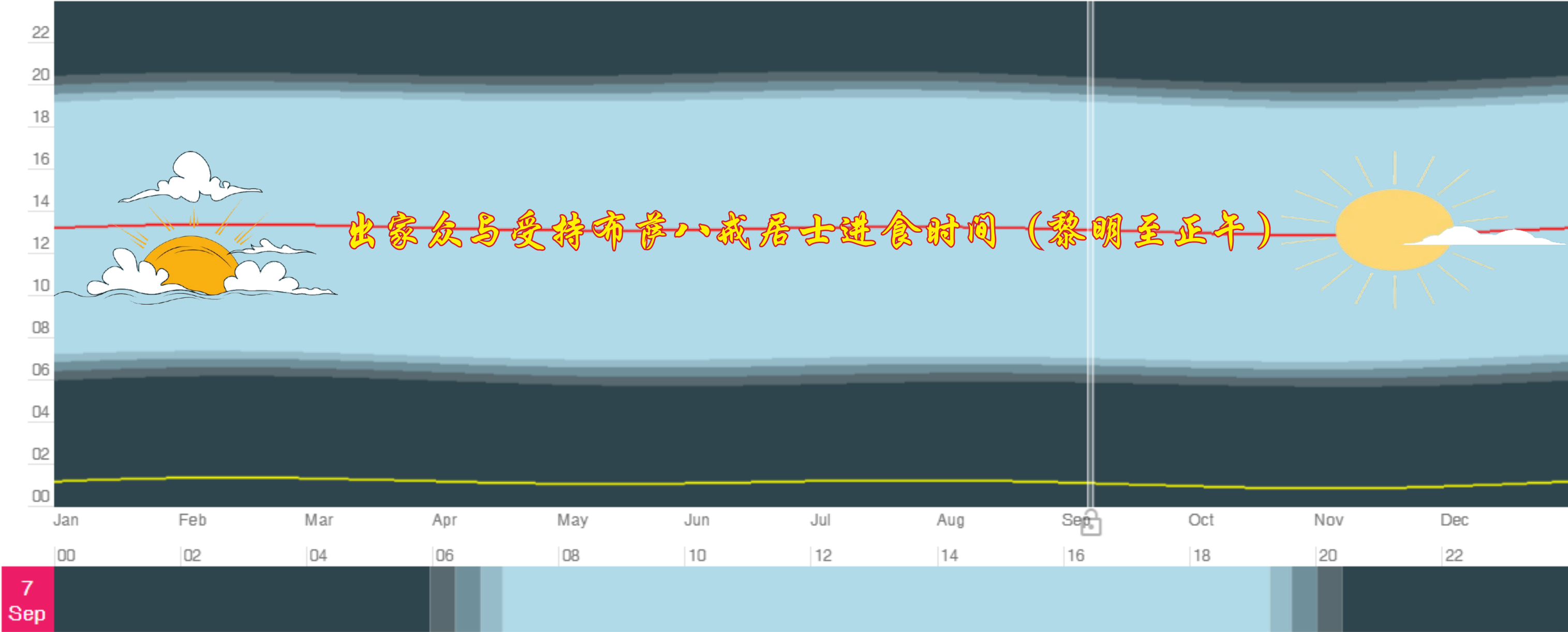
Johor Bahru 新山



Kuching 古晉

2026 Sun Graph for Kuala Lumpur

Rise/Set Times Day/Night Length



Night:	Astronomical Twilight:	Nautical Twilight:	Civil Twilight:	Daylight:	Solar Noon/Midnight:
00:00 - 05:57 20:25 - 00:00	05:57 - 06:21 20:00 - 20:25	06:21 - 06:45 19:36 - 20:00	06:45 - 07:06 19:15 - 19:36	07:06 - 19:15	13:11 01:11
夜晚	天文曙暮光	航海曙暮光	民用曙暮光	白天(白晝)	太陽正午/太陽午夜
Total: 09:32	Total: 00:48	Total: 00:48	Total: 00:42	Total: 12:09	



Dawn & Noon in Penang 檳城黎明與正午時間表



Days-Week Sunday Monday Tuesday Wednesday Thursday Friday Saturday	JAN		FEB		MAR		APR		MAY		JUN		JUL		AUG		SEPT		OCT		Nov		DEC	
	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon
01	06:38	13:22	06:48	13:32	06:45	13:31	06:32	13:22	06:19	13:15	06:15	13:16	06:20	13:22	06:27	13:25	06:26	13:18	06:21	13:08	06:18	13:02	06:24	13:07
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Dawn & Noon in Kuala Lumpur 吉隆坡黎明與正午時間表



Days-Week Sunday Monday Tuesday Wednesday Thursday Friday Saturday	JAN		FEB		MAR		APR		MAY		JUN		JUL		AUG		SEPT		OCT		Nov		DEC	
	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon
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Dawn & Noon in Johor Bahru 新山黎明與正午時間表



