

โย จักขุมา

Yo cakkhumā mohamalāpakattho

Sāmañva buddho sugato vimutto

*The Seeing One who has removed delusion's stain,*

*By himself a BUDDHA, a Sugata, One Freed;*

灭痴离垢，具足慧眼，自证成佛，善逝，自在的解脱者，

Mārassa pāsā vinimocayanto

Pāpesi khemañ janatañ vineyya

*He has freed from the snares of Mara the Evil One*

*Multitudes who could be led to security;*

脱离了魔罗的罗网，他引导众生从险难中达到安稳之处。

Buddhañ varantañ sirasā namāmi.

Lokassa nāthañca vināyakañca

*To the BUDDHA, highest excellence, my head I bow down,*

*Protector and Leader of the world:*

我俯首顶礼无上的佛陀，世间的守护者及导师，

Tantejasā te jayasiddhi hotu

Sabbantarāyā ca vināsaṃantu.

*By this power may you be triumphantly successful,*

*And all dangers, may they be destroyed!*

以此威德力，愿你获得胜利与成就，愿所有的险难都得以消除。

Dhammo dhajo yo viya tassa satthu

Dassesī lokassa visuddhimaggam

*The DHAMMA, that is like the Teacher's banner*

*Showing to the world the Path of Purity*

佛陀的教法，犹如（引领军队的）旗帜，为世人指引清净之道，

<sup>1</sup> Composed by H.R.H. Pribe Patriarch Vajirañāṇavarorasa

Niyyāniko dhammadharassa dhārī

Sātāvaho santikaro sucinno.

*Leading out (of Samsara), upholding the DHAMMA holder,*

*Well-practised, conduces to happiness, to making peace,*

那依法奉行的人，必能从苦中解脱，善行必定带来安乐与寂静。

Dhammaṃ varantaṃ sirasā namāmi

Mohappadālaṃ upasantadāhaṃ

*To the DHAMMA, highest excellence, my head I bow down,*

*Cleaver of delusion, calmer of fiery passion:*

我俯首顶礼那殊胜的法，它去除了无明与热恼，

Tantejasā te jayasiddhi hotu

Sabbantarāyā ca vināsamentu.

*By this power may you be triumphantly successful,*

*And all dangers, may they be destroyed!*

以此威德力，愿你获得胜利与成就，愿所有的险难都得以消除。

Saddhammasenā sugatānugo yo

Lokkassa pāpūpakilesajetā

*The army of true DHAMMA following the Sugata,*

*Is victor in the world over evil and defilement,*

正法的军队，善逝的追随者，战胜了世间一切的邪恶与垢染，

Santo sayam santiniyojako ca

Svākkhātadhammaṃ veditāṃ karoti.

*Calmed by themselves, at peace and fetterless,*

*Having known (in themselves) the well expounded DHAMMA.*

获得自心的平和与寂静，不再有任何的系缚，体证那详尽解说的正法。

Saṅghaṃ varantaṃ sirasā namāmi

Buddhānubuddhaṃ samasīladitthim

*To the SANGHA, highest excellence, my head I bow down;*

*Enlightened after the BUDDHA, of the same virtue and view.*

我俯首顶礼那至敬的僧伽，那随佛而证悟的团体，戒行及知见皆圆满，

Tantejasā te jayasiddhi hotu

Sabbantarāyā ca vināsaṃmentu.

*By this power may you be triumphantly successful,*

*And all dangers, may they be destroyed!*

以此威德力，愿你获得胜利与成就，愿所有的险难都得以消除。

พระโสมก้อธิษฐานระลึกพระคุณ Namokaratthakagāthā<sup>2</sup>

Verses on Eight Times Making the "Namo"

八礼敬偈

พระโสม อระหันโต สัมมา สัมพุทธเจ้า (สละ) พระเชลียวิน  
Namo arahato sama Sambuddhassa mahesino

*Homage to the Great Sage far from defilements, perfectly Enlightened by Him*

礼敬卓越的圣者、阿罗汉、正等正觉。

Namo uttama-dhammassa Svākkhātas-seva tenidha.

*Homage to the highest DHAMMA well-expounded here by Him.*

礼敬无上的妙法，此法世尊已详尽解说。

Namo mahā-saṅghassāpi Visuddha-sīla-ditthino

*Homage to the Great SANGHA of moral conduct and view most pure.*

礼敬伟大的僧伽，戒行清静，无诸邪见。

Namo omātyāraddhassa Ratanattayassa sādhuṇaṃ.

*Homage to the Triple Gem beginning auspiciously with 'AUM'.*

礼敬三宝，以“om”为首作为吉祥的开端。

Namo omakātītassa Tassa yatthuttayassapi

*Homage to the Triple Gem overpassing vileness.*

礼敬三宝，（使我们）断除一切的邪恶。

Namo kārapabhāvena Vigacchantu upaddavā.

*By the power of this homage may obstacles disappear.*

以此礼敬的力量，愿一切的障碍皆消除。

Namo kāraṇubhāvena Suvatthi hotu sabbadā

*By the power of this homage forever may there be well-being.*

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<sup>2</sup> Composed by H.M. King Mongkut, Rāma IV.

以此礼敬的力量，愿它带来恒常的幸福。

Namo kāraṣṣa tejena                      Vidhimhi homi tejavā.  
*By making homage successfully may I succeed in (all) ways.*  
以此如实的敬礼，愿我获得一切的成就。

मङ्गलसुत्त

Maṅgalasuttam<sup>3</sup>  
The Discourse on Blessing  
吉祥经

เอวเม สุตัม

Evam me sutam.

Ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.  
*I have heard that at one time the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's monastery.*

我是这样听到的：有一次，世尊住在舍卫城的给孤独园的祇陀林精舍。

Athakho aññatarā devatā abhikkantāya rattiyaṃ,  
abhikkantavaṇṇā kevalakappaṃ jetavanam obhāsetvā,  
*Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove,*  
有一位天人，於深夜時分，身发灿烂的光辉，照遍了整个祇陀林。

yena bhagavā, tenupasaṅkami; upasaṅkamitvā bhagavantam abivādetvā  
ekamantaṃ atthāsi.  
*approached the Blessed One. On approaching, having bowed down to the Blessed One, she stood to one side.*  
他來到世尊跟前，向世尊頂禮，然后恭敬地站在一旁。

Ekamantaṃ thitā kho sā devatā bhagavantam gāthāya ajjhabhāsi:  
*As she was standing there, she addressed a verse to the Blessed One.*  
立于一旁后，天人以偈頌向世尊說：

Bahū devā manussā ca                      Maṅgalāni acintayum  
Ākaṅkhamānā sotthānam                      Brūhi maṅgalamuttamam.

<sup>3</sup> Khuddakapāṭha, 3-4; Sutta Nipāta, 308-9.

"Many devas & humans beings give thought to good fortune,  
Desiring well-being. Tell, then, the highest good fortune."

