

การตั้งสมาธิภาวนา
ภาวนา ๓๒

Kāyagatāsati bhāvanāpāṭha
Contemplation of the Body
对身体的省思

(LEADER)

Handa mayam kāyagatā-sati-bhāvanā-pāṭham bhaṇāma se:

Let us now recite the passage on mindfulness immersed in the body.

让我们来忆念身至念 (三十二身分)

(ALL)

Ayam kho me kāyo,

This body of mine,

我这个身体，

Uddham pādatalā,

from the soles of the feet on up,

从脚底而上，

Adho kesa-matthakā,

from the crown of the head on down,

自发顶而下，

Taca-pariyanto,

surrounded by skin,

皮肤所包藏的，

Pūro nānappakārassa asucino,

Filled with all sorts of unclean things.

都是种种污秽不净的东西。

Atthi imasmim kāye:

In this body there is:

在这身体中有：

| | | |
|-----------------------|---------------------------|------|
| Kesā | <i>Hair of the head,</i> | 头发 |
| Lomā | <i>Hair of the body,</i> | 体毛 |
| Nakhā | <i>Nails,</i> | 指甲 |
| Dantā | <i>Teeth,</i> | 牙齿 |
| Taco | <i>Skin,</i> | 皮肤 |
| Mamsam | <i>Flesh,</i> | 肉 |
| Nhāru | <i>Tendons,</i> | 腱（筋） |
| Aṭṭhī | <i>Bones,</i> | 骨头 |
| Aṭṭhimiñjam | <i>Bone marrow,</i> | 骨髓 |
| Vakkam | <i>Kidneys,</i> | 肾脏 |
| Hadayam | <i>Heart,</i> | 心脏 |
| Yakanam | <i>Liver,</i> | 肝 |
| Kilomakam | <i>Membranes,</i> | 隔膜 |
| Pihakam | <i>Spleen,</i> | 脾 |
| Papphāsam | <i>Lungs,</i> | 肺 |
| Antam | <i>Large intestines,</i> | 肠 |
| Antagunam | <i>Small intestines,</i> | 小肠 |
| Udariyam | <i>Gorge,</i> | 胃中物 |
| Karisaṁ | <i>Feces,</i> | 屎 |
| Matthake matthaluṅgam | <i>Brain,</i> | 脑 |
| Pittam | <i>Gall,</i> | 胆汁 |
| Semham | <i>Phlegm,</i> | 痰 |
| Pubbo | <i>Lymph,</i> | 脓 |
| Lohitam | <i>Blood,</i> | 血 |
| Sedo | <i>Sweat,</i> | 汗 |
| Medo | <i>Fat,</i> | 脂肪 |
| Assu | <i>Tears,</i> | 泪水 |
| Vasā | <i>Oil,</i> | 油脂 |
| Khelo | <i>Saliva,</i> | 唾液 |
| Singhāṇikā | <i>Mucus,</i> | 鼻涕 |
| Lasikā | <i>Oil in the joints,</i> | 关节滑液 |
| Muttam | <i>Urine,</i> | 尿 |

Evam-ayaṃ me kāyo:
Such is this body of mine:
我这个身体啊!

Uddhaṃ pādatalā,
from the soles of the feet on up,
从脚底而上,

Adho kesa-matthakā,
from the crown of the head on down,
自发顶而下,

Taca-pariyanto,
surrounded by skin,
皮肤所包藏的,

Pūro nānappakārassa asucino.
Filled with all sorts of unclean things.
都是种种污秽不净的东西。

อภิณหะเนตตะเวกขณะ Abhiṇhapaccavekkhaṇapātham

Five Subjects for Frequent Recollection

Kh. 2; cf. D., ii, 293; M. i, 57; iii, 90.

Also see below Girimananda sutta 15.

应常思维之五法

(LEADER)

Handa mayaṃ abhiṇha-paccavekkhaṇa-pātham bhaṇāma se:

Let us now recite the passage for frequent recollection:

现在让我们诵应常省思之文

(ALL) จระราธัพพะโพพพิ

Jarā-dhammomhi jaraṃ anatīto (Female: anatītā)

I am subject to ageing. Ageing is unavoidable.

衰老是自然的法则，我们并不能超越衰老，

Byādhi-dhammomhi byādhiṃ anatīto.*(anatītā)

I am subject to illness. Illness is unavoidable.

病苦是自然的法则，我们并不能超越病苦，

*Marāṇa-dhammomhi maraṇaṃ anatīto. *(anatītā)*

I am subject to death. Death is unavoidable.

死亡是自然的法则，我们并不能超越死亡，

Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo.