Days - Week Sunday Monday Tuesday Wednesday Thursday Friday Saturday	JAN		FEB		MAR		APR		MAY		JUN		JUL		AUG		SEPT		OCT		Nov		DEC	
	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon
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11	06:23	13:12	06:31	13:19	06:27	13:14	06:16	13:06	06:08	13:01	06:09	13:04	06:16	13:10	06:18	13:10	06:13	13:01	06:04	12:51	06:00	12:48	06:08	12:58
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13	06:24	13:13	06:31	13:19	06:26	13:14	06:16	13:05	06:08	13:01	06:10	13:04	06:16	13:10	06:18	13:09	06:12	13:00	06:03	12:51	06:00	12:49	06:09	12:58
14	06:24	13:13	06:31	13:19	06:26	13:14	06:15	13:05	06:08	13:01	06:10	13:05	06:16	13:10	06:18	13:09	06:12	13:00	06:03	12:51	06:00	12:49	06:09	12:59
15	06:24	13:14	06:31	13:19	06:26	13:13	06:15	13:05	06:08	13:01	06:10	13:05	06:16	13:10	06:18	13:09	06:11	13:00	06:03	12:50	06:00	12:49	06:10	12:59
16	06:25	13:14	06:31	13:18	06:25	13:13	06:15	13:04	06:08	13:01	06:10	13:05	06:17	13:11	06:18	13:09	06:11	12:59	06:02	12:50	06:00	12:49	06:10	13:00
17	06:25	13:14	06:31	13:18	06:25	13:13	06:14	13:04	06:08	13:01	06:10	13:05	06:17	13:11	06:18	13:09	06:11	12:59	06:02	12:50	06:01	12:49	06:10	13:00
18	06:26	13:15	06:31	13:18	06:25	13:13	06:14	13:04	06:08	13:01	06:10	13:06	06:17	13:11	06:18	13:08	06:11	12:59	06:02	12:50	06:01	12:50	06:11	13:01
19	06:26	13:15	06:30	13:18	06:24	13:12	06:14	13:04	06:08	13:01	06:11	13:06	06:17	13:11	06:18	13:08	06:10	12:58	06:02	12:49	06:01	12:50	06:11	13:01
20	06:26	13:15	06:30	13:18	06:24	13:12	06:13	13:03	06:08	13:01	06:11	13:06	06:17	13:11	06:17	13:08	06:10	12:58	06:02	12:49	06:01	12:50	06:12	13:02
21	06:27	13:16	06:30	13:18	06:24	13:12	06:13	13:03	06:08	13:01	06:11	13:06	06:17	13:11	06:17	13:08	06:10	12:58	06:01	12:49	06:01	12:50	06:12	13:02
22	06:27	13:16	06:30	13:18	06:23	13:11	06:13	13:03	06:08	13:01	06:11	13:06	06:17	13:11	06:17	13:07	06:09	12:57	06:01	12:49	06:01	12:50	06:13	13:03
23	06:27	13:16	06:30	13:18	06:23	13:11	06:12	13:03	06:08	13:01	06:12	13:07	06:18	13:11	06:17	13:07	06:09	12:57	06:01	12:49	06:02	12:51	06:13	13:03
24	06:28	13:16	06:30	13:18	06:23	13:11	06:12	13:03	06:08	13:01	06:12	13:07	06:18	13:11	06:17	13:07	06:09	12:57	06:01	12:49	06:02	12:51	06:14	13:04
25	06:28	13:17	06:30	13:17	06:22	13:10	06:12	13:02	06:08	13:01	06:12	13:07	06:18	13:11	06:17	13:07	06:08	12:56	06:01	12:49	06:02	12:51	06:14	13:04
26	06:28	13:17	06:30	13:17	06:22	13:10	06:12	13:02	06:08	13:01	06:12	13:07	06:18	13:11	06:16	13:06	06:08	12:56	06:01	12:48	06:02	12:52	06:15	13:05
27	06:28	13:17	06:30	13:17	06:22	13:10	06:11	13:02	06:08	13:02	06:12	13:07	06:18	13:11	06:16	13:06	06:08	12:56	06:00	12:48	06:03	12:52	06:15	13:05
28	06:29	13:17	06:29	13:17	06:21	13:10	06:11	13:02	06:08	13:02	06:13	13:08	06:18	13:11	06:16	13:06	06:07	12:55	06:00	12:48	06:03	12:52	06:16	13:06
29	06:29	13:17			06:21	13:09	06:11	13:02	06:08	13:02	06:13	13:08	06:18	13:11	06:16	13:05	06:07	12:55	06:00	12:48	06:03	12:53	06:16	13:06
30	06:29	13:18			06:21	13:09	06:10	13:02	06:08	13:02	06:13	13:08	06:18	13:11	06:16	13:05	06:07	12:55	06:00	12:48	06:04	12:53	06:17	13:07
31	06:29	13:18			06:20	13:09			06:08	13:02			06:18	13:11	06:15	13:05			06:00	12:48			06:17	13:07