许多天众与人们，思索吉祥，企求幸福。恳请世尊宣说最高的吉祥。

Asevanā ca bālānaṃ

Paṇḍitānañca sevānā

Pūjā ca pūjanīyānaṃ

Etammaṅgalamuttamaṃ.

"Not consorting with fools, consorting with the wise,

Paying homage to those who deserve homage:

This is the highest good fortune.

远避愚痴人，亲近智慧者，敬应尊敬者，此为最吉祥。

Paṭirūpadesavāso ca

Pubbe ca katapuññatā

Attasammāpaṇidhi ca

Etammaṅgalamuttamaṃ.

Living in a civilized country, having made merit in the past,

Directing oneself rightly:

This is the highest good fortune.

住于合适处，往昔修福德，置身于正道，此为最吉祥。

Bāhusaccañca sippaṇca

Vinayo ca susikkhito

Subhāsītā ca yā vācā

Etammaṅgalamuttamaṃ.

Broad knowledge, skill, discipline well-mastered,

Words well-spoken:

This is the highest good fortune.

博学善技艺，勤学于律仪，言谈悦人心，此为最吉祥。

Mātāpitu upatṭhānaṃ

Puttadārassa saṅgaho

Anākulā ca kammantā

Etammaṅgalamuttamaṃ.

Support for one's parents, assistance to one's wife & children,

Jobs that are not left unfinished:

This is the highest good fortune.

侍奉于父母，爱护妻与子，处事不紊乱，此为最吉祥。

Dānañca dhammacariya ca

Nātakānañca saṅgaho

Anavajjāni kammāni

Etammaṅgalamuttamaṃ.

Generosity, living by the Dhamma, assistance to one's relatives,

Deeds that are blameless:

This is the highest good fortune.

布施依法行，济助众亲属，行为无瑕疵，此为最吉祥。

Āratī viratī pāpā                      Majjapānā ca saññāmo  
Appamādo ca dhammesu              Etammaṅgalamuttamaṃ.  
*Avoiding, abstaining from evil; refraining from intoxicants,  
Being heedful with regard to qualities of the mind:  
This is the highest good fortune.*  
戒除诸恶行，远离麻醉品，于法不放逸，此为最吉祥。

Gāravo ca nivāto ca                      Santuṭṭhī ca kataññutā  
Kālena dhammassavanam              Etammaṅgalamuttamaṃ.  
*Respect, humility, contentment, gratitude.  
Hearing the Dhamma on timely occasions:  
This is the highest good fortune.*  
恭敬而谦卑，知足且感恩，适时闻正法，此为最吉祥。

Khantī ca sovacassatā                      Samañānañca dassanam  
Kālena dhammasākaccha              Etammaṅgalamuttamaṃ.  
*Patience, compliance, seeing contemplatives,  
Discussing the Dhamma on timely occasions:  
This is the highest good fortune.*  
安忍与顺从，乐见诸沙门，适时谈正法，此为最吉祥。

Tapo ca brahmacariyañca                      Ariyasaccāna dassanam  
Nibbānasacchikiriya ca              Etammaṅgalamuttamaṃ.  
*Austerity, celibacy, seeing the Noble Truths,  
Realizing Liberation:  
This is the highest good fortune.*  
俭朴修梵行，亲见四圣谛，实证于涅槃，此为最吉祥。

Phuṭṭhassa lokadhammehi                      Cittam yassa na kampati  
Asokaṃ virajam khemam              Etammaṅgalamuttamaṃ.  
*A mind that, when touched by the ways of the world,  
Is unshaken, sorrowless, dustless, secure:  
This is the highest good fortune.*  
虽触世间法，其心不动摇，安稳无忧垢，此为最吉祥。

Etādisāni katvāna                      Sabbat thama parājitā  
Etādisāni katvāna                      Sabbatthamaparājitā

Sabbattha sotthim gacchanti Tantesam maṅgalamuttamanti.  
*Everywhere undefeated when doing these things,  
People go everywhere in well-being:  
This is their highest good fortune."*  
如是修诸行，所到无不胜，随处皆安宁，此为最吉祥。

รัตนสูตร

Ratanasuttam<sup>4</sup>

The Discourse on Precious Jewels

宝经

या नि ष्वि गृतामि

Yānīdha bhūtāni samāgatāni

Bhummāni vā yāniva antalikkhe

Sabbe va bhūtā sumanā bhavantu

Athopi sakkacca suṇantu bhāsitaṃ.

*Whatever spirits have gathered here, — on the earth, in the sky —  
may you all be happy & listen intently to what I say.*

任何在这里聚集的众生们，不论是陆地或空中的，愿一切众生安乐，然后恭敬谛听。

Tasmā hi bhūtā nisāmetha sabbe

<sup>4</sup> Khuddakapāṭha, 4-7; Sutta Nipāṭa, vss. 222-238 《小部. 4-7》; 《经集, 222-238 偈》 Khp. 2; Sn. 46 under the title *Mangala sutta*; cf. *Mahamangala Jataka* No. 452.

The vicissitudes are eight in number: gain and loss, good-repute and ill-repute, praise and blame, joy and sorrow. This stanza is a reference to the state of mind of an Arahant, the Consummate One.

在离车族的请求下，佛陀来到 Vesālī 这个苦遭瘟疫、饥荒与魂魅之灾的城市。在那儿，佛陀开示了这部经。根据注释书，佛陀首先教导此经予阿难尊者，然后指示他在离车王子的陪同下到城里环绕边诵念此经，边洒下佛陀钵里的水。很快的，所有的鬼魅都逃离这个城市，而人们也从疾病中痊愈。于是，大家集合一起，以种种东西供养礼见佛陀。在那个集会，不只全城的人都出席，连以帝释为首的天神们也都来了。佛陀对大众开示了这部《宝经》。因为此经的缘起是驱赶邪厄，因此它可说是最有名的护卫经。根据注释书，最后三句偈乃由帝释所诵以赞叹三宝。 This sutta was preached at Vesālī, on the occasion of the Buddha's visit there at the invitation of the Licchavis, who begged him to rid the city of the various danger (illness, famine, and non-human) which had fallen upon it. According to Commentaries, the Buddha first taught Ānanda and asked him to go round the city, accompanied by the Licchavi princes, reciting the sutta and sprinkling water from the Buddha's bowl. Immediately all the evil spirits fled from the city and the people recovered from their diseases. They then gathered at the Mote-hall with various offering and thither they conducted the Buddha. In the assembly were present not only all the inhabitants of Vesālī, but also the devas of two deva worlds, with Sakka at their head. The Buddha preached the Ratana Sutta to this great crowd. Because this sutta was first preached to ward off the evil from Vesālī, it became the most famous of Buddhist Ward-rune (Parittā). According to commentaries the last three stanzas were uttered by Sakka.

Mettam̐ karotha mānusiya pajāya

Divā ca ratto ca haranti ye balim̐

Tasmā hi ne rakkhatha appamattā.

*Thus, spirits, you should all be attentive. Show kindness to the human race.*

*Day & night they give offerings, so, being heedful, protect them.*

一切众生啊！愿你们确实地听！对人类要仁慈，他们日夜贡献供品你们，所以，要尽心保护他们。

\*Yañkiñci vittaṃ idha vā huraṃ vā

Saggesu vā yaṃ ratanaṃ paṇītaṃ

Na no samaṃ atthi tathāgatena

Idampi buddhe ratanaṃ paṇītaṃ

Etena saccena suvatthi hotu.

*Whatever wealth — here or beyond —*

*whatever exquisite treasure in the heavens,*

*does not, for us, equal the Tathagata.*

*This, too, is an exquisite treasure in the Buddha.*

*By this truth may there be well-being.*

这个世界或另一世界的财富，乃至天国的珍宝，都不能与如来相比。如是佛宝是最圣上之宝，以此真理，愿一切安乐。

\*Khayaṃ virāgaṃ amataṃ paṇītaṃ

Yadajjhagā sakyamunī samāhito

Na tena dhammena samatthi kiñci

Idam-pi dhamme ratanaṃ paṇītaṃ

Etena saccena suvatthi hotu.

*The exquisite Deathless — ending, dispassion —*

*discovered by the Sakyan Sage in concentration:*

*There is nothing to equal that Dhamma.*

*This, too, is an exquisite treasure in the Dhamma.*

*By this truth may there be well-being.*

灭尽、离染、不死、妙胜，释迦牟尼在定中所亲证。没有任何能与这个法相比，如是法宝是最圣上之宝。以此真理，愿一切安乐。

\*Yam-buddha-seṭṭho parivaṇṇayī suciṃ

Samādhim-ānantarikaññam-āhu

Samādhinā tena samo na vijjati



Idam-pi dhamme ratanam paṇītaṃ

Etena saccena suvatthi hotu.

*What the excellent Awakened One extolled as pure  
and called the concentration of unmediated knowing:*

*No equal to that concentration can be found.*

*This, too, is an exquisite treasure in the Dhamma.*

*By this truth may there be well-being.*

无上的佛陀赞赏的那种清静，人们说那是“无间禅定”。这种禅定无与伦比，如是法宝是最圣上之宝。以此真理，愿一切安乐。

\*Ye puggalā attha satam pasatthā

Cattāri etāni yugāni honti

Te dakkhiṇeyyā sugatassa sāvaka

Etesu dinnāni mahapphalāni

Idam-pi saṅghe ratanam paṇītaṃ

Etena saccena suvatthi hotu.

*The eight persons — the four pairs —  
praised by those at peace:*

*They, disciples of the One Well-Gone, deserve offerings.*

*What is given to them bears great fruit.*

*This, too, is an exquisite treasure in the Sangha.*

*By this truth may there be well-being.*

为贤者称扬的四双八辈，是善逝（佛陀）的弟子，应受供养。向他们布施将获得大果报，如是僧宝是最圣上之宝。以此真理，愿一切安乐。

\*Ye suppayuttā manasā dalhena

Nikkāmino gotama-sāsanamhi

Te pattipattā amataṃ vigayha

Laddhā mudhā nibbutim bhuñjamānā

Idam-pi saṅghe ratanam paṇītaṃ

Etena saccena suvatthi hotu.

*Those who, devoted, firm-minded, apply themselves to Gotama's message,  
on attaining their goal, plunge into the Deathless,  
freely enjoying the Liberation they've gained.*

*This, too, is an exquisite treasure in the Sangha.*

*By this truth may there be well-being.*

他们摒弃爱欲，专心坚定，遵行佛陀的教导，达到至高的目的，进入永恒、享受涅槃寂静之乐。如是僧宝是最圣上之宝，以此真理，愿一切安乐。

乐。

Yathindakhīlo paṭhavim sito siyā  
Catubbhi vātebhi asampakampiyo  
Tathūpamam sappurisaṃ vadāmi  
Yo ariyasaccāni avecca passati  
Idampi saṅghe ratanam paṇītam  
Etena saccena suvatthi hotu.

*An Indra pillar,<sup>15</sup> planted in the earth, that even the four winds cannot shake:*

*that, I tell you, is like the person of integrity*

*who — having comprehended the noble truths — sees.*

*This, too, is an exquisite treasure in the Sangha.*

*By this truth may there be well-being.*

犹如打入土中的“因陀罗”柱，四方来风吹不动，我称这样的人为贤者，他完全领悟了圣谛。如是僧宝是最圣上之宝，以此真理，愿一切安乐。

Ye ariyasaccāni vibhāvayanti  
Gambhīrapaññena sudesitāni  
Kiñcāpi te honti bhusappamattā  
Na te bhavam atthamamādiyanti  
Idampi saṅghe ratanam paṇītam  
Etena saccena suvatthi hotu.

*Those who have seen clearly the noble truths  
well-taught by the one of deep discernment —  
regardless of what [later] might make them heedless —  
will come to no eighth state of becoming.<sup>6</sup>*

*This, too, is an exquisite treasure in the Sangha.*

*By this truth may there be well-being.*

有如此的圣者——他们以深邃智慧，了悟导师所说的诸圣谛，即使他们再如何放逸，也不再会有第八次再生<sup>7</sup>，如是僧宝是最圣上之宝。以此真理，愿一切安乐。

1. Indra-pillar: A tall hardwood pillar, planted at the entrance to a village.

2. The person who has reached this stage in the practice will be reborn at most seven more times.

证得初果（Sotapanna），预流果的圣者，最多只会转生七次，而不再会有第八次再生。

Sahāvassa dassanasampadāya  
Tayassu dhammā jahitā bhavanti  
Sakkāyadiṭṭhi vicikicchitañca  
Sīlabbatam vāpi yadatthi kiñci  
Catūhapāyehi ca vippamutto  
Cha cābhihānāni abhabbo kātum  
Idampi saṅghe ratanam paṇītam  
Etena saccena suvatthi hotu.

*At the moment of attaining sight, one abandons three things:  
identity-views, uncertainty, & any attachment to precepts & practices.<sup>8</sup>  
One is completely released from the four states of deprivation,<sup>9</sup>  
and incapable of committing the six great wrongs.<sup>10</sup>  
This, too, is an exquisite treasure in the Sangha.  
By this truth may there be well-being.*

他成就正见，断除三结，即身见，疑惑、与戒禁取见。他已脱离四恶道，不会犯六逆重罪，如是僧宝是最圣上之宝。以此真理，愿一切安乐。

Kiñcāpi so kammaṃ karoti pāpakaṃ  
Kāyena vācāyuda cetasā vā  
Abhabbo so tassa paṭicchadāya  
Abhabbatā diṭṭhapadassa vuttā  
Idampi saṅghe ratanam paṇītam  
Etena saccena suvatthi hotu.