I will grow different, separate from all that is dear and appealing to me.

我们所拥有的一切，不论是喜欢或珍惜的，最后将会与我们背离或分散的。

Kammassakomhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo.

I am the owner of my actions, heir to my actions, born of my actions, related through my actions and live dependent on my actions

我们是业的主人，是自己业的继承人，由自己的业而生，是自己业的亲族，依自己的业的支撑而活，

Yam kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmi.

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

不论我们造何种业，善的或恶的，我们必将去承担。

Evam amhehi abhinhaṃ paccavekkhitabbaṃ.

We should often reflect on this.

我们应当时时如此思维及反省。

သီရိဘူရိ

The Verses on Friends

贤友偈

Añña datthu haro mitto.

One who makes friends only to cheat them,

交友只为欺诈的人、

Yo ca mitto vacī-paramo,

one who is good only in word,

信口开河的人、

Anupiyañca yo āhu,
one who flatters & cajoles,
奉承谄媚的人，

Apāyesu ca yo sakhā,
and a companion in ruinous fun:
花天酒地的同伴，

Ete amitte cattāro Iti viññāya paṇḍito
These four the wise know as non-friends.
智者说这四种人都不是真正的朋友，

Ārakā parivajjeyya Maggaṃ paṭibhayaṃ yathā.
Avoid them from afar like a dangerous road.
应当远离他们犹如避开险道一样。

Upakāro ca yo mitto,
A friend who is helpful,
乐于助人的人，

Sukha-dukkho ca yo sakhā,
one who shares in your sorrows & joys.
与你分担忧喜的人，

Atthakkhāyi ca yo mitto,
one who points you to worthwhile things,
引导你向善的人，

Yo ca mittānukampako,
one sympathetic to friends:
对朋友仁慈的人——

Etepi mitte cattāro Iti viññāya paṇḍito
These four, the wise know as true friends.
智者说这四种人才是真正的朋友，

Sakkaccaṃ payirupāseyya
Attend to them earnestly,
应当殷切关心他们

Mātā puttāṃ va orasaṃ.
as a mother her child.
犹如母亲和她孩子一样。

The Verses on Respect 七崇敬法

Satthu-garu dhamma-garu
One with respect for the Buddha & Dhamma,
若人尊重佛、尊重法，

Saṅghe ca tibba-gāravo,
and strong respect for the Sangha,
以及尊崇敬重僧伽，

Samādhi-garu ātāpī,
one who is ardent, with respect for concentration,
若人热诚地尊重禅定，

Sikkhāya tibba-gāravo,
and strong respect for the Training,
以及尊崇敬重学处，

Appamāda-garu bhikkhu,
one who sees danger and respects being heedful,
若人尊重不放逸

Paṭisanthāra-gāravo:
and shows respect in welcoming guests:
以及尊重承引客僧，

Abhabbo parihānāya,

A person like this cannot decline,
此人不会退转，

Nibbānasseva santike,
stands right in the presence of Nibbana.
而得以趋向涅槃。

The Verses on the Noble Truths

Ye dukkham nappajānanti
Those who don't discern suffering,
若人不了知苦，

Atho dukkhassa sambhavam
suffering's cause,
苦生起的原因，

Yattha ca sabbaso dukkham Asesam uparujjhati,
and where it totally stops, without trace,
及苦的止息无余，

Tañca maggam na jānanti,
Who don't understand the path,
若人不明了道

Dukkhūpasama-gāminam
the way to the stilling of suffering:
那条止息苦的道路

Ceto-vimutti-hīnā te
They are far from release of awareness,
他们离开心的解脱

Atho paññā-vimuttiyā,
And release of discernment.
与解脱智还远呢！

Abhabbā te anta-kiriyāya
Incapable of making an end,
不能就此结束（苦），

Te ve jāti-jarūpagā.
they'll return to birth & aging again.
则将轮回再轮回。

Ye ca dukkham pajānanti
While those who do discern suffering,
然而，若人了知苦，

Atho dukhassa sambhavam,
suffering's cause,
苦生起的原因

Yattha ca sabbaso dukkham Asesam uparujjhati,
and where it totally stops, without trace,
及苦的止息无余，

Tañca maggam pajānanti,
who understand the path,
若人明了道

Dukkhūpasama-gāminam:
The way to the stilling of suffering:
那条止息苦的道路

Ceto-vimutti-sampannā.
They are consummate in release of awareness.
此人则达到心的解脱，

Atho paññā-vimuttiyā,
and in release of discernment.
以及具足解脱智。

Bhabbā te anta-kiriyāya
Capable of making an end,
能就此结束（苦），那 跌 荼 地 荼 如 巴 伽 地

Na te jāti-jarūpagāti.
they won't return to birth & aging ever again.
他不再落入生死轮回当中。