Dawn & Noon in Kuching 古晉黎明與正午時間表



Days-Week Sunday Monday Tuesday Wednesday Thursday Friday Saturday	JAN		FEB		MAR		APR		MAY		JUN		JUL		AUG		SEPT		OCT		Nov		DEC	
	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon	Dawn	Noon
01	05:52	12:42	06:03	12:52	06:03	12:50	05:53	12:42	05:44	12:35	05:41	12:36	05:47	12:42	05:52	12:45	05:49	12:38	05:40	12:28	05:34	12:22	05:38	12:27
02	05:52	12:42	06:03	12:52	06:03	12:50	05:53	12:42	05:44	12:35	05:42	12:36	05:47	12:42	05:52	12:44	05:49	12:38	05:40	12:28	05:34	12:22	05:38	12:27
03	05:53	12:42	06:04	12:52	06:03	12:50	05:53	12:41	05:43	12:35	05:42	12:36	05:47	12:42	05:52	12:44	05:48	12:38	05:40	12:27	05:34	12:22	05:38	12:28
04	05:53	12:43	06:04	12:52	06:02	12:50	05:52	12:41	05:43	12:35	05:42	12:36	05:48	12:43	05:52	12:44	05:48	12:37	05:39	12:27	05:34	12:22	05:39	12:28
05	05:54	12:43	06:04	12:52	06:02	12:50	05:52	12:41	05:43	12:35	05:42	12:37	05:48	12:43	05:52	12:44	05:48	12:37	05:39	12:27	05:34	12:22	05:39	12:29
06	05:54	12:44	06:04	12:52	06:02	12:49	05:52	12:41	05:43	12:35	05:42	12:37	05:48	12:43	05:52	12:44	05:48	12:37	05:39	12:26	05:34	12:22	05:40	12:29
07	05:55	12:44	06:04	12:52	06:02	12:49	05:51	12:40	05:43	12:35	05:42	12:37	05:48	12:43	05:52	12:44	05:47	12:36	05:38	12:26	05:34	12:22	05:40	12:29
08	05:55	12:45	06:04	12:52	06:01	12:49	05:51	12:40	05:42	12:35	05:42	12:37	05:48	12:43	05:52	12:44	05:47	12:36	05:38	12:26	05:34	12:22	05:40	12:30
09	05:56	12:45	06:04	12:52	06:01	12:49	05:51	12:40	05:42	12:35	05:42	12:37	05:49	12:43	05:52	12:44	05:47	12:36	05:38	12:25	05:34	12:22	05:41	12:30
10	05:56	12:46	06:04	12:52	06:01	12:48	05:50	12:39	05:42	12:35	05:43	12:38	05:49	12:43	05:52	12:44	05:47	12:35	05:38	12:25	05:34	12:22	05:41	12:31
11	05:57	12:46	06:04	12:52	06:01	12:48	05:50	12:39	05:42	12:34	05:43	12:38	05:49	12:44	05:52	12:43	05:46	12:35	05:37	12:25	05:34	12:22	05:42	12:31
12	05:57	12:46	06:04	12:52	06:00	12:48	05:50	12:39	05:42	12:34	05:43	12:38	05:49	12:44	05:52	12:43	05:46	12:35	05:37	12:25	05:34	12:22	05:42	12:32
13	05:57	12:47	06:04	12:52	06:00	12:48	05:49	12:39	05:42	12:34	05:43	12:38	05:49	12:44	05:52	12:43	05:46	12:34	05:37	12:24	05:34	12:22	05:42	12:32
14	05:58	12:47	06:04	12:52	06:00	12:47	05:49	12:38	05:42	12:34	05:43	12:38	05:50	12:44	05:52	12:43	05:45	12:34	05:37	12:24	05:34	12:23	05:43	12:33
15	05:58	12:47	06:04	12:52	05:59	12:47	05:48	12:38	05:42	12:34	05:43	12:39	05:50	12:44	05:52	12:43	05:45	12:33	05:36	12:24	05:34	12:23	05:43	12:33
16	05:59	12:48	06:04	12:52	05:59	12:47	05:48	12:38	05:41	12:34	05:44	12:39	05:50	12:44	05:52	12:42	05:45	12:33	05:36	12:24	05:34	12:23	05:44	12:34
17	05:59	12:48	06:04	12:52	05:59	12:47	05:48	12:38	05:41	12:35	05:44	12:39	05:50	12:44	05:51	12:42	05:45	12:33	05:36	12:24	05:34	12:23	05:44	12:34
18	05:59	12:48	06:04	12:52	05:58	12:46	05:47	12:38	05:41	12:35	05:44	12:39	05:50	12:44	05:51	12:42	05:44	12:32	05:36	12:23	05:35	12:23	05:45	12:35
19	06:00	12:49	06:04	12:52	05:58	12:46	05:47	12:37	05:41	12:35	05:44	12:39	05:51	12:44	05:51	12:42	05:44	12:32	05:36	12:23	05:35	12:23	05:45	12:35
20	06:00	12:49	06:04	12:52	05:58	12:46	05:47	12:37	05:41	12:35	05:44	12:40	05:51	12:45	05:51	12:42	05:44	12:32	05:35	12:23	05:35	12:24	05:46	12:36
21	06:00	12:49	06:04	12:52	05:57	12:45	05:47	12:37	05:41	12:35	05:45	12:40	05:51	12:45	05:51	12:41	05:43	12:31	05:35	12:23	05:35	12:24	05:46	12:36
22	06:01	12:50	06:04	12:52	05:57	12:45	05:46	12:37	05:41	12:35	05:45	12:40	05:51	12:45	05:51	12:41	05:43	12:31	05:35	12:23	05:35	12:24	05:47	12:37
23	06:01	12:50	06:04	12:51	05:57	12:45	05:46	12:36	05:41	12:35	05:45	12:40	05:51	12:45	05:51	12:41	05:43	12:31	05:35	12:23	05:35	12:24	05:47	12:37
24	06:01	12:50	06:04	12:51	05:56	12:44	05:46	12:36	05:41	12:35	05:45	12:41	05:51	12:45	05:50	12:41	05:42	12:30	05:35	12:22	05:36	12:25	05:48	12:38
25	06:02	12:50	06:04	12:51	05:56	12:44	05:45	12:36	05:41	12:35	05:46	12:41	05:51	12:45	05:50	12:40	05:42	12:30	05:35	12:22	05:36	12:25	05:48	12:38
26	06:02	12:51	06:03	12:51	05:56	12:44	05:45	12:36	05:41	12:35	05:46	12:41	05:51	12:45	05:50	12:40	05:42	12:30	05:34	12:22	05:36	12:25	05:49	12:39
27	06:02	12:51	06:03	12:51	05:55	12:44	05:45	12:36	05:41	12:35	05:46	12:41	05:52	12:45	05:50	12:40	05:41	12:29	05:34	12:22	05:36	12:26	05:49	12:39
28	06:02	12:51	06:03	12:51	05:55	12:43	05:45	12:36	05:41	12:35	05:46	12:41	05:52	12:45	05:50	12:39	05:41	12:29	05:34	12:22	05:37	12:26	05:50	12:40
29	06:03	12:51			05:55	12:43	05:44	12:36	05:41	12:35	05:46	12:42	05:52	12:45	05:49	12:39	05:41	12:29	05:34	12:22	05:37	12:26	05:50	12:40
30	06:03	12:51			05:54	12:43	05:44	12:35	05:41	12:36	05:47	12:42	05:52	12:45	05:49	12:39	05:41	12:28	05:34	12:22	05:37	12:27	05:51	12:40
31	06:03	12:51			05:54	12:42			05:41	12:36			05:52	12:45	05:49	12:39			05:34	12:22			05:51	12:41





【黎明与正午】 Dawn & Noon

黎明（破晓）：Aruṇa (Dawn)

literally means “reddish light of the rising sun.”

正午：Majjhanha (Noon)

literally means “midday” of the day.

巴利语 Aruṇa 破晓（黎明）

1. 有日出前的微紅色光從東方水平線下射出，但是四方還是黑暗，無法清楚辨識四方景物。

2. 紅色（梵 arusa; reddish）

【形】略帶紅色的。

aruṇa-vaṇṇa “the color of dawn”,

【形】略帶紅色的顏色。

aruṇa uggacchati “the dawn rises” or “the dawn ascends.”

日出。一般地说，日出時（時間5時至7時）可稱旦、早、朝、晨，日入時稱夕、暮、晚。太陽正中時叫日中、正午、亭午，將近日中時叫隅中，偏西時叫昃、日昃。日入後（時間17時至19時）是黃昏，黃昏後是人定，人定後是夜半（或叫夜分），夜半後是雞鳴，雞鳴後是昧旦、平明——這是天已亮的時間。古人一天兩餐，上餐在日出後隅中前，這段時間就叫食時或朝食；晚餐在日昃後日入前，這段時間叫晡時。

【《律藏》有关黎明与正午】

关于三衣 Nissaggiya Pācittiya 2 尼萨耆波逸提第2条戒：

“若比丘，在迦絺那衣(kāṭhina)舍已，离三衣而过夜，犯尼萨耆波逸提。”

除了迦絺那优惠的期间，于破晓前，没有得到僧团的批准，每一位比丘必须三衣随身，然则犯尼萨耆波逸提戒。



在泰国，“破晓”是指于早晨时当一个人能开始：

- (i) 辨认手掌上主要的掌纹；
- (ii) 分辨枯（褐色）树叶及绿树叶；
- (iii) 于两米或以上的距离，看见地上排列的蚂蚁。

但是在斯里兰卡和缅甸，破晓是指东方的地平线开始发出曙光的时候，所以这里的破晓比泰国约早一小时。

根据《律藏•大品》，在一些“所允许的范围内”，比丘被视为没有与三衣远离：若居住于寺院里的整个寺院范围；若居住于森林里约一百米的圆周范围（若需要可以更详细地酌量，是否有另一人或更多的人在范围内、范围是否有被围起来；有关资料皆可参阅《律藏•经分别》）。

【过午不食、食物与药品】

关于过午不食戒，波逸提 (Pācittiya) 第37条：

“若有比丘，在非时（即正午之后）进食，则犯波逸提。”

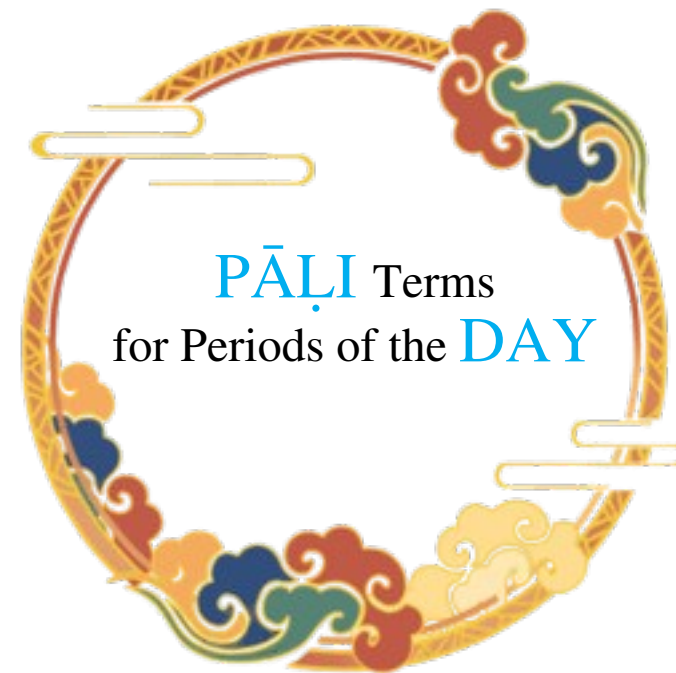
根据上座部佛教的《律藏》，僧众必须持守过午不食的戒，过了正午，比丘就不可以进食，也不可以接受和贮存食物。所以正午之后到次日黎明（破晓）前，不能供养食物给比丘。

时药 (Yāmaka：这类食物必须在规定的时间供养与食用（黎明到正午之间，如五穀雜糧、蔬菜水果等）。

时分药（“翌日药” Yāvakalika：这类药物必须在当天服用，例如新鲜的果汁。）

七日药 (Sattāhakālaka：这类药物可以保存和使用长达七天。它们用于治疗非慢性疾病，例如蜂蜜、糖等等。)

尽形寿药（“终生药” Yāvajīvika：这类药物只要比丘生病，就可以被允许终生使用。这一类别通常包括被认为对健康至关重要和基础性的物品以及各种草药配方。）则可以在任何时候供养。



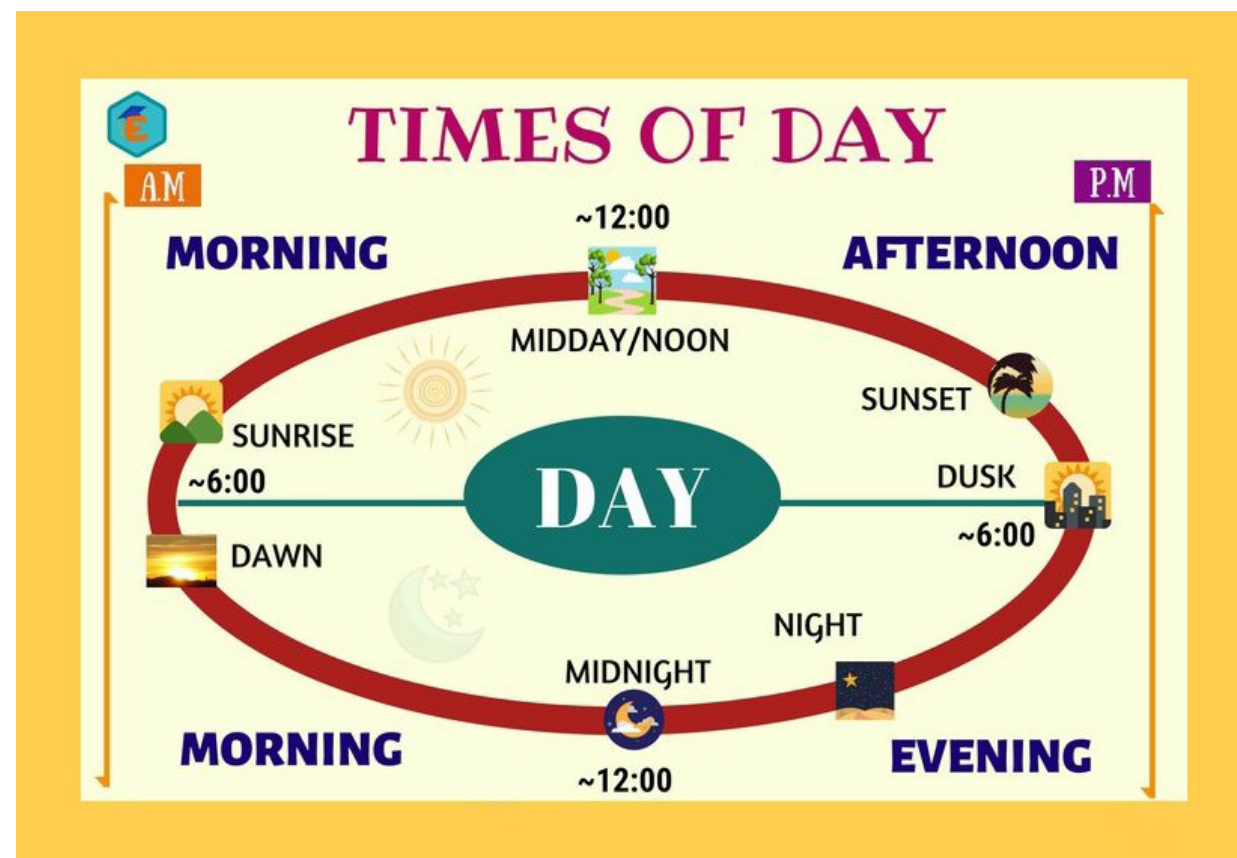
(Source from: Suttas.net Vinaya Index)

NIGHT

‘Night’ starts at sunset and finishes at the first moment of dawn. Therefore the ‘watches’ are four hours each: 6pm to 10pm; 10pm to 2am; 2am to 6am.

rattaṃ: night, the time after sunset (atthaṅgate suriye) (Vin.4.17).

rattiyā paṭhamañ yāmaṃ: the ‘first watch’. The first watch should be used for walking and sitting meditation (A.1.114).



rattiyā majjhimam yāmaṃ: the second watch. Used for ‘lying in the lion’s posture’, having contemplated the thought of rising (uṭṭhānasaññaṃ manasikaritvā) (A.1.114).

PREDAWN

In the suttas, the Buddha said monks should rise in the third watch of the night (rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya) and purify their minds of obstructive states i.e. before the first moment of dawn (A.1.114). But in Vinaya texts, monks commonly rise after the third watch i.e. after the first moment of dawn.

rattiyā pacchimaṃ yāmaṃ: ‘the last watch of the night’ (A.1.114).

anto aruṇa: ‘before dawn’. For an undetermined almsbowl, there is no offence if it is determined before dawn (anto aruṇa). Anto aruṇa strictly means ‘within dawn’ (Vin.4.245).

purāruṇā, ‘before dawn’. It is no offence, apparently, to lie down for consecutive nights with a novice if one rises before dawn (Vin.4.17).

rattiyā paccūsasamayaṃ, ‘in the night towards dawn’. Still too dark for the Buddha to recognise Venerable Sariputta sitting under a tree (Vin.2.163).

rattiyā paccūsasamayaṃ, ‘in the night towards dawn’ the morning star “shines forth, bright and brilliant” (rattiyā paccūsasamayaṃ osadhi tārakā bhāsate ca tapate ca virocati ca) (Iti.20). Still pitch black, then.

rattiyā paccūsasamayaṃ, ‘in the night towards dawn’ the Buddha rises (paccuṭṭhāya) and requests Venerable Sona to speak Dhamma (Vin.1.196).

rattiyā paccūsasamayaṃ, ‘in the night towards dawn’ young monks rise (paccuṭṭhāya) and ask for food. They are told to wait until it is light (yāva vibhāyati) (Vin.1.78).

rattiyā paccūsasamayaṃ, ‘in the night towards dawn’ the group of six monks rise (paccuṭṭhāya) and walk meditation with wooden shoes (Vin.1.188).

rattiyā paccūsasamayaṃ, ‘in the night towards dawn’ the Buddha rises (paccuṭṭhāya), goes to his toilet and finds Rahula sleeping there, and asks who it is (Vin.4.16).

rattiyā paccūsasamayaṃ, ‘in the night towards dawn’ the Buddha rises (paccuṭṭhāya) to practise walking meditation (S.1.212).

rattiyā paccūsasamayaṃ, ‘in the night towards dawn’ monks rise (paccuṭṭhitānaṃ) to discuss Dhamma (D.1.2).

rattiyā paccūsasamayaṃ, ‘in the night towards dawn’ the Buddha enters his dwelling after spending the night in walking meditation, and sleeps till after sunrise (S.1.107).

rattiyā paccūsasamayaṃ, ‘in the night towards dawn’ Venerable Ananda goes to lie down, and realises arahantship.

rattiyā paccūsasamayam, ‘in the night towards dawn’ Venerable Samiddhi rises (paccuṭṭhāya) and bathes at the hot-springs (S.1.8).

abhikkantāya rattiyā: ‘when the night had far advanced’ a devata appears to Venerable Samiddhi after his bath, illuminating the entire hot-springs (S.1.8). Still dark, then.

abhikkantāya rattiyā: ‘when the night had far advanced’ devatas approach the Buddha, illuminating the entire Jeta’s Grove (S.1.22).

yebhuyyena ratti khepitā hoti: ‘night has almost ended’: people give gifts on Pavarana Day till “night has almost ended” (Vin.1.169).

FIRST MOMENT OF DAWN

The scriptures do not say how monks recognised the first moment of dawn. The rise of colour vision, the only sudden change in a process of infinite graduations, would have been an obvious choice.

nikkhanto pacchimo yāmo: ‘end of the last watch’: see synonyms below (Vin.2.236; Vin.1.288).

aruṇuggamanā: dawn. Marks the end of the ‘wrong time’. The village can be entered (vikālo nāma majjhantike vītivate yāva aruṇuggamanā) (Vin.4.166).

aruṇuggamanā: dawn. Monks can start eating (Vin.4.86).

aruṇe: dawn; synonym of aruṇuggamanā: “There is no offence if before dawn (anto aruṇe) spare bowls are determined (Vin.4.245) or robes happen to be destroyed (Vin.3.202).

rattātikkanto: ‘night having elapsed’. “Ladies, this bowl is to be forfeited by me, a night having elapsed” (Vin.4.243-5).

uddhaste aruṇe: ‘flying up of dawn’. If a Sanghadisesa offence is concealed for the three watches of the night, then it is a dukkata offence if it is not confessed before dawn (so paṭhamampi yāmaṃ chādeti, dutiyampi yāmaṃ chādeti, tatiyampi yāmaṃ chādeti, uddhaste aruṇe channā hoti āpatti Yo chādeti, so dukkaṭaṃ desāpetabbo. Yathāpaṭicchannañcassa parivāsaṃ datvā ubhinnaṃ mānattaṃ dātabbaṃ) (Vin.2.68).

uddhaste aruṇe: ‘flying up of dawn’. The Buddha, feeling cold, puts on a fourth robe (Vin.1.288).

nandimukhi ratti: ‘night has a face of gladness’; a synonym of nikkhante pacchime yāme and uddhaste aruṇe; for the third time, Ven Ananda asks the Buddha to recite the Patimokkha (Vin.1.288; Vin.2.236).

ratti vibhāyati: ‘night lightens’. Young monks forbidden to eat till this time (Vin.1.78).

ratti vibhāyissati’ti: ‘night lightens’. Monks must complete pavarana ceremony by this time (Vin.1.169).