*Whatever bad deed one may do — in body, speech, or in mind —  
one cannot hide it: an incapability ascribed to one who has seen the Way.  
This, too, is an exquisite treasure in the Sangha.  
By this truth may there be well-being.*

即使他的身、口或意犯了过错，他不可能覆藏其过错。因为这个（覆藏其过错的人）不可能被说是见道者，如是僧宝是最圣上之宝。以此真理，愿

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<sup>8</sup> These three qualities are the fetters abandoned when one gains one's first glimpse of Unbinding at stream-entry (the moment when one enters the stream to full Awakening).

<sup>9</sup> Four states of deprivation: rebirth as an animal, a hungry shade, an angry demon, or a denizen of hell. In the Buddhist cosmology, none of these states is eternal.

<sup>10</sup> The six great wrongs: murdering one's mother, murdering one's father, murdering an arahant (fully Awakened individual), wounding a Buddha, causing a schism in the Sangha, or choosing anyone other than a Buddha as one's foremost teacher.

一切安乐。

Vanappagumbe yathā phussitagge  
Gimhānamāse paṭhamasmim̐ gimhe  
Tathūpamaṃ dhammavaraṃ adesayi  
Nibbānagāmiṃ paramaṃ hitāya  
Idampi buddhe ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu.

*Like a forest grove with flowering tops  
in the first month of the heat of the summer,  
so is the foremost Dhamma he taught,  
for the highest benefit, leading to Unbinding.  
This, too, is an exquisite treasure in the Buddha.  
By this truth may there be well-being.*

正如初夏树丛上鲜花盛开，佛陀所教导的佛法正像这样子的殊胜，为了至高的利益，导向涅槃（而教导），如是佛宝是最圣上之宝。以此真理，愿一切安乐。

Varo varaṇṇū varado varāharo  
Anuttaro dhammavaraṃ adesayi  
Idampi buddhe ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu.

*Foremost, foremost-knowing, foremost-giving, foremost-bringing,  
unexcelled, he taught the foremost Dhamma.  
This, too, is an exquisite treasure in the Buddha.  
By this truth may there be well-being.*

这殊胜者知道殊胜法，给予殊胜法，带来殊胜法。这位无上士教导了殊胜之法，如是佛宝是最圣上之宝。以此真理，愿一切安乐。

\*Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ  
Viratta-cittāyatike bhavasmiṃ  
Te khīṇa-bījā avirulhi-chandā  
Nibbanti dhīrā yathā'yam-padīpo  
Idam-pi saṅghe ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu.

*Ended the old, there is no new taking birth.  
dispassioned their minds toward further becoming,*

*they, with no seed, no desire for growth.*

*the prudent, go out like this flame.*

*This, too, is an exquisite treasure in the Sangha.*

*By this truth may there be well-being.*

旧业已铲除，新业不再生，他们心厌来生，毁弃再生的种子，欲望不增长。犹如一盏油灯，油耗而寂灭，如是僧宝是最圣上之宝。以此真理，愿一切安乐。

Yānīdha bhūtāni samāgatāni

Bhummāni vā yāniva antalikkhe

Tathāgataṃ devamanussapūjitaṃ

Buddhaṃ namassāma suvatthi hotu.

*Whatever spirits have gathered here, — on the earth, in the sky —*

*let us pay homage to the Buddha,*

*the Tathagata worshipped by beings human & divine.*

*May there be well-being.*

任何在这里聚集的众生们，不论是陆地或空中的，让我们向人天所崇敬的如来、佛陀礼敬，愿一切安乐。

Yānīdha bhūtāni samāgatāni

Bhummāni vā yāniva antalikkhe

Tathāgataṃ devamanussapūjitaṃ

Dhammaṃ namassāma suvatthi hotu.

*Whatever spirits have gathered here, — on the earth, in the sky —*

*let us pay homage to the Dhamma*

*& the Tathagata worshipped by beings human & divine.*

*May there be well-being.*

任何在这里聚集的众生们，不论是陆地或空中的，让我们向人天所崇敬的如来与正法礼敬，愿一切安乐。

Yānīdha bhūtāni samāgatāni

Bhummāni vā yāniva antalikkhe

Tathāgataṃ devamanussapūjitaṃ

Saṅghaṃ namassāma suvatthi hotu.

*Whatever spirits have gathered here, — on the earth, in the sky —*

*let us pay homage to the Sangha*

*& the Tathagata worshipped by beings human & divine.*

*May there be well-being.*

任何在这里聚集的众生们，不论是陆地或空中的，让我们向人天所崇敬的如来和僧伽礼敬，愿一切安乐。

ကဏ္ဍိယမေတ္တဇာနည်

Karaṇīyamettasuttam<sup>11</sup>

The Discourse on Loving-kindness Which Should Be Done

慈心经

Karaṇīyamattakusalena      Yantaṃ santaṃ padaṃ abhisamecca,  
*This is what should be done by one skilled in good who would attain that State of Peace.*

欲获得寂静的善行者，应该这样修学：

Sakko ujū ca suhujū ca      Suvaco cassa mudu anati mānī,  
*He should be able, upright, truly straight, meek and gentle and not proud,*  
堪能，诚恳，及正直，谦恭，柔和与不慢。

Santussako ca subhara ca      Appakicco ca sallahukavutti,  
*contented, easy to support, with few duties and frugal habits,*  
知足易供养，少世俗务，生活俭朴，

Santindriyo ca nipako ca      Appagabbho kulesu ananugiddho,  
*Calm in faculties and discreet, not puffed up, not greedy among lay-supporters.*  
诸根寂静，谨慎和谦虚，不攀求于俗家，

Na ca khuddaṃ samācare kiñci Yena viññū pare upavadeyyuṃ,  
*And let him not do even the slightest thing which later on the wise may blame.*  
他应当不轻犯任何极微小的过失，免遭其他智者所谴责。

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<sup>11</sup> Khuddakapāṭha, 10-12; Sutta Nipāta, 312-315. 《小部·10-12》；《经集，143-152 偈》 This sutta was preached by the Buddha to five hundred monks who had obtained from him a formula for meditation and dwelt in the region of the Himalaya. The gods there were alarmed by the goodness of the monks and tried to frighten them away. The monks, constantly harassed, sought the Buddha at Savatthi. He preached this sutta to them and admonished them on the practice of metta. They followed his advice, and the gods, understanding, left them in peace. By the power of this Sutta, the Yakkhas do not show fearful visions, and a person who makes effort regarding this sutta day and night (by reciting and practicing), gains the eleven benefit of metta. (See Mettānisamsa Suttaṃ)

Sukhino vā khemino hontu      Sabbe sattā bhavantu sukhittā,  
*(He should contemplate:) May they be happy and secure. All beings may they be happy-hearted.*

(他应如此忆念:) 愿一切众生都安稳与快乐, 愿他们内心常喜悦。

Ye keci pāṇabhūtatti      Tasā vā thāvarā vā anavasesā,  
*Whatever living beings there are – weak or strong, omitting none,*  
凡有生命者, 或强或弱,

Dīghā vā ye mahantā vā      Majjhimā rassakā anukathulā,  
*Those which are long or great, middle-sized, short, subtle or gross,*  
或长或大, 或中或短, 或粗或细,

Ditthā vā ye ca aditthā      Ye ca dūre vasanti avidūre,  
*And those which are seen, or unseen, and those which dwell far or near,*  
或可见或不可见, 或远或近,

Bhūtā vā sambhavesī vā      Sabbe sattā bhavantu sukhittā,  
*Beings and those who wish to be – all beings may they be happy-hearted!*  
或已生或未生, 愿一切众生都快乐!