The Guardian Meditations

护卫禅

Buddhānussati mettā ca Asubham maraṇassati,
Iccimā catur'ārakkhā Kātabbā ca vipassanā
*These four meditations—recollection of the Buddha,
loving-kindness, the foulness of the body,
and mindfulness of death—are guardians & means of
insight that should be done.*
佛随念、慈谁念、不净随念以及死随念，
应当时时修习这四种护卫禅。

Visuddha-dhamma-santāno Anuttarāya bodhiyā
Yogato ca pabodhā ca Buddhō Buddhō'ti ñāyate.
*The Buddha is unfailingly pure. Because of his unexcelled Awakening and
because he trains others to awaken, he is known as the Awakened / Awakening
One.*
他拥有清静之法、寂静、无上的觉悟，更致力让他人觉悟，他即是佛陀—
觉悟的圣者。

Narānara-tiracchāna- bhedaṁ sattā sukhessino
Sabbe pi sukhino hontu Sukhitattā ca khemino.
*All living beings---human, non-human, & animal---who are searching for
happiness: May they all be happy and, through their happiness, secure.*
所有的众生--人、非人与畜生--都在寻找快乐。
愿他们都快乐、安稳。

Kesa-lomādi-chavānaṁ Ayam'eva samussayo
Kāyo sabbo pi jeguccho Vaṇṇādito paṭikkulo,

This conglomeration of things from dead bodies, like hair of the head & hair of the body: The body as a whole is disgusting and, in terms of such things as its colors, unclean.

这个身体是由头发、体毛等各种尸体身上物所组成的。这整个身体是让人觉得厌恶与不净的。

Jīvit'indriy'upaccheda- saṅkhāta-maraṇaṃ siyā,

Sabbesaṃ pīdha pāṇīnaṃ Tañhi dhuvāṃ na jīvitaṃ.

Death, the destruction of the faculty of life, will come to all beings. Death is certain, but life is not.

死亡必定会降临在每个众生身上。死亡是必定的，而生命却是不稳定的。

ปัพพะติตะอะภิกขะปะปัสสะเวกขะกะปาฐัง

Ten Reflections⁷¹

出家十法

กะสะ อิมะภิกขะเว ชัมமா

Dasa ime bhikkhave dhammā,

Pabbajitena abhinham paccavekkhitabbā,

Those gone forth should frequently reflect on these ten things.

出家者应当常思维忆念此十法：

Katame dasa?

Which ten?

何者为十？

1. Vevañṇiyamhi ajjhūpagatoti.

I have left the social order.

我已不是在家的俗人了。

2. Parapatibaddhā me jīvikāti.

My life needs the support of others.

我是靠居士的供养而活命的。

3. Añño me ākappo karaṇīyoti.

I must change the way I behave.

⁷¹ A. v. 87. Dasadhamma Sutta

我应改掉过往的习气，在品行上不断修正提升。

4. Kacci nu kho me attā silato na upavadatīti?

Can I fault myself with regard to the precepts?

我会否因戒行的过失，受到自我良心的责难？

5. Kacci nu kho maṃ anuvicca viññū sabrahma-cārī silato na upavadantīti?

Can my knowledgeable fellows in the holy life, on close examination, fault me with regard to the precepts?

那在圣道上的同修们可否在我的戒行见到过失而责难我？

6. Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvoti.

I will grow different, separate from all that is dear & appealing to me.

我所喜爱的任何人、事、物，总有一天会离我而去。

7. Kammassakomhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisarāṇo. Yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmīti.

I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions. Whatever I do, for good or for evil, to that will I fall heir.

我是业的主人，是业的继承人，由业而生，业为亲族，依业而活。不论我造何种业，善的或恶的，我们必将去承担。

8. Katham-bhūtassa me rattin-divā vītipatantīti?

What am I becoming as the days & the nights fly past?

日夜飞逝，我做了些什么？

9. Kacci nu kho'haṃ suññāgāre abhiramāmīti?

Is there an empty dwelling in which I delight?

我是否乐住于幽僻独处？

10. Atthi nu kho me uttari-manussa-dhammā, Alamariya-ñāṇa-dassana-viṣeso

adhigato, So'haṃ pacchime kāle sabrahma-cārīhi puṭṭho, Na maṅku

bhavissāmīti?

Have I attained a superior human state, a truly noble knowledge & vision, such that when my fellows in the holy life ask me near the hour of my death, I will not

feel ashamed?

我是否已证上人法或具足圣智见?当圣道上的同修们在我临命终时问及此事,我是否会感到难堪?

Ime kho bhikkave dasa dhammā pabbajitena abhiñham paccavekkhitabbāti.
These are the ten things on which those gone forth should frequently reflect.
这就是出家者应当常思维忆念的十法。

โอวาทะปาฏิโมกขกถา *Ovāda-pātimokkha Gāthā*
教诫波罗提木叉偈

Uddiṭṭham kho tena bhagavatā jānatā passatā sammāsambuddhena,
ovādapātimokkham tīhi gāthāhi,
*This was summarized by the Blessed One, the One who Knows, the One who Sees,
the Worthy One Rightly Self-awakened: the Patimokkha Exhortation in three
verses:*

这是由世尊、知者、见者、等正觉者所略说的三段教诫波罗提木叉之偈
诵:

๒ ขันตี ประเสริฐ ตระไป ตีติกา

Khantī paramam tapo tītikkhā Nibbānam paramam vadanti buddhā,

Na hi pabbajito parūpaghātī Samaṇo hoti param viheṭṭhayanto

Patient forbearance is the highest austerity.

Liberation is highest: that's what the Buddhas say.

He is no monk who harms another;

nor a contemplative, he who oppresses another.

忍辱为最高苦行, 诸佛皆说涅槃为最上;

害他实非出家者, 恼他者不名为沙门。

๑ สัพพะปาปัสสะ อะกะระณัง

Sabba pāpassa akaranam, Kusalassūpasampadā,

Sacitta pariyodapanam: Etam buddhāna sāsanam.

The non-doing of all evil,

The performance of what is skillful,

The cleansing of one's own mind:

This is the Buddhas' teaching.

诸恶莫作, 众善奉行,

自净其意, 是诸佛教。

| | |
|--|--|
| Anūpavādo anūpaghāto, | Pāṭimokkhe ca saṁvaro |
| Mattaññutā ca bhattasmiṁ, | Pantañca sayanāsanam. |
| Adhicitte ca āyogo: | Etam buddhāna sāsanti. |
| <i>Not reviling, not injuring,</i> | <i>Restraint in line with the monastic code,</i> |
| <i>Moderation in food,</i> | <i>Dwelling in seclusion,</i> |
| <i>Devotion to the heightened mind: This is the Buddhas' teaching.</i> | |
| 不谤与不害，严持于戒律， | |
| 饮食知节量，远处而独居， | |
| 勤修增上定，是诸佛所教。 | |

ສິລຸດທະປາຖ໌

Sīluddesapātho

Exhortation on Moral Conduct

说戒偈

ກາລິທະມິທັງ ເທນ

Uposathāvasāne Sajjhāyitabbo:

At the conclusion of the Uposatha, this should be recited:

诵戒结束后,应该读诵如下之偈:

Bhāsitaṁ idaṁ tena bhagavatā jānatā passatā arahatā sammā sambuddhena,
This was said by the Blessed One, the One who Knows, the One who Sees, the Worthy One Rightly Self-awakened:

这是由世尊、知者、见者、阿罗汉、正等正觉者所说的话:

‘Sampannasīlā bhikkhave viharatha sampanna pāṭimokkhā,
"Live consummate in virtue, monks, and consummate in the Patimokkha.
比丘们，圆满地安住于正行之中，圆满地安住于波罗提木叉之中，

pāṭimokkha- saṁvarasaṁvutā viharatha ācāragocarasaṁpannā,
Live restrained with the restraint of the Patimokkha, consummate in your behavior & sphere of activity Train yourselves,
依波罗提木叉之律仪而自我防护，在正行中而自我克制，

aṇumattesu vajjesu bhayadassāvī samādāya sikkhatha sikkhāpadesū’ ti.
having undertaken the training rules, seeing danger in the slightest faults"
“能在微细的过失中看见可怕之处，于学处中自我训练”。

Tasmātihamhehi sikkhitabbam:
Therefore we should train ourselves:
所以，在这里我们应当学习：

‘Sampannasīlā viharissāma sampanna-pāṭimokkha,
"We will live consummate in virtue, consummate in the Patimokkha.
“圆满地安住于正行之中，圆满地安住于波罗提木叉之中，

pāṭimokkha- samvarasamvutā viharissāma ācāragocarasampannā,
We will live restrained with the restraint of the Patimokkha, consummate in our behavior & sphere of activity.
依波罗提木叉之律仪而自我防护，在正行中而自我克制，

aṇumattesu vajjesu bhayadassāvī samādāya sikkhissāma sikkhāