

Āyurū vaṇṇam yasam kittim Saggam uccākulīnatam
Long life, beauty, status, honor, heaven, high birth:
 长寿、美貌、名望、称誉、生在天界与贵族，

Rātiyo patthayānena Ulārā aparāparā
To those who delight in aspiring for these things in great measure, continuously.
 无论是谁，总是日夜不断祈求可大量获得这些福报。

Appamādam pasamsanti Puñña-kiriyāsu paṇḍitā
the wise praise non-complacency in the making of merit.
 然而，智者修福热诚不厌倦。

Appamatto ubho atthe Adhiggaṇhāti paṇḍito
The wise person, uncomplacent, acquires a two-fold welfare
 智者不放逸，可得两种利益—

Diṭṭhe dhamme ca yo attho Yo c'attho samparāyiko
welfare in this life & welfare in the next.
 今生幸福，来世安乐。

Atthābhisamayā dhīro Paṇḍito'ti pavuccatīti.
By breaking through to his welfare he is called "enlightened, wise."
 了解（如何得到）这种利益，即被称为“贤智者”。

⁸⁴ These verses are from the Ittha Sutta (Discourse on What is Welcome), Anguttara Nikaya V.43. In this sutta the Buddha says: These five things are welcome but hard to get in the world. These five things are not to be got either by vows or prayers. The way that leads to these things must be wayfared by the Ariyan disciple, and when the way is wayfared by him, it leads to the winning of these five things.

ภุตตา โภดา ภะทา ภัจฉา

Bhuttā bhogā bhaṭā bhaccā

Vitṇṇā āpadāsu me

"My wealth has been enjoyed, My dependent (parents, wife and children, slaves, work-folk, friends and companions) supported, protected from calamities (fire and water, kings and robbers, enemies and heirs) by me.

我辛劳如法所得之财物已被妥善享用—（1）令父母妻儿奴仆快乐、（2）令朋友同伴快乐，（3）当遇灾害（水火天灾、王贼、敌人、不肖继承者）时，财物得以防护。

Uddhaggā dakkhiṇā dinnā

Atho pañca balī katā

I have given lofty offerings, and performed the five oblations (gifts/offerings given to one's relatives, guests, the dead, kings (taxes paid to the government), and devas).

（4）做崇高的供养，以及五种献供（向亲族、客人、先亡、国王、天神之献供）

Upatṭhitā sīlavanto

Saṇṇatā brahmacārino

I have provided for the virtuous, the restrained, leaders of the holy life.

（5）护持供养具有戒德、自制之梵行者，

Yadattham bhogam-iccheyya

Paṇḍito gharam-āvasam

For whatever aim a wise householder would desire wealth, that aim I have attained.

贤明居士所欲求之财富，我已如愿。

So me attho anuppatto

Katam ananutāpiyam

*I have done what will not lead to future distress.*⁸⁵

⁸⁵ 在此经中，佛陀说：“如果有人行持这五项事情，但财富却损失，他会思维：虽然我的财富减少，但至少我已做了这五因。因此他不会难过；相反的，若他财富增加，他会思维：果然，做了这五因我的财富真的增加了。因此，不论结局如何，他都不会难过愧疚。（增支部。五集。41）

In this sutta (A.V.41), the Buddha says: "Now, if one heeding these five reason, come to destruction, let him consider thus: At least, I've heeded those reasons for getting rich, but my wealth has gone!—thus he is not upset. And if his wealth increase, let him think: Truly, I've heeded those reasons and my wealth has grown!—thus he is not upset in either case.

世间若没了此四摄事，母亲将不会得到孩子所应给予顾养，

Labhetha mānaṃ pūjaṃ vā Pitā vā putta-kāraṇā
Nor would a father receive what his child owes him.
父亲也不会获得孩子的奉养与照顾。

Yasmā ca saṅghā ete Samavekkhanti paṇḍitā
But because the wise show regard for these bonds of fellowship,
智者重视此四摄事，以此而行持，

Tasmā mahattaṃ papponti Pāsaṃsā ca bhavanti teti.
They achieve greatness and are praised.
因而他的德行广为群众所称扬。

ติโรกุกกณะกัณเฑาะว์ปัจฉิมะภาค

Tirokuddakanda Gāthā

Verses on the "Outside the Wall" (excerpt)

户外偈

अकासीमे अकासीमे

Adāsi me akāsi me ñātimittā sakhā ca me
"He gave me gifts, he did things for me. They were my kinsmen, friends and companions"

“他曾经布施给我，为我付出，他是我的亲属、朋友和同伴。”

Petānaṃ dakkhiṇaṃ dajjā pubbe katamanussaṃsaraṃ
Thus mindful of past deeds let a man make offerings for the sake of the PETAS.
随念起他们在过去所做的，为亡者（饿鬼）行布施。

Na hi runṇaṃ vā soko vā yā vaññā paridevaṇā
Weeping or sorrowing or any other manner of lamenting is not for the benefit of the PETAS.

不应哭泣、悲哀、和再多的叹息，因为那对他们没有任何利益，

Na taṃ petānamatthāya evaṃ tiṭṭhanti ñātayo.
The kinsmen (PETAS) remain as they were.
过世的亲属们依然如故。

Ayañca kho dakkhiṇā dinnā saṅghamhi supatitṭhitā
Moreover, this offering which has been made is firmly established in the Order,
然而，于僧伽中做布施，

Dīgharattaṃ hitāyassa tṭhānaso upakappati.
Reaches the PETAS immediately and will be for their benefit for a long time.
所作布施，为过世的亲属们带来当下的果报，以及长恒的利益。

So ñātidhammo ca ayaṃ nidassito
Petāna pūjā ca katā ulārā.
The duty of relatives to make offering for the sake of the deceased has been demonstrated: offering with honour and liberality has been made to the PETAS,
作为亲属的义务已行持；广大的供养，你们亦为逝去亲属而作。

Balañca bhikkhū namanuppaddinam
Tumhehi puññaṃ pasutaṃ anappakanti.
physical strength has been given to bhikkhus; and you also have earned great merit
同时，你们亦为比丘们带来体力。因此，你们已得不少的福。

Sumaṅgala Gāthā
Verses of Excellent Blessing
妙吉祥偈

ໂຮຕູ ສັບພາ ສຸມັງຄາລັມ
Hotu sabbam sumaṅgalam Rakkhantu sabbadevatā
May all good blessing be,
愿一切吉祥，愿所有天神护佑；

Sabba buddhā nubhāvena sotthiṃ hontu nīrantaram
By the power of all the Buddhas, may you be safe continuously.
凭着诸佛的威德力，愿你获得常恒的幸福。

Hotu sabbam sumaṅgalam Rakkhantu sabbadevatā
May all good blessing be,
愿一切吉祥，愿所有天神护佑；

Sabba dhammā nubhāvena soṭṭhī hontu nīrantaram
By the power of all the Dhammas, may you be safe continuously.
凭着诸法的威德力，愿你获得常恒的幸福。

Hotu sabbam sumanṅgalam Rakkhantu sabbadevatā
May all good blessing be,
愿一切吉祥，愿所有天神护佑；

Sabba saṅghā nubhāvena soṭṭhī hontu nīrantaram
By the power of all the Sanghas,
凭着僧伽的威德力，愿你获得常恒的幸福。

วิหารทานะคาถา

Vihāradānagāthā

Sītaṃ uṇhaṃ paṭihanti
Siriāmsape ca makase
Tato vātāapo ghorō
Leṇatthaṇca sukhatthaṇca
Vihāradānaṃ saṅghassa
Tasmā hi paṇḍito poso
Vihāre kāraye ramme
Tesaṃ annaṇca pāṇāṇca
Dadeyya ujubhūtesu
Te tassa dhammaṃ desenti
Yaṃ so dhammamidhaññāya

Tato vālamigāni ca
Sisire cāpi Vuṭṭhiyo
Sañjāto paṭihaññti
Jhāyituṃ ca vipassituṃ
Aggaṃ buddhehi vaṇṇitaṃ
Sampassaṃ attahmattano
Vāsāyettha bahussute
Vatthasenāsanāni ca
Vippasannaṃ cetasā
Sabbadukkhāpanūdānā
Parinibbātyanāsavoti

เทวาทะนิสสัมมัตตคาถา Devatābhisammantanagāthā

ยานิธะ ภุตานิ สะมาเกตานิ
Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antalikkhe
Sabbe va bhūtā sumanā bhavantu
Athopi sakkacca suṇantu bhāsitaṃ.
Subhāsitaṃ kīncipi vo bhanemu
Puññe satuppādakaraṃ apāpaṃ

dhamupadesaṃ anukāraṇānaṃ
 Tasma hi bhūtāni samentu sabbe
 mettāṃ karoṭṭha mānusiyaṃ pajāya
 Bhutesu bālhaṃ katabhattikāya
 Divā ca ratto ca haranti ye balim
 paccopakāraṃ abhikaṇṭhamaṇā
 Te kho manussā tanukānubhāvā
 Bhūtā visesena mahiddhika ca
 Adhissamānā manūjehi nātā
 Tasmā hi ne rakkhatha appamattā

กรวดน้ำ ๓๐๗ ข้อ

Dedication of Merit

สัพพะปาตติกาหะธากา

Sabbapattudānagāthā

Verses for Dedication of Merit to All Beings

回向一切有情偈

ปุณฺณัสสิทานิ กะถัสสะ

Puññassidāni katassa

Yānaññāni katāni me

Tesaṇca bhāgino hontu

Sattānantāppamāṇaka.

May all beings — without limit, without end —

have a share in the merit just now made,

and in whatever other merit I have made.

愿我所作之功德，现在或是于过去，

回向给予诸有情，无边无量无穷尽，

Ye piyā guṇavantā ca

Mayhaṃ mātā-pitādayo

Diṭṭhā me cāpyadiṭṭhā vā Aññe majjhata-verino;

*Those who are dear & kind to me — beginning with my mother & father —
whom I have seen or never seen; and others, neutral or hostile;*

我所敬爱德行者，父亲母亲如斯等，

能所悉见或不见，中立或是敌对者，

Sattā tiṭṭhanti lokasmiṃ

Te-bhummā catu-yonikā

Pañc'eka-catuvokārā

Samśarantā bhavābhavā:

beings established in the cosmos — the three realms, the four modes of birth,

with five, one, or four aggregates — wandering on from realm to realm:
世界一切之众生，三界四生诸有情，
五蕴一蕴或四蕴，轮回大小世界中，

Ñātaṃ ye pattidānaṃ-me Anumodantu te sayāṃ
Ye cimaṃ nappajānanti Devā tesaṃ nivedayūṃ.
*If they know of my dedication of merit, may they themselves rejoice,
And if they do not know, may the devas inform them.*
于此回向之功德，愿诸有情皆随喜，
尚未知此回向者，愿诸天代人传递，

Mayā dinnāna-puññānaṃ Anumodana-hetunā
Sabbe sattā sadā hontu Averā sukha-jīvino
*By reason of their rejoicing in my gift of merit,
may all beings always live happily, free from animosity.*
由此随喜所作因，及我回向之功德，
愿诸有情常安乐，远离一切仇与怨，

Khemappadañca pappontu Tesāsā sijjhatāṃ subhā.
May they attain the Serene State, and their radiant hopes be fulfilled.
愿诸众生获安稳，一切愿望皆成就。

ติโลกวิจารย์ราชา ปัตติทานะคาถา

Tilokavijayarājapattidānagāthā

Verses recited by King Tilokavijaya for Dedication Merits

三界胜王功德回向偈

ยังกิริยาคุศลัง กัมมัง

Yaṅkiñci kusalaṃ kammaṃ Kattabbam kiriyāṃ mama
Whatever wholesome kamma, an action fit to be done by me,
任何善业，是我应该行持的，

Kāyena vācāmanasā Tidase sugataṃ kataṃ
By body, speech and mind — done for going happily to the (heaven of) Thirty,
从身语意之所生，所作将善去于三十三天。

Ye sattā saññino atthi

Ye ca sattā asaññino

Whatever beings there are having perception, and whatever beings are without perception,

任何有想或无想的有情众生，

Katam puññaphalam mayham Sabbe bhāgī bhavantu te
May all share in the blessings springing from the good I have done.
愿一切众生皆能分享我所具备的功德。

Ye tam katam suviditam Dinnam puññaphalam mayā
May they know well that which has been done, the fruit of punna given by me,
愿他们皆知晓我所分享的功德，

Ye ca tattha na jānanti Devā gantvā nivedayum
But those who do not know about that, may the devas announce to them,
如果他们尚未知，愿天神告诉他们，

Sabbe lokamhi ye sattā Jīvantāhārāhetukā
All those beings in the world who live by means of (any of the four kinds of) nutriment,
所有世间的有情，皆依赖四食而活命，

Manuññam bhojanam sabbe Labhantu mama cetasāti
May they all receive this delightful food of my mind.
愿他们全都获得我这份喜悦的心灵资粮。

กรวดน้ำ ถอนหนี้

ปฐิตินามะตาท

Pattidānagāthā

Verses on Dedication of Merit

ยถาเทวา สันติวิหาระ วาสินี

Yā devatā santi vihāravāsini

Thūpe ghare bodhi ghare tahiṃ tahiṃ

Tā dhammadānena bhavantu pujitā

Soṭṭhiṃ karontedha vihāramaṇḍale

May the devas dwelling in the temple, here and there in the stupa, the buildings, the Bodhi-tree enclosure, be honored with the gift of Dhamma. May they bring about well-being here in the monastery.

愿居住于这寺院、佛塔、及菩提树周围的天众，得到这份法的供养。愿他们为这寺院带来安宁。

Therā ca majjhā navakā ca bhikkavo
Sārāṃikā dānapatī upāsakā
Gāmaṃ ca desā nigamā ca issarā

Sappāṇabhūtā sukhitā bhavantu te
Elder, intermediate, and new monk, temple attendants, donors, lay followers; towns, cities, and principalities: may all sentient beings be happy.
愿长老们及新旧比丘，居住于这寺院中的男女、优婆塞、优婆夷、村镇中的人及其首领乃至一切有情，愿他们都得到幸福与安乐。

Jalābujā yepi ca aṇḍasambhavā
saṃsedajātā atha vopapātikā
Nīyyānikāṃ dhammavaraṃ paṭicca te

Sabbepi dukkhassa karontu saṅkhayaṃ
Whether born from a worm, from an egg, from slime, or spontaneously arising: may they all, in dependence on the foremost Dhamma for leading out, make an end to suffering and stress.
愿一切胎生、卵生、湿生、或化生的众生都能依着佛法而解脱，灭尽所有的痛苦。

Thātuciraṃ satāṃ dhammo Dhammaddharā ca puggalā
May the Dhamma stand firm for long, along with those individuals who maintain it.
愿正法住世，愿奉持正法的人久住世间。

Saṅgho hotu saṃaggova Atthāya ca hitāya ca
May the Sangha live in harmony, for our welfare and benefit.
愿僧团和合安乐，为我们带来利益与安乐。

Amhe rakkhatu saddhammo Sabbepi dhammacārino
May the true Dhamma protect us, together with all who practice the Dhamma.
愿正法保护我们以及一切依法而行的人，

Vuddhiṃ sampāpuṇeyyāma Dhamme ariyappavedite
May we flourish in the Dhamma taught by the Noble Ones.

愿大家都在圣者的正道中成长。

Pasannā hontu sabbepi Panino buddhasāsane
May all beings have faith in the Buddha's teaching,
愿一切众生对佛陀的教法都能生起虔诚的信仰。

Sammādhāraṃ paveccchato Kāle devo pavassatu
may rain fall in season, in moderate streams.
愿大地风调雨顺，

Vuddhibhāvāya sattānaṃ Samiddhaṃ netu medaniṃ
Through the flourishing of living beings, may the earth be led to prosperity
欣欣向荣，人民安乐。

Mātāpitā ca atrajaṃ Niccaṃ rakkhati puttakaṃ
Just as mother and father always protect their own children,
犹如父母亲保护子女一般，

Evam dhammena rājāno Pajaṃ rakkhatu Sabbadā
In the same way the ruler/ government always protect its citizens with righteousness.
愿所有的统治者们以正法护卫其子民。

การขอพรเพื่อเมตตาฯ ของเขื่อน

Uddisanādhitthānagāthā

Verses on Aspiration for Transference of Merits

อุทิศผลสมาธิคุณพระศาสดา 回向许愿文

อิมีนา ปุณฺณกมฺเมนา

Iminā puṇṇakammaṇa

Upajjhāyā guṇuttarā

By this act of merit, may my highly virtuous preceptor,
愿以此功德，回向予对我有大恩德的戒师，

Ācariyūpakārā ca Mātāpitā ca ñatakā (piyā mamaṃ)
Teachers, benefactors, mother, father, and (my dear) relatives;
善于扶助及教导的师长们，父母亲及一切亲属，

Suriyo candimā rājā Guṇavantā narāpi ca

The gods of the sun and moon; virtuous people;

日神月神，具足崇高德行的人，

Brahmamārā ca indā ca

Lokapālā ca devatā

Brahmas, Maras, and Indras; devas who are protectors of the cosmos,

梵天，魔罗，因陀罗，护卫世间的天神众，

Yamo mittā manussā ca

Majjhata verikāpi ca

Yama, human beings friendly, neutral, and hostile;

夜摩天及一切人类—不管是亲密的、不相识的或是冤仇的人；

Sabbe sattā sukhī hontu

Puññāni pakatāni me

May all being be happy. May the meritorious deeds done by me

愿他们快乐。愿我所得之功德，

Sukhañca tividham dentu

Khippam pāpetha vomatam

give threefold happiness (in this life, in future life, and Liberation). May you all quickly attain your wish.

带来三种乐（现世、来生及解脱）。愿心愿能早日实现。

Iminā puññakammēna

Iminā uddisena ca

Through this act of merit, through this dedication,

愿以此福业与回向的功德，

Khippāham sulabhe ceva

Tan̄hupādānachedanam

May I quickly and easily cutting through craving and clinging.

使我能早日断除欲望及执取，以及心中的污秽，

Ye santāne hinā dhammā

Yāva nibbānato mamam

Nassantu sabbadāyeva

Yattha jāto bhavē bhavē

As long as I am on the way to Liberation, may any low qualities in my character be entirely destroyed, wherever I am born in one state after another;

在我还未达到证悟涅槃之前，愿我所有不好的素质得消除。每一生每一世，不管我生在何处，

Ujucittam satipaṇṇā

Sallekho viriyamhinā

May I have an upright mind, mindfulness, discernment, strictness, persistence.

Mārā labhantu nokāsaṃ Kātuñca viriyesu me
Through my effort, may Mara have no chance to do anything to me.
 惡魔將不再有任何機會，乘隙破壞我的精進了。

Tesottamānubhāvena Mārokaṣaṃ labhantu mā.
Through their power, may Mara get no opportunity.
 凭着他们无比的威力，魔罗不再有任何机会了。

The Sublime Attitudes

愿我快乐。

Niddukkho homi
May I be free from stress & pain.
 愿我没有痛苦。

Avero homi
May I be free from animosity.
愿我没有怨恨。

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愿我没有嗔怒。

Anīgho homi
May I be free from trouble.
愿我没有烦恼。

Sukhī attānaṃ pariharāmi
May I look after myself with ease.
愿我内心充满喜悦。

แผ่เมตตา พหุมนิหาร

(METTĀ – GOOD WILL)

慈心

Sabbe sattā sukhitā hontu.
May all living beings be happy.
愿一切众生快乐。

Sabbe sattā averā hontu.
May all living beings be free from animosity.
愿一切众生没有怨恨。

Sabbe sattā abyāpajjhā hontu.
May all living beings be free from oppression.
愿一切众生没有嗔怒。

Sabbe sattā anīghā hontu.
May all living beings be free from trouble.
愿一切众生没有烦恼。

Sabbe sattā sukhī attānaṃ pariharantu.
May all living beings look after themselves with ease.
愿一切众生内心充满喜悦。

กรุณา

(KARUNĀ – COMPASSION)

悲心

Sabbe sattā sabba-dukkhā pamuccantu.

May all living beings be freed from all stress & pain.

愿一切众生解脱一切的苦痛。

มูติทา

(MUDITĀ – APPRECIATION)

喜心

Sabbe sattā laddha-sampattito mā vigacchantu.

May all living beings not be deprived of the good fortune they have attained.

愿一切众生不失去他们所得到的成就。

อุเบกขา

(UPEKKHĀ – EQUANIMITY)

舍心

Sabbe sattā kammassakā kamma-dāyādā kamma-yonī kamma-bandhū kamma-patisaraṇā.

All living beings are the owners of their actions, heir to their actions, born of their actions, related through their actions, and live dependent on their actions.

一切众生是他们自己业的主人，业的继承人，由业而生，是业的亲族，依业的支撑而活，

Yam kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā tassa dāyādā bhavissanti.

Whatever they do, for good or for evil, to that will they fall heir.

不论他们造何种业，善的或恶的，他们必将去承担。

สัพเพ สัตตา สหชา โหนตุ อเวชา สุขะ นีริโห
Sabbe sattā sadā hontu

Averā sukha-jīvino.

May all beings live happily,

always free from animosity.

愿一切众生内心无怨恨，常在快乐之中。

กตัง ปุณฺณัง พะลัง พะหัง สัพเพ ภิกขุ ภะวันตุเต
Katam puṇṇa-phalam mayham

Sabbe bhāgī bhavantu te.

May all share in the blessings

springing from the good I have done.

愿一切皆能分享我所具备的功德。

Formal Requests

សមាធិ ទី១ ៩

Taking the Five Precepts

求授三皈五戒文

THE REQUEST:

Mayam⁸⁸ (Aham) bhante, ti-saraṇena saha pañca sīlāni yācāma (yācāmi).

Venerable Sir, I/we request the Three Refuges & the Five Precepts.

Dutiyampi mayam (Aham) bhante...

Venerable Sir, a second time...

Tatiyampi mayam (Aham) bhante...

Venerable Sir, a third time...

The monk then recites the following passage three times, after which the lay people repeat it three times:

Namo tassa bhagavato arahato sammā-sambuddhassa

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

The monk then recites the following passages line by line, with the lay people reciting line by line after him.

Buddham saraṇam gacchāmi.

Dhammam saraṇam gacchāmi.

Sangham saraṇam gacchāmi.

I go to the Buddha for refuge.

I go to the Dhamma for refuge.

I go to the Sangha for refuge.

我皈依佛，我皈依法，我皈依僧。

Dutiyampi buddham saraṇam gacchāmi.

Dutiyampi dhammam saraṇam gacchāmi.

Dutiyampi sangham saraṇam gacchāmi.

A second time, I go to the Buddha for refuge.

⁸⁸如果只有一个人受戒把 妈央 (Mayam) 改为 阿航 (Aham)

A second time, I go to the Dhamma for refuge.
A second time, I go to the Sangha for refuge.
第二次，我皈依佛，我皈依法，我皈依僧。

Tatīyampi buddhaṃ saraṇaṃ gacchāmi.

Tatīyampi dhammaṃ saraṇaṃ gacchāmi.

Tatīyampi saṅghaṃ saraṇaṃ gacchāmi.

A third time, I go to the Buddha for refuge.

A third time, I go to the Dhamma for refuge.

A third time, I go to the Sangha for refuge.

第三次，我皈依佛，我皈依法，我皈依僧。

The monk then says:

Ti-saraṇa-gamana niṭṭhitaṃ.

This ends the going for refuge.

The lay people respond:

Āma bhante.

Yes, Venerable Sir.

The monk then recites the precepts line by line, with the lay people reciting them line by line after him.

Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from taking life.

我受持学处，戒除杀生。(我学习受持不杀生戒)

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from stealing.

我受持学处，戒除不与而取。(我学习受持不偷盗戒)

Kāmesu micchācārā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from sexual misconduct.

我受持学处，戒除于欲邪行。(我学习受持不邪淫戒)

Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from telling lies.

我受持学处，戒除妄语。(我学习受持不妄语戒)

Surā-meraya-majja-pamādatṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from intoxicating liquors & drugs that lead to carelessness.

我受持学处，戒除饮酒。(我学习受持不饮酒戒) [注:任何能致使神志迷乱之物皆属酒类之范围]

The monk then concludes with the following:

Imāni pañca sikkhā-padāni:

These are the five training rules.

这就是我应该持守的五项学处。(三遍)

接着受戒者俯首接受比丘的祝福，而比丘即祝福如下:

Silena sugatim yanti.

Through virtue they go to a good bourn.

由持戒故，使你达生善道，

Silena bhoga-sampadā.

Through virtue is wealth attained.

因持戒故，使你成就财富，

Silena nibbutim yanti.

Through virtue they go to Liberation.

因持戒故，使你达证涅槃，因此，你（们）应当净化戒行。

Tasmā silaṃ visodhaye.

Therefore we should purify our virtue.

过后受戒者回答如下:

善哉！ 善哉！ 善哉！

BOW THREE TIMES

THE REQUEST:

Mayaṃ bhante, ti-saraṇena saha aṭṭha pañca sīlāni yācāma.

Venerable Sir, we request the Three Refuges & the Eight Precepts.

Dūtiyampi mayaṃ bhante...

Venerable Sir, a second time...

Tatiyampi mayaṃ bhante...

Venerable Sir, a third time...

The monk then recites the following passage three times, after which the lay people repeat it three times:

Namo tassa bhagavato arahato sammā-sambuddhassa

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

The monk then recites the *Saranagamanapāṭha* passages line by line, with the lay people reciting line by line after him. (Same as 5 Precepts)

The monk then recites the precepts line by line, with the lay people reciting them line by line after him.

Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from taking life.

我受持学处，戒除杀生。(我学习受持不杀生戒)

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from stealing.

我受持学处，戒除不与而取。(我学习受持不偷盗戒)

Abrahma-cariyā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from sexual intercourse.

我受持学处，戒除非梵行。(我学习受持不淫戒)

Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from telling lies.

我受持学处，戒除妄语。(我学习受持不妄语戒)

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from intoxicating liquors & drugs that lead to carelessness.

我受持学处，戒除饮酒。(我学习受持不饮酒戒) [注:任何能致使神志迷乱之物皆属酒类之范围]

Vikāla-bhojanā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from eating after noon & before dawn.

我受持学处，戒除非时进食。(日中后至黎明)

Nacca-gīta-vādita-visūka-dassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana

vibhūsanatṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes & cosmetics.

我受持学处，戒除跳舞，唱歌，奏乐，观看娱乐，戒除以花环，香水，化妆品，装饰品，装饰美化身体。

Uccāsayana-mahāsayanā veramaṇī sikkhā-padaṃ samādiyāmi.

I undertake the training rule to refrain from high & luxurious seats & beds.

我受持学处，戒除坐卧高贵奢侈大床。

Imāni aṭṭha sikkhā-padaṃ samādiyāmi. (3X)

I undertake these eight precepts.

这就是我应该持守的八项学处。(三遍)

接着受戒者俯首接受比丘的祝福，而比丘即祝福如下:

Sīlena sugatim yanti.

Through virtue they go to a good bourn.

由持戒故，使你达生善道，

Sīlena bhoga-sampadā.

Through virtue is wealth attained.

因持戒故，使你成就财富，

Sīlena nibbutim yanti.

through virtue they go to Liberation.

因持戒故，使你达证涅槃，因此，你（们）应当净化戒行。

Tasmā sīlam visodhaye.

Therefore we should purify our virtue.

过后受戒者回答如下：

善哉！ 善哉！ 善哉！

BOW THREE TIMES

ถิการาษาพระปริต

Ārāḍhanā paritta

สัจฉิพุกุญเ

祈求护卫偈

วิปตติปะฏิพาหะ

Vipattipāṭibahaya, Sabba sampatti siddhiyā

ทุกขะ Sabba dukkha vināsāya parittam brūtha maṅgalam

For warding off misfortune, for the achievement of all good fortune,
for the dispelling of all pain, May you chant a blessing and protection.

为避免不幸，为实现成就，为灭尽诸苦，请（为我们）祝福与诵念护卫
偈，

Vipattipāṭibahaya, Sabba sampatti siddhiyā

ภะยะ Sabba bhaya vināsāya parittam brūtha maṅgalam

For warding off misfortune, for the achievement of all good fortune,
for the dispelling of all danger, May you chant a blessing and protection.

为避免不幸，为实现成就，为灭尽危难，请（为我们）祝福与诵念护卫
偈，

Vipattipāṭibahaya, Sabba sampatti siddhiyā

โรคะ Sabba roga vināsāya parittam brūtha maṅgalam

For warding off misfortune, for the achievement of all good fortune,
for the dispelling of all illness, May you chant a blessing and protection.

为避免不幸，为实现成就，为灭尽病苦，请（为我们）祝福与诵念护卫
偈，

ย๑๑พระย๑น๑ไ๑ร๑ป๑ง (PAGE 288)

YOOD PRA GUN TRAI BI DOK 移領偉德

1. E TI BI SO PA KA WAR / AR RA HANG WAT JA SO PA KA WAR / E THI BI SO PA KA WAR / SAM MAR SOM PUT TO WAT JA SO PA KA WAR / E THI PI SO PA KA WAR / WI CHA JA RA NA SAM BAN NO WAT CHA SO PA KA WAR / E THI PI SO PA KA WAR / SU KA TOE WAT CHA SO PA KA WAR / E THI BI SO PA KA WAR / LOW GA WI TOON WAT CHA SO PA KA WAR
2. A RA HANG TANG SA RA NANG CUT CHAR MI / A RA HANG TANG SI RA SAR NA MAR MI / SAM MAR SAM PUT TANG SA RA NANG CUT CHAR MI / SAM MAR SOM PUT TANG SI RA SAR NA MAR MI / WIT CHAR JA RA NA SAM BAN NANG SA RA NANG CUT CHAR MI / WI CHA JA RA NA SAM BAN NANG SI RA SAR NA MA MI / SU KA TANG SA RA NANG CUT CHAR MI / SU KA TANG SI RA SAR NA MAR MI / LOW GA WI TANG SA RA NANG CUT CHAR MI / LOW GA WI TANG SI RA SAR NA MAR MI
3. E TI BI SO PA KA WAR / A NOOT TA ROW WAT CHA SO PA KA WAR / E THI PI SO PA KA WA / BU SI SA THAM MA SAR RA THI WAT CHA SO PA KA WAR / E THI BI SO SO PA KA WAR / SAT THAR TAY WAR MA NOOT SAR NANG WAT CHA SO PA KA WAR / E THI BI SO PA KA WAR / PUT TOE WAT CHA SO PA KA WAR

4. A NOOT TA LUNG SA RA NANG CUT CHA MI / A NOOT TA LUNG SI RA SAR NA
MAR MI / BU RI SA THAM MA SAR RA THI SA RA NANG CUT CHA MI / BU RI SA
THAM MA SAR RA THI SI RA SAR NA MAR MI / SAT THAR TAY WA MA NOOT SAR
NANG SA RA NANG CUT CHA MI / SAT THAR TAY WA MA NOOT SAR NANG SI RA
SAR NA MAR MI / PUT THANG SA RA NANG CUT CHAR MI, PUT THANG SI RA SA
NA MA MI / E TI BI SO PA KA WAR
5. E TI BI SO PA KA WAR / RU BAK KHAN TOE / A NIT JA LUK KHA NA BAR RA ME
CHA SAM BAN NO / ETHI BI SO PA KA WAR / E TI BI SO PA KA WAR / WAY THA
NAR KHAN TOE A NIT JA LAK KHA NAR BAR RA ME JA SAM BAN NO / E TI BI SO
PA KA WAR / ETHI BI SO PA KA WAR / SAN YAR KHAN TOE A NIT JA LUX KHA
~~NAR BAR RA ME JA SAM BAN NO / E TI BI SO PA KA WAR / E TI BI SO PA KA WAR /~~
SANG KHAR RAK KHAN TOE A NIT CHA LUX KHA NA BAR RA ME JA SAM BAN
NO / E TI BI SO PA KA WAR / E TI BI SO PA KA WAR, WIN YARN NAK KHAN TOE A
NIT CHA LUX KHA NA BAR RA ME CHA SAM BAN NO / E TI BI SO PA KA WAR
6. E TI BI SO PA KA WAR / BAT THA WE JAK GA WAR RA JAR TU MA HAR RA CHI
GAR / TAR WA TING SAR THAR TU SAM MAR THI YAR NA SAM BAN NO / E TI BI SO
PA KA WAR / AH BOE JAK GA WAR RA JAR TU MA HAR RA CHI GAR / TAR WA
TING SAR THAR TU SAM MAR THI YAR NA SAM BAN NO / E TI BI SO PA KA WAR /
TAY SHOW JAK GRA WAR RA JAR TU MA HAR RA CHI GAR / TAR WA TING SAR
THAR TU SAM MAR THI YAR NA SAM BAN NO / E TI BI SO PA KA WAR / WAR YO
JAK GRA WAR RA JAR TU MA HAR RA CHI GAR / TAR WA TING SAR THAR TU
SAM MAR THI YAR NA SAM BAN NO / E TI BI SO PA KA WAR / AR GAR SO JAK GRA
WAR RA JAR TU MA HAR RA CHI GAR / TAR WA TING SAR THAR TU SAM MAR
THI YAR NA SAM BAN NO

7. ETI BI SO PA KA WAR / YAR MAR TAR TU SAM MA THI YAR NA SAM BAN NO / E
THI BI SO PA KA WAR / TU SI TAR TAR TU SAM MAR THI YAR NA SAM BAN NO / E
TI BI SO PA KA WAR / NIM MAR NA RA TI TAR TU SAM MAR THI YAR NA SAM BAN
NO / ETI BI SO PA KA WAR / GAR MAR, WA JA RA TAR TU SAM MAR THI YAR NA
SAM BAN NO / ETI BI SO PA KA WAR / RU BAR, WA JA RA, TAR TU, SAM MAR THI
YAR NA SAM BAN NO
8. ETI BI SO PA KA WAR / BA THA MA, CHAR NA, TAR TU, SAM MAR THI YAR NA SAM
BAN NO / ETI BI AO PA KA WAR / THU TI YA, CHAR NA, TAR TU SAM MAR THI YAR
NA SAM BAN NO / ETI BI SO PA KA WAR / TA TI YA, CHAR NA, TAR TU, SAM MAR,
THI YAR NA SAM BAN NO / ETI BI SO PA KA WAR / BAN JA MA, CHAR NA, TAR TU
SAM MAR, THI YAR NA SAM BAN NO
-
9. ETI BI SO PA KA WAR / AR GAR SAR NUN JAR YA TA NA / NAY WA SAN YA NAR
SAN YAR, YA TA NA / A RU BAR, WA JA RA, TAR TU, SAM MAR, THI YAR NA, SAM BAN
NO / ETI BI SO PA KA WAR / WIN YAR NUT, JAR YA TA NA / NAY WA, SAN YAR NAR /
A RU BAR, WA JA RA, TAR TU, SAM MAR, THI YAR NA SAM BAN NO / ETI BI SO PA
KA WAR / AR GIN JAN, YAR, YA TI NA / NAY WA SAN YAR NAR, SAN YAR YA TI NA /
A RU BAR WA JA RA TAR TU SAM MAR THI YAR NA SAM BAN NO
10. ETI BI SO PA KA WAR / SO DAR, BAT TI MUG KA / TAR TU, SAM MAR THI YAR NA
SAM BAN NO / ETI BI SO PA KA WAR / SA GI TAR CAR, BAT TI MUG KA / TAR TU
SAM MAR THI YAR NA SAM BAN NO / ETI BI SO PA KA WAR / A NAR CAR, BAT TI
MUG KA / TAR TU SAM MAR THI YAR NA SAM BAN NO / ETI BI SO PA KA WAR / A
RA HUT TA, BAT TI MUG KA / TAR TU, SAM MAR THI YAR NA SAM BAN NO
11. ETI BI SO PA KA WAR / SO DAR, A RA HUT TA, BAT TI PHA LA / TAR TU SAM MAR
THI YAR NA SAM BAN NO / ETI BI SO PA KA WAR / SA GI TAR CAR, A RA HUT TA
BAT TI PHA LA / TAR TU SAM MAR THI YAR NA SAM BAN NO / ETI BI SO PA KA
WAR / A NAR CAR MI, A RA HUT TA, BAT TI PHA LA / TAR TU, SAM MAR THI YAR
NA SAM BAN NO

12. GU SA LAR THAM MA / ETI BI SO PA KA WAR / A AR YAR WA, SHE WANG / PUT TANG SA RA NANG CUT CHAR MI / CHOOM POO THI BAN JA, IS SA ROW / GU SA LAR THAM MAR / NA MO PUT TAR YA / NA MO THAM MAR YA / NA MO SANG CAR YA / BAN JA PUT TAR, NA MAR MI HANG / AR BAR MA JU, BA THI MA SANG UNG KHU / SANG WI TAR, BU GA YA BA / OUP BA SA CHA SU HAY BAR SAR YA / SO SO SA SA / A-A-A-A NI TAY CHA SU NAY, MA PHOO JA NAT WI WAY / A SANG WI SU LOW SA PHU PA / ESA WAR, SU SU SA WAR E / GU SA LAR THAM MAR, JIT TI WI ATT THI
13. ETI BI SO PA KA WAR / A RA HANG, A AR YAR, WA SHE WANG / PUT TANG SA RA NANG CUT CHAR MI / SAR PHOE THI BAN JA, IS SA ROW THAM MA
-
14. GU SA LAR THAM MAR / NUN THA WI WANG GO / ETI SAM MAR SAM PUT TOE / SU KA LAR, NO YAR WA, SHE WANG / PUT TANG SA RA NANG CUT CHAR MI / JAR TUM MA HAR RAR CHI GAR / IS SA ROW GU SA LAR THAM MAR / ETI WI CHAR SHE WANG PUT TANG SA RA NANG CUT CHAR MI JA RA NA, SAM BAN NO / OU OU YAR WA, TING SAR IS SA ROW GU SA LAR THAM MAR / NUN THA BAN JA, SU KA TOE LOW, GA WI TWO / MA HAR A - OWE YAR WA SHE WANG / PUT TANG SA RA NANG CUT CHAR MI / YAR MAR, IS SA ROW, GU SA LAR THAM MAR / PRAM MAR SAT THA BAN JA, SAT TA, SAT TAR BAR RA ME, A NOOT TA ROW / YA MUG, KHA YAR WA, SHE WANG / PUT TANG SA RA NANG CUT CHAR MI
15. TU SI TAR IS SA ROW / GU SA LAR THAM MAR, BU YA BA GA, BU RI SA THAM MA SAR RA THI / YAR WA, SHE WANG, PUT TANG SA RA NANG CUT CHAR MI
16. NIM MAR NA, RA TI, IS SA ROW / GU SA LAR THAM MAR / BU YA GA BU RI SA THAM MA SAR SA THI YAR WA SHE WANG / PUT TANG SA RA NANG CUT CHAR MI
17. BA RA NI MIT TA IS SA ROW / GU SA LAR THAM MAR / SANG KHAR RAR KHAN TOE / TOOK KHANG A NIT JANG, A NUT TAR / RU BA KHAN TOE / PUT THA BA PHA WA SHE WANG / PUT TANG SA RA NANG CUT CHAR MI

18. PROM MAR, IS SA ROW / GU SA LAR, THAM MAR, NUT JI, BAT JA YAR / WI NA, BAN
JA PA, KA WA TAR YAR WA / NIP PAR NANG SA RA NANG CUT CHAR MI / NA MO
PUT THAS SA / NA MO THAM MAS SA / NA MO SANG CUT SA / PUT THI LAR ROW
GA LAR GA RA, GA NAR / AE TAY NA SAT JAY NA / SU WAT THI, HON TU, HU LOO
HU LOO, HU LOO / SA WAR HAR YA
19. NA MO PUT THAS SA / NA MO, THAM MAS SA / NA MO SANG CUT SA / WIT TI, WIT
TI, WIT TI / MIT TI, MIT TI / JIT TI, JIT TI / ATT TI, ATT TI / MA YA SU SU, WAT TI
HON TU, HU LOO, HU LOO, HU LOO / SA WAR HAR YA
20. IN THA SAR WANG / MA HAR, IN THA SAR WANG / PROM MA SAR WANG / MA
HAR PROM MA SAR WANG / JAK GA WAT TI, SAR WANG / MA HAR, JAK GA WAT
TI, SAR WANG / TAY WAR, SAR WANG / MA HAR, TAY WAR, SAR WANG / ESI SAR
WANG / MA HAR ESI SAR WANG / MU NEE SAR WANG / MA HAR, MU NEE SAR
WANG / SAP BU RI SAR WANG / MA HAR SAP BU RI SAR WANG / PUT THA SAR
WANG / BAT JAY GA PUT THA SAR WANG / A RA HUT TA SAR WANG / SAP PA, SIT
THI WI CHAR THA RAR NANG SA WANG / SAP PA LOW GAR, ERI YAR NANG, SAR
WANG / A TAY NA, SAT JAY NA, SU WAT THI NON TU
21. SAR WANG KU NANG / WA CHA PA LUNG TAY SANG / WI RI YOUNG SIT THI GUM
MANG / NIP PAR NANG MOKE KHANG KUI HA KANG THAR NANG SEE LUNG /
BAN YAR NIK KHANG, BOON YOUNG PAR KA YOUNG / TAP BANG SU KHANG, SI
RI RU BANG / JA TU WI SA TI SAY NANG / A TAY NA, SAT JAY NA, SU WAT THI
HON TU / HU LOO, HU LOO, HU LOO, SA WAR HAR YA
22. NA MO PUT THAS SA / TOOK KHANG A NIT JANG A NUT TAR / RU KHAN TOE /
WAY THA NAR KHAN TOE / SAN YAR KHAN TOE / SANG KHAR RA KHAN TOE /
WIN YAR NUG KHAN TOE / NA MO, ETI BI SO, PA KA WAR
23. NA MO PUT THAS SA / TOOK KHANG A NIT JANG A NUT TAR / RU BA KHAN TOE /
WAY THA NAR KHAN TOE / SAN YAR KHAN TOE / SANG KHAR RA KHAN TOE /
WIN YAR NUG KHAN TOE / NA MO, SA WA KHAR TO, PA KA TAR THAM MO

24. NA MO THAM MAS SA / TOOK KHANG A NIT JANG A NUT TAR / RU BA KHAN
TOE / WAY THA NAR KHAN TOE / SAN YAR KHAN TOE / SANG KHAR RA KHAN
TOE / WIN YAR NUG KHAN TOE / NA MO SA WA KHAR TO PA KA TAR THAM MO
25. NA MO THAM MAS SA / TOOK KHANG A NIT JANG A NUT TAR / RU BA KHAN
TOE / WAY THA NAR KHAN TOE / SAN YAR KHAN TOE / SANG KHAR RA KEAN
TOE / WIN YAR NUG KHAN TOE / NA MO SU BA TI BAN NO PA KA WA TO SA WA
GA SANG KO
26. NA MO SANG CUT SA / TOOK KHANG A NIT JANG A NUT TAR / RU BA KHAN TOE /
WAY THA NAR KHAN TOE / SAN YAR KHAN TOE / SANG KHAR RA KHAN TOE /
~~WIN YAR NUG KHAN TOE / NA MO SU BA TI BAN NO PA KA WA TO SA WA GA~~
SANG KO / WAR HA BA RIT TANG
27. NA MO PUT THAR YA / MA A OU TOOK KHANG A NIT JANG A NUT TAR / YAR WA
TAS SA HAR YO MO NA / OU A MA TOOK KHANG A NIT JANG A NUT TAR / OU A
MA AR HANG WAN THAR / NA MO PUT THAR YA NA A GA TI NI SA RA NA / AR RA
BA KHU KHANG MA A OU / TOOK KHANG A NIT JANG A NUT THAR

(WI BAT SITH)

SAP PA TOOK KHAR / SAR PA PA YAR / SAP PA ROW CAR / WI NUT SAN TU