Na paro param nikubbetha      Nātimaññetha katthaci naṃ kiñci,  
*Let none another deceive, nor despise anyone at all,*  
不要欺骗他人, 或于一切处蔑视任何人,

Byārosanā paṭighasaññā      Nāññamaññassa dukkhamiccheyya,  
*Or with anger or thoughts of hate wish Dukkha for each other.*  
不应出于忿怒及仇恨而诅咒希望他人痛苦。

Mātā yathā niyaṃ puttāṃ      Āyusā ekaputtamanurakkhe,  
*Thus as a mother with her son might guard with her life her only child,*  
犹如慈母用生命保护自己唯一的儿子,

Evampī sabbabhūtesu      Mānasambhāvaye aparimāṇaṃ,  
*In the same way with all beings unlimited one's mind should be developed*  
对一切众生应修习无限的慈爱心。

Mettañca sabbalokasmiṃ      Mānasambhāvaye aparimāṇaṃ,

*Loving-kindness for all the world – unlimited one's mind should be developed -*  
让无限的慈爱心充满整个世界，

Uddham adho ca tiriyaṇca      Asambādham averam asapattam,  
*Above, below and all around, uncramped, without malice or enmity.*  
上、下、乃至横遍十方，不受阻挠，不怀仇恨，不抱敌意。

Titṭhañcaram nisinno vā      Sayāno vā yāvatassa vigatamiddho,  
*Standing or walking, seated too, and lying while free from drowsiness*  
无论站着、走着、坐着、躺着，若不昏昧，

Etam satim adhiṭṭheyya      Brahmametam vihāram idhamāhu,  
*He should stand firm in this mindfulness, this is Divine Abiding here they say.*  
应念住于慈心中，这就是所谓的“梵住”。

Diṭṭhiṇca anupagamma sīlavā      Dassanena sampanno,  
*And not going to views, virtuous and possessed of insight,*  
不落入邪见，具有戒德，具有智见，

Kāmesu vineyya gedham      Na hi jātu gabbhaseyyam punaretīti.  
*Having removed greed for sensual pleasures, he will surely come no more to any womb.*  
断诸贪爱，当绝不再入母胎（永绝于转世轮回）。



วิรูปักเขหิ เม เมตตัง

Virūpakkhehi me mettam      Mettam erāpathehi me  
*From me there is METTA towards VIRUPAKKHA,*  
*towards ERAPATHA there is METTA,*  
我散发慈心给予毗楼博叉，给予伊罗钵多我散发慈心，

Chabyāputtehi me mettam      Mettam kaṇhāgotamakehi ca  
*From me there is METTA towards CHABYAPUTTA,*  
*towards KANHAGOTAMAKA there is METTA;*  
我散发慈心给予舍婆子，给予黑瞿昙我散发慈心。

Apādakehi me mettam      Mettam dipādakehi me  
*From me there is METTA towards the footless,*  
*towards the two-footed there is METTA;*  
我散发慈心给予无足的众生，给予两足的众生我散发慈心，

Catuppadehi me mettam      Mettam bahuppadehi me  
*From me there is METTA towards the four-footed,*  
*towards the many-footed there is METTA;*  
我散发慈心给予四足的众生，给予多足的众生我散发慈心。

<sup>12</sup> 《律藏·小品捷度 5.6》：“尔时，有比丘被蛇咬死。诸比丘将此事告诉世尊。世尊说：“诸比丘！那位比丘必未以慈心遍满四类蛇王族。诸比丘！若那位比丘以慈心遍满四类蛇王族者，他即使被蛇咬，也不致于死亡。是哪四类蛇王族呢？毗楼罗阿叉蛇王族（Virūpakkha，这也是西方天王之名）、伊罗钵多（Erāpatha）蛇王族、舍婆子（Chabyāputta）蛇王族、黑瞿昙（Kaṇhāgotamaka）蛇王族也。……诸比丘！我允许你们以慈心遍满此四类蛇王族者，（然后）为自守、自护而诵护卫偈。”此偈亦见于 1. 《增支部·四集·67》，内容完全一样，除了提到此事件发生于舍卫城，以及 2. 《本生谭，203》。

Culla Vagga, V.6: Now at that time a certain monk, bitten by a snake, passed away. They told this matter to the lord. He said: “Monks, this monk certainly did not suffuse with loving-kindness of mind the four royal snake families. For if, monks, this monk had suffused with loving-kindness of mind the four royal snake families, then this monk, although bitten by a snake, would not have passed away. What are the four royal snake families? The royal snake family of Virūpakkha, the royal snake family of Erāpatha, the royal snake family of Chabyāputta, the royal snake family of Kaṇhāgotamaka. .... Monks, I allow you to suffuse with loving-kindness of mind these four royal snake families, (and) to make a paritta for the self for the self protection, for self-guarding. (*Book of The Discipline*, Part 5, pg 148, P.T.S). This paritta also found in Anguttara Nikaya, ii. 72 which the story is exactly the same, except it lays the scene in Sāvattihī, as well as in Khandhavatta Jataka (No. 203).

Mā maṃ apāḍako hiṃsi      Mā maṃ hiṃsi dipāḍako  
*Let not the footless do me harm, two-footed – let them harm me not.*  
愿无足的众生别伤害我，愿两足的众生别伤害我，

Mā maṃ catuppado hiṃsi      Mā maṃ hiṃsi bahuppado  
*Let not the four-footed do me harm, many footed – let them harm me not.*  
愿四足的众生别伤害我，愿多足的众生别伤害我。

Sabbe sattā sabbe pāṇā      Sabbe bhūtā ca kevalā  
*All creatures, all that live, all beings – all of them together*  
一切有情，一切生物，一切生命， 所有一切，

Sabbe bhadrāni passantu      Mā kiñci pāpamāgamā.  
*May they know what is auspicious, may never evil come to them.*  
愿他们看到一切吉祥事，愿任何恶不要来！

Appamāṇo Buddhho, Appamāṇo Dhammo, Appamāṇo Saṅgho, pamāṇavantāni  
sirimsapāni, ahi vicchikā satapadi unṇānābhī, sarabhū mūsikā.  
*Measureless the BUDDHA! Measureless the DHAMMA! Measureless the SANGHA! But measureable are the creeping things, snakes, scorpions, centipedes, spiders, lizards, rats.*  
佛无量、法无量、僧无量，但爬行的众生，蛇、蝎、蜈蚣、蜘蛛、蜥蜴、鼠等却有限量。

Katā me rakkhā, katā me parittā, paṭikkamantu bhūtāni, sohaṃ namo bhagavato,  
namo sattannaṃ sammāsambuddhānaṃ.  
*Made by me this warding, made by me this protection. May those beings go away! I revere Him, the Exalted One. All the seven SAMMASAMBUDDHAS I revere.*  
愿我作出的护卫，使这些众生都离去！我礼敬世尊，我礼敬七位正等正觉者。

Vipassī, Sikkhi, Vessabhū, Kakusanda, Koṇagama, Kassapa, Gotama.