THE PERIOD OF DAWN

aruṇaggaṃ: dawn, the harbinger of sunrise (suriyassa bhikkhave udayato etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ yadidaṃ aruṇaggaṃ) (A.5.237).

rattiyā accayena, ‘after the night’, the period of dawn: monks bathe naked in the rain, visible to Visakha’s slave-girl (Vin.1.290-291).

rattiyā accayena ‘after the night’, period of dawn: laypeople start preparing food for monks (D.1.126).

kālasseva, dawn: slaves rise (kālasseva uṭṭhāya) to prepare food (Vin.2.154).

kālasseva, dawn: pupils rise (kālasseva vuṭṭhāya) and offer their preceptors rice-gruel (Vin.1.46).

kālasseva, dawn: forest monks rise (kālasseva uṭṭhāya) and set out for almsround (Vin.2.217).

kālasseva, dawn: monks staying in the open air return furniture to huts (Vin.4.39).

kālasseva, dawn: Brahmans rise (kālasseva uṭṭhahantova) to begin their purifying rites (A.5.263; S.5.361).

kālasseva, dawn: Sigalaka rises (kālasseva vuṭṭhāya) to perform his salutations (D.3.180).

SUNRISE

suriyassa udayato, ‘sunrise’: sunrise is heralded by dawn (etaṃ pubbanimittaṃ yadidaṃ aruṇaggaṃ) (A.5.236).

suriye uggate: ‘after sunrise’: Mara accuses the Buddha of sleeping after sunrise (S.1.107).

yāva suriyuggamaṇā, ‘till sunrise’: in the future, the Licchavis will sleep on soft beds till sunrise (S.2.268).

yāva suriyuggamaṇā, ‘till sunrise’: in the future, monks will sleep on soft beds till sunrise (S.2.268).

yāva suriyuggamanā, ‘till sunrise’: the Buddha sees junior monks sleeping till sunrise (A.3.299).

FORENOON

pubbaṇhasamayam: morning, time between dawn and midday; time to put on robes for meal invitations (D.1.109; D.1.125; A.3.344) or to go almsround, though it may be too early (atippago) to collect almsfood (D.1.178).

kālo, ‘time’. Donors tell the monks it is ‘time’ when the meal is ready (D.1.109).

NOON

majjhantikaṃ samayaṃ: ‘middle period of the day’ as opposed to morning (pubbanhasamayam) or evening (sāyanhasamayam).

Those who live virtuously are happy in all three periods.(A.1.294).

majjhantikaṃ samayaṃ: women with bad qualities spend this time obsessed by envy (S.4.240).

AFTERNOON

majjhantike vītivatte: it is an offence for a monk to enter the village ‘noon having passed’ (Vin.4.166).

majjhantike vītivatte: it is an offence for a monk to eat food ‘noon having passed’ (Vin.4.86).

vikālo: the ‘wrong time’ to enter the village or to eat food. ‘Wrong time’ is defined as after noon till dawn (majjhantike vitivatte yāva aruṇuggamanā) (Vin.4.166; Vin.4.86).

dvaṅgulāya chāyāya vītivattāya: at the Second Council, monks wanted to know if they could eat ‘till the shadow has passed beyond two fingerbreadths’ (Vin.2.306).

EVENING

sāyanhasamayam: evening time, the Buddha bathes his limbs having risen from solitude (patisallānā vuṭṭhito) (A.3.344).

sāyanhasamayam: Venerable Punna and Sariputta discuss Dhamma after the day's abiding (divāvihāram) (M.1.147).

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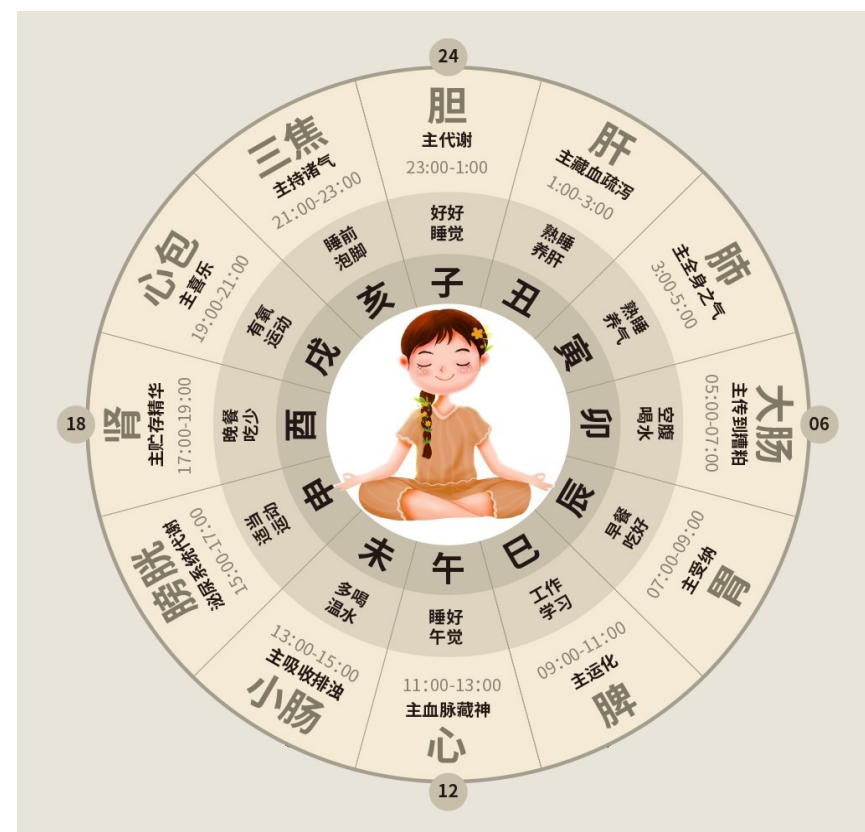
(资料来源: Suttas.net Vinaya Index)

夜间

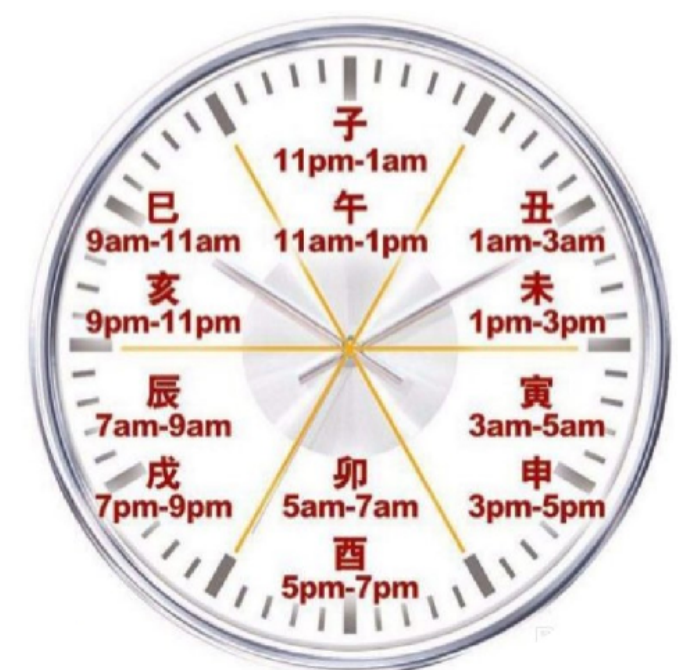
“夜”始于日落，终于破晓的第一刻。因此，“更”为四小时一更：晚6点至10点；晚10点至凌晨2点；凌晨2点至6点。

rattam: 夜，日落之后 (atthaṅgate suriye) 的时间 (Vin.4.17)。

rattiyā paṭhamam yāmaṃ: “初夜”。初夜应用来行禅和坐禅 (A.1.114)。



- 子时:(zǐ shí): 23:00 - 01:00, 别称夜半
- 丑时:(chǒu shí): 01:00 - 03:00, 别称鸡鸣
- 寅时:(yín shí): 03:00 - 05:00, 别称平旦
- 卯时:(mǎo shí): 05:00 - 07:00, 别称日出
- 辰时:(chén shí): 07:00 - 09:00, 别称食时
- 巳时:(sì shí): 09:00 - 11:00, 别称隅中
- 午时:(wǔ shí): 11:00 - 13:00, 别称日中
- 未时:(wèi shí): 13:00 - 15:00, 别称日昃
- 申时:(shēn shí): 15:00 - 17:00, 别称哺时
- 酉时:(yǒu shí): 17:00 - 19:00, 别称日入
- 戌时:(xū shí): 19:00 - 21:00, 别称黄昏
- 亥时:(hài shí): 21:00 - 23:00, 别称人定



rattiyā majjhimam yāmaṃ: “中夜”。应用来“以狮子卧姿而卧”，心中思惟着要起身 (uṭṭhānasaññaṃ manasikarivā) (A.1.114)。

黎明前

在《经藏》中，佛陀说比丘们应在三更时 (rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya) 起身，净化其心，去除障碍法，即在破晓的第一刻之前 (A.1.114)。但在《律藏》中，比丘们通常在三更之后，即破晓的第一刻之后才起身。

rattiyā pacchimaṃ yāmaṃ: “后夜” (A.1.114)。

anto aruṇe: “黎明前”。对于未作决定的钵，若在黎明前作了决定，则无犯 (anto aruṇe)。Anto aruṇe 严格地说是 “在黎明之内” (Vin.4.245)。

purāruṇā: “黎明前”。若与沙弥连续过夜，只要在黎明前起身，显然无犯 (Vin.4.17)。

rattiyā paccūsasamayaṃ: “夜近黎明时分”。当时天色仍太黑，佛陀无法辨认出坐在树下的舍利弗尊者 (Vin.2.163)。

rattiyā paccūsasamayaṃ: “夜近黎明时分”，晨星 “闪耀、明亮、光彩夺目”(rattiyā paccūsasamayaṃ osadhi tārakā bhāsate ca tapate ca virocati ca) (Iti.20)。当时仍是漆黑一片。

rattiyā paccūsasamayaṃ: “夜近黎明时分”，佛陀起身 (paccuṭṭhāya)，并请索那尊者说法 (Vin.1.196)。

rattiyā paccūsasamayaṃ: “夜近黎明时分”，年轻比丘们起身 (paccuṭṭhāya) 求食。他们被告知要等到天亮 (yāva vibhāyati) (Vin.1.78)。

rattiyā paccūsasamayaṃ: “夜近黎明时分”，六群比丘们起身 (paccuṭṭhāya)，穿着木屐行禅 (Vin.1.188)。

rattiyā paccūsasamayaṃ: “夜近黎明时分”，佛陀起身 (paccuṭṭhāya)，去厕所，发现罗睺罗尊者睡在那里，并询问是谁 (Vin.4.16)。

rattiyā paccūsasamayaṃ: “夜近黎明时分”，佛陀起身 (paccuṭṭhāya) 行禅 (S.1.212)。

rattiyā paccūsasamayaṃ: “夜近黎明时分”，比丘们起身 (paccuṭṭhitānaṃ) 讨论佛法 (D.1.2)。

rattiyā paccūsasamayaṃ: “夜近黎明时分”，佛陀在夜间行禅后进入其住处，并睡到日出之后 (S.1.107)。

rattiyā paccūsasamayaṃ: “夜近黎明时分”，阿难尊者去躺下，并证得阿罗汉果。

rattiyā paccūsasamayam: “夜近黎明时分”，三弥提尊者起身 (paccutthāya) 在温泉沐浴 (S.1.8)。

abhikkantāya rattiyā: “夜已深时”，一位天人出现在三弥提尊者沐浴后，照亮了整个温泉 (S.1.8)。那时天色仍然很黑。

abhikkantāya rattiyā: “夜已深时”，众天人接近佛陀，照亮了整个祇陀林 (S.1.22)。

yebhuyyena ratti khepitā hoti: “夜几乎已尽”：人们在自恣日布施，直到“夜几乎已尽” (Vin.1.169)。

破晓的第一刻

经典没有说明比丘们如何辨认出破晓的第一刻。色觉的出现，作为无限渐变过程中唯一突然的变化，会是一个显而易见的判断。

nikkhanto pacchimo yāmo: “后夜已尽”：见下面的同义词 (Vin.2.236; Vin.1.288)。

aruṇuggamanā: 破晓。标志着“非时”的结束。可以进入村庄 (vikālo nāma majjhantike vītivatte yāva aruṇuggamanā) (Vin.4.166)。

aruṇuggamanā: 破晓。比丘们可以开始进食 (Vin.4.86)。

aruṇe: 破晓；是aruṇuggamanā的同义词：“如果备用钵在破晓前 (anto aruṇe) 被作了决定，则无犯 (Vin.4.245)，或者如果衣物碰巧在破晓前被毁坏，也无犯 (Vin.3.202)。”

rattātikkanto: “夜已过”。“女士们，我的这个钵在夜已过之后，必须舍弃” (Vin.4.243-5)。

uddhaste aruṇe: “黎明飞升时”。如果一个僧残罪被隐瞒了三夜，那么如果在黎明前仍未忏悔，则犯恶作罪(so paṭhamampi yāmaṃ chādeti, dutiyampi yāmaṃ chādeti, tatiyampi yāmaṃ chādeti, uddhaste aruṇe channā hoti āpatti Yo chādeti, so dukkaṭaṃ desāpetabbo. Yathāpaṭicchannañcassa parivāsaṃ datvā ubh-innampi mānattaṃ dātabbā) (Vin.2.68)。

uddhaste aruṇe: “黎明飞升时”。佛陀感到寒冷，穿上了第四件袈裟 (Vin.1.288)。

nandimukhi ratti: “夜有喜悦之面”；nikkhante pacchime yāme和uddhaste aruṇe的同义词；阿难尊者第三次请求佛陀诵波罗提木叉 (Vin.1.288; Vin.2.236)。

ratti vibhāyati: “夜转明”。年轻比丘们被禁止在这时之前进食 (Vin.1.78)。

ratti vibhāyissati'ti: “夜将转明”。比丘们必须在这个时候之前完成自恣仪式 (Vin.1.169)。

黎明时段

aruṇaggaṃ: 黎明，日出的先驱 (suriyassa bhikkhave udayato etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ yadidaṃ aruṇaggaṃ) (A.5.237)。

rattiyā accayena: “夜过后”，黎明时段：比丘们在雨中裸身沐浴，被毗舍佉的婢女看到 (Vin.1.290-291)。

rattiyā accayena: “夜过后”，黎明时段：居士们开始为比丘们准备食物 (D.1.126)。

kālasseva: 黎明，奴隶们起身 (kālasseva uṭṭhāya) 准备食物 (Vin.2.154)。

kālasseva: 黎明，弟子们起身 (kālasseva vuṭṭhāya) 供养他们的戒师粥食 (Vin.1.46)。

kālasseva: 黎明，林中比丘们起身 (kālasseva uṭṭhāya)，出发去托钵 (Vin.2.217)。

kālasseva: 黎明，露宿的比丘们把家具搬回茅棚 (Vin.4.39)。

kālasseva: 黎明，婆罗门们起身 (kālasseva uṭṭhahantova) 开始他们的净行仪式 (A.5.263; S.5.361)。

kālasseva: 黎明，辛伽罗迦起身 (kālasseva vuṭṭhāya) 行他的顶礼 (D.3.180)。

日出

suriyassa udayato: “日出”，日出以黎明为先兆 (etaṃ pubbanimittaṃ yadidaṃ aruṇaggaṃ) (A.5.236)。

suriye uggate: “日出之后”，魔罗指责佛陀在日出后睡觉 (S.1.107)。

yāva suriyuggamanā: “直到日出”，在未来，离车族人将睡在柔软的床上直到日出 (S.2.268)。

yāva suriyuggamanā: “直到日出”，在未来，比丘们将睡在柔软的床上直到日出 (S.2.268)。

yāva suriyuggamanā: “直到日出”，佛陀看到年轻比丘们睡到日出 (A.3.299)。

上午

pubbaṇhasamayam: 早晨，黎明和中午之间的时间；穿上袈裟准备应供 (D.1.109; D.1.125; A.3.344) 或去托钵的时间，尽管可能太早 (atippago) 无法收集到食物 (D.1.178)。

kālo: “时间”。供养者在斋饭准备好时告诉比丘们 “时间到了” (D.1.109)。

正午

majjhantikaṃ samayaṃ: “日中时段”与早晨 (pubbaṇhasamayam) 或傍晚 (sāyanhasamayam) 相对。

那些过着有德行生活的人在这三个时段都感到快乐。 (A.1.294)。

majjhantikaṃ samayaṃ: 有恶行的女人们在这个时候沉迷于嫉妒 (S.4.240)。

下午

majjhantike vītivatte: “正午已过”，比丘进入村庄即犯戒 (Vin.4.166)。

majjhantike vītivatte: “正午已过”，比丘进食即犯戒 (Vin.4.86)。

vikālo: “非时”，指不该进村或进食的时间。“非时”定义为正午之后到黎明之前 (majjhantike vitivatte yāva aruṇuggamanā) (Vin.4.166; Vin.4.86)。

dvaṅgulāya chāyāya vītivattāya: 在第二次结集时，比丘们想知道他们是否可以 “直到影子超过两指宽” 时才进食 (Vin.2.306)。

傍晚

sāyanhasamayam: 傍晚时分，佛陀从独处中起身 (patisallānā vuṭṭhito)，沐浴他的四肢 (A.3.344)。

sāyanhasamayam: 富那尊者和舍利弗尊者在白日止息 (divāvihāram) 之后讨论佛法 (M.1.147)。

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行恶者堕地狱，行善者生天界；
持戒者得解脱，无欲者证涅槃。

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