Udetayañcakkhumā ekarājā

*There rises the golden hued one, the one who has sight,*

具足慧眼、独一无二的“君王”（这里指的是太阳）上升了！

Harissavaṇṇo pathavippabhāso

*The one who is sole monarch, the one who illuminates the earth.*

它那金色光芒照亮了整个大地。

Tam tam namassāmi harissavaṇṇam pathavippabhāsam

*I worship thee, the golden hued one who illuminates the earth.*

我向您敬礼，那金碧辉煌的世间照亮者，

Tayajja guttā viharemu divasam.

*Protected by thee we live this day safe and secure.*

由于您的护念，我们才得以整日安乐无忧地生活。

Ye brāhmaṇā vedagu sabbadhamme

*May my homage be to those Brahmanas who have attained Enlightenment by comprehending all Dhammas.*

那通达一切法的沙门，

Te me namo te ca maṃ pālayantu

*May they protect me.*

我向他们致以无上的敬礼，愿他们都护佑着我。

Namatthu buddhānam, namatthu bodhiyā

*May my homage be to the Buddhas, to their Enlightenment.*

<sup>13</sup> 此偈出自《孔雀（Mora）本生谭（159）》。在过去世，释迦牟尼尚在修习菩萨道时，他生为一只金黄色的孔雀。每天黎明与日落时分，它都会来到山顶，为了保护自己而诵出此偈。即使猎人在如何努力，也无法捉到它。所以，传统上认为诵念此偈能免于陷阱圈套、牢狱之灾与保护安全等功效。

The paritta was found in 'Mora Jataka (No. 159)'. The Bodhisatta was once born as a golden peacock. He used to recite this paritta in honour of the sun and another in praise of the Buddhas, and thus he was protected from all harm. Although the hunters tried for a long time, they could not catch the peacock. Therefore, this paritta is use for protection against snares, imprisonment and safety.

礼敬诸佛，礼敬诸佛之正觉；

Namo vimuttānam namo vimuttiyā

*May my homage be to those supremely secured from bondage and to their Deliverance.*

礼敬解脱之圣者，礼敬他们所证之解脱；

Imam so parittam katvā moro carati esanā

*Having made this protection, the peacock goes about seeking.*

作了这护卫愿后，那孔雀就出外去寻找（食物）了。

Apetayañcakkhumā ekarājā

*There descends the golden hued one, the one who has sight,*

具足慧眼、独一无二的“君王”下沉了！

Harissavaṇṇo pathavippabhāso

*The one who is sole monarch, the one who illuminates the earth.*

它那金色光芒照亮了整个大地。

Tam tam namassāmi harissavaṇṇam pathavippabhāsam

*I worship thee, the golden hued who illuminates the earth.*

我向您敬礼，那金碧辉煌的世间照亮者，

Tayajja guttā viharemu rattim.

*Protected by thee we live this night safe and secure.*

由于您的护念，我们才得以整夜安乐无忧地生活。

Ye brāhmaṇā vedagu sabbadhamme

*May my homage be to those Brahmanas who have attained Enlightenment by comprehending all Dhammas.*

那通达一切法的沙门，

Te me namo te ca mam pālayantu

*I pay homage to them; may they keep watch over me.*

我向他们致以无上的敬礼，愿他们都护佑着我。

Namatthu buddhānam, namatthu bodhiyā

*May my homage be to the Buddhas, to their Enlightenment.*  
礼敬诸佛，礼敬诸佛之正觉；

*Namo vimuttānaṃ namo vimuttiyā.*

*May my homage be to those supremely secured from bondage and to their Deliverance.*

礼敬解脱之圣者，礼敬他们所证之解脱；

*Imaṃ so parittaṃ kātvā, imo vāsamakappayīti*

*Having made this protection, the peacock spent his life.*

作了这护卫愿后，那孔雀就回到它的住处。

วาทกปะริตต

Vattakaparittam<sup>14</sup>

The Quail's Protection

鹤鹑护卫偈

อตฺถิโลกะศีลละสุโข

Atthi loke sīlaguṇo

Saccaṃ soceyyanuddayā

*In the world there is the quality of virtue, truth and purity, and compassion too.*

这世间存在着那戒德、真实，清净与慈悲。

Tena saccena kāhāmi

Saccakiriyamanuttaram.

I, in accord with Truth, shall make an unsurpassed Truth-asseveration

以此真理，我将作出无上的誓愿。

Āvajjitvā dhammabalaṃ

Saritvā pubbake jine

*Reflecting on the power of DHAMMA and calling to mind the Conquerors in the past.*

思维正法的力量，及忆念过去一切的征服者（佛）

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<sup>14</sup> The paritta was found in 'Vattaka Jataka (No. 35)'. The Bodhisatta was once born as a quail, and before he was old enough to fly, fire broke out in the forest wherein was his nest. Seeing no means to escape, he made an Act of Truth, calling his mind to the holiness of the Buddhas and their doctrines. The fire retreated to a distance of 16 lengths and then extinguished itself. This paritta is used for protection against fire.

此偈出自《鹤（Vattaka）本生谭（35）》。在过去世，释迦牟尼尚在修习菩萨道时，他生为一只鹤。在它尚幼小时，森林发生大火，而它的父母亦身亡了。在无处可逃的处境下，它忆念起诸佛与法的功德与真实，以及它当时的真实处境而诵出此偈。传统上认为诵念此偈能免于火灾的功德。

Saccabalamavassāya                      Saccakiriyamakāsaṃ  
*Depending on this power of Truth, I make a Truth-asseveration:*  
以此真理，我将作出无上的誓愿。

Santi pakkhā apattanā                      Santi pādā avañcanā  
*"Here are wings which do not fly, here are feet which do not walk,*  
在这里，有那些拥有翅膀但却不能飞的，那些具有脚但却不能走的，

Mātā pitā ca nikkhantā                      Jātaveda paṭikkama.  
*Mother and father are away looking for food – Jātaveda the Fire: Go back!"*  
那些父母已出去的--迦达畏拉火，退回去吧！

Saha sacce kate mayham                      Mahāpajjalito sikhī  
*This act of mine I make with Truth, the great blazing crested flames*  
当我发出这虔诚的真实语，那熊熊炽热的火焰，

Vajjesi soḷasa karīsāni                      Udakam patvā yathā sikhī  
*Avoided sixteen lengths of land like fire that has to water reached.*  
退避了十六咖里沙尼，犹如火遇到水一样。

Saccena me samo natthi                      Esā me saccapāramīti.  
*For Truth my equal there is not. This is my perfection of Truth.*  
我此实语无能比，这就是我的实语波罗蜜。

Yatoham bhagini ariyāya jātiyā jāto,  
*Sister, from (the time of) being born in the Noble birth,*  
姐妹，自我入圣 since Angulimāla joined the Sangha, the Order.以来，

Nābhijānāmi sañcicca pāṇāni jīvita voropetā.  
*I do not know that I have purposely deprived any living creature of life.*  
我不曾蓄意去夺取任何众生的生命，

Tena saccena sotthi te, hotu sotthi gabbhassa.  
*By this truth may you be safe, may there be safety for (the child in) your womb.*  
以此真实语，愿你获得平安，愿你胎中的孩子也一样平安。

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<sup>15</sup> The paritta was found in Angulimāla Sutta (MN. 86), which Venerable Angulimāla used this saccakiriya (act of truth) to ease a woman's labour pains.  
此偈出自《中部 86 经。盎哥摩罗经》。盎哥摩罗出家后，见一妇女难产，佛陀教他对妇女念诵此真实语，而助该妇女生产与婴孩平安出世。The Venerable Angulimāla while on his rounds for alms in Savatthi saw a woman in travail. After his meal he approached the Buddha and told him what he had seen. Thereupon the master taught him this paritta. He then went to the presence of the suffering sister, sat on a seat separated from her by a screen, and made this asseveration of the Truth. Instantly she gave birth to the child with great ease. The efficacy of the Angulimāla Paritta persists to this day.

Bojjhaṅgo satisaṅkhāto

Dhammānaṃ vicayo tathā

Viriyaṃ pītipassaddhi

Bojjhaṅgā ca tathāpare.

*The enlightenment-factors are reckoned: mindfulness, their investigation of Dhammas, effort, joy, tranquillity.*

开悟的条件（七觉支）即是：念觉支，择法觉支，精进觉支，喜觉支，轻安觉支；

Samādhupekkhabojjhaṅgā

Satte te sabbadassinā

Muninā sammadakkhātā

Bhāvitā bahulikātā.

*The enlightenment-factors are thus further: collectedness, equanimity enlightenment-factors. These seven which the All-seeing Muni has taught perfectly, when developed and frequently practised*

以及定觉支，以及舍觉支。这七觉支是一切知者，牟尼（佛）所详尽解说的。若能不断的修习与提升，

Samvattanti abhiññaya

Nibbānāya ca bodhiyā

Etena saccavajjena

Sotthi te hotu sabbadā.

*bring about the super-knowledges, NIBBANA and Enlightenment. By the speaking of this Truth ever in safety may you be.*

将带来神通，涅槃及觉悟。以此真理，愿你永远平安无恙。

Ekasmiṃ samaye nātho

Moggallānaṃ kassapaṃ

Gilāne dukkhite disvā

Bojjhaṅge satta desayī.

*At one time the Lord saw Moggallāna and Kassapa suffering from fever. He pointed out the seven enlightenment-factors,*

有一次，佛见目犍连及迦叶尊者受病苦，就为他们开示七觉支法。

Te ca taṃ abhinanditvā

Rogā muccimṣu taṅkhaṇe

Etena saccavajjena

Sotthi te hotu sabbadā.

*and they, overjoyed, were at that moment free of diseases. By the speaking of this*

<sup>16</sup> Original suttas in Samyutta Nikaya, iii. 71, 72, 73. Verses here composed by compiler. (1) S. v. p. 79. 1.S., v. 80. S., v. p. 81.



*Truth ever in safety may you be.*

他们闻法得喜乐，即从病中解脱出来。以此真理，愿你永远平安无恙。

Ekadā dhammarājāpi

Gelaññenābhipīlito

Cundattherena taññeva

Bhaṇāpetvāna sādaram.

*Once, when the King of Dhamma was afflicted by fever (He asked) Cunda Thera on this matter that he should speak affectionately. (Younger brother of the Venerable Sariputta.)*

曾有一次，当法王（佛）染上了疾病，佛叫纯陀长老亲切关怀地诵出此经（七觉支法）。

Sammoditvā ca ābādhā

Tamhā vutthāsi thānaso

Etena saccavajjena

Sotthi te hotu sabbadā.

*And then having rejoiced He arose from the condition of that disease. By the speaking of this Truth ever in safety may you be.*

佛闻已得喜乐，即从病中解脱出来。以此真理，愿你永远平安无恙。

Pahīnā te ca ābādhā

Tiṇṇannampi mahesinam

Maggāhatakilesāva

Pattānuppattidhammatam.

Etena saccavajjena

Sotthi te hotu sabbadā.

*Those diseases were got rid of by those three Great Sages, as the Path destroys the defilements, attainment according to the nature of Dhamma. By the speaking of this Truth ever in safety may you be.*

这三大圣者的病得以去除，就如正道破除一切的烦恼，依大自然的法而得以解脱。以此真理，愿你永远平安无恙。

आत्ता नाश्विषे पठित

Ātānātiyaparittam<sup>17</sup>

The Ātānātiya Protection (excerpt)

阿达纳地亚护卫偈

Vipassissa namatthu

Cakkhumantassa sirīmato

Sikhissapi namatthu

Sabbabhūtānukampino.

*Praise be to Vipassi, possessed of vision and glory.*

*Praise be to Sikhi too, sympathetic to beings all.*

<sup>17</sup> Digha Nikaya iii 159

礼赞毗婆尸佛，具足慧眼、光耀庄严；

礼赞尸弃佛，慈悯一切众生。

Vessabhusa namatthu                      Nhātakassa tapassino

Namatthu kakusandhassa                      Mārasenappamaddino

*Praise be to Vessabhu, cleansed of stains, and of ardent ways,*

*Praise be to Kakusandha, crusher of Mara and his host.*

礼赞毗舍浮佛，精进不懈、断除垢染；

礼赞拘留孙佛，粉碎魔王及其军队。

Konāgamanassa namatthu                      Brāhmaṇassa vusīmato

Kassapassa namatthu                      Vippanuttassa sabbadhi.

*Praise be to Konagamana, (true) Brahmin reached to perfection,*

*Praise be to Kassapa in every way set free.*

礼赞拘那伽摩那佛，圆满清净梵行；

礼赞迦叶佛，解脱了一切。

Angīrasassa namatthu                      Sakyaputtassa sirīmato

Yo imaṃ dhammamadesesi                      Sabbadukkhāpanūdanam.

*Praise be to Angirasa, the glorious son of the Sakyas,*

*He who taught this DHAMMA for dispelling all dukkha.*

礼赞昂其拉萨佛，那伟大的释迦子，开示正法，祛除一切苦痛。

Ye cāpi nibbutā loke                      Yathābhūtaṃ vipassisum

Te janā apisuṇā                      Mahantā vītasāradā.

*All of them quenched of passion in the world by clearly seeing it as it truly is,*

*They, the persons of gentle speech, the mighty ones of wisdom ripe.*

诸佛如实的照见诸法实相，于世间体证涅槃。他们语言柔和，是具足无上智慧的尊者。

Hitam devamanussanam                      Yam namassanti gotamam

Vijjācaranasampannam                      Mahantam vītasāradam.

*Praise be to Gotama, who is for the benefit of devas and men,*

*Perfect in knowledge and conduct; the mighty one of wisdom ripe,*

礼赞乔达摩，为了人天的利益与安乐，明行具足，成就无上智慧。

วิจิตร วัชรกมล โสภณ ภัณฑิ  
Vijjācaranāsaṃpannāṃ Buddhāṃ vandāma gotamanti.  
*Perfect in knowledge and conduct we revere the Buddha Gotama.*  
明行具足的乔达摩佛，我们向您致以崇高的敬礼。

อะภาเยปะระริตตัง Abhayaparittam  
The Fearlessness Protection  
无畏护卫偈

ยันทุนนิมิตตัง

Yandunnimittam avamaṅgalañca  
Yo cāmanāpo sakunassa saddo  
Pāpaggaho dussupinam akantam  
Buddhānubhāvena vināsamentu.  
*Whatever unlucky signs and inauspiciousness,  
and the sound of birds which is not pleasing,  
evil planets, bad dreams, undesired;  
by the Buddha's power may they be destroyed.*  
不祥之兆，不吉利的事件，以及不悦耳的鸟声，  
不合意的星体和梵魔，藉由佛陀的威力，愿它们远离和消逝！

Yandunnimittam avamaṅgalañca  
Yo cāmanāpo sakunassa saddo  
Pāpaggaho dussupinam akantam  
Dhammānubhāvena vināsamentu.  
*Whatever unlucky signs and inauspiciousness,  
and the sound of birds which is not pleasing,  
evil planets, bad dreams, undesired;  
by the Dhamma's power may they be destroyed.*  
不祥之兆，不吉利的事件，以及不悦耳的鸟声，  
不合意的星体和梵魔，藉由法的威力，愿它们远离和消逝！

Yandunnimittam avamaṅgalañca  
Yo cāmanāpo sakunassa saddo  
Pāpaggaho dussupinam akantam  
Saṅghānubhāvena vināsamentu.  
*Whatever unlucky signs and inauspiciousness,  
and the sound of birds which is not pleasing,*

evil planets, bad dreams, undesired;

by the Sangha's power may they be destroyed.

不祥之兆，不吉利的事件，以及不悦耳的鸟声，

不合意的星体和梵魔，藉由僧伽的威力，愿它们远离和消逝！

ကောဇာဇာဇာဇာဇာဇာ

Devatāuyyojanagātha

Verses on Sending Off the Devata

欢送诸天神偈

ကုက္ခပပိတက ခဉ် ခိကကုက္ခ

Dukkappattā ca niddukkhā Bhayappattā ca nibbhayā

Having got suffering, may they not suffer; having got fear, may they not fear,

愿受苦的众生得到救护而无苦难！愿惊悚的众生获得信心而无恐惧！

Sokappattā ca nissokā

Hontu sabbepi pāṇino.

Having got grief, may they not grieve, (thus) all beings may they be.

愿期盼的众生获得鼓舞而不失望！愿一切众生皆如此。

Ettāvatā ca amhehi

Sambhatam puññasampadam

To the extent that by us Punna has been attained and collected,

由我们所成就受人所赞叹的功德，

Sabbe devānumodantu

Sabbasampattisiddhiyā.

May all Devas rejoice in (and share) it for the attainment of all fortune.

愿诸天神随喜，以成就一切善行！

Dānam dadantu saddhāya

Silam rakkhantu sabbadā

By faith should gifts be given, virtue should always be protected.

愿你以虔诚的信心布施，愿你常持戒律，

Bhāvanābhiratā hontu

Gacchantu devatāgatā.

Delightful should meditation be, and all the deities who are present here may return to their respective abodes.

愿你在禅修中获得平静的喜悦。所有集合在此的诸天神，回归他们的来处！

Sabbe buddhā balappattā

Paccekānañca yaṃ balaṃ

Arahantānañca tejena

Rakkhaṃ bandhāmi sabbaso.

*By all Buddhas attained to power and the power of the Solitary Ones and by the might of the Arahants I bind (this thread) in every way for protection.*

以诸佛、辟支佛及阿罗汉所成就的功德力，愿此线所围绕之处都受到保护。

### Tiratanānusaranapāṭha

#### Passages on the Recollection of the Three Treasures

พุทธคุณ

随念三宝

Itipi so bhagavā araham sammā-sambuddho,

He is a Blessed One, a Worthy One, a Rightly Self-awakened One,

世尊是如此：阿罗汉、正等正觉者、

Vijjā-carāṇa-sampanno sugato lokavidū,

consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos,

明行具足者、善逝、世间解、

Anuttaro purisa-damma-sārathi sathā deva-manussānaṃ buddho bhagavāti.

unexcelled trainer of those who can be taught, teacher of human & divine beings; awakened; blessed.

无上调御丈夫、天人师、佛、世尊。

ธรรมคุณ

Svākkhāto bhagavatā dhammo,

The Dhamma is well-expounded by the Blessed One,

世尊所善妙解说之法，

Sanditṭhiko akāliko ehipassiko,

to be seen here & now, timeless, inviting all to come & see,

须经学习和奉行，当下受用的；请来亲自查看，

Opanayiko paccattaṃ veditaḥbo viññūhiti.

leading inward, to be seen by the wise for themselves.

向内返照，由智者各自证知。

සුඤ්ඤ

Supatipanno bhagavato sāvaka-saṅgho,  
*The Sangha of the Blessed One's disciples who have practiced well.*  
僧伽，世尊的弟子，是善行道者

Uju-patipanno bhagavato sāvaka-saṅgho,  
*the Sangha of the Blessed One's disciples who have practiced straightforwardly.*  
僧伽，世尊的弟子，是正直行道者

ñāya-patipanno bhagavato sāvaka-saṅgho,  
*the Sangha of the Blessed One's disciples who have practiced methodically.*  
僧伽，世尊的弟子，是真理行道者

Sāmīci-patipanno bhagavato sāvaka-saṅgho,  
*the Sangha of the Blessed One's disciples who have practiced masterfully.*  
僧伽，世尊的弟子，是正当行道者

Yadidaṃ cattāri purisa-yugāni attha purisa-puggalā:  
*i.e., the four pairs---the eight types--- of Noble Ones:*  
他们即是四双八辈人，

Esa bhagavato sāvaka-saṅgho—  
*That is the Sangha of the Blessed One's disciples---*  
这僧伽，世尊的弟子，

Āhuneyyo pāhuneyyo dakkhineyyo añjali-karaṇiyo,  
*worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect.*  
值得供养、值得恭敬、值得布施、值得合掌，

Anuttaraṃ puññakkhettaṃ lokassāti.  
*the incomparable field of merit for the world.*  
是世间无上的福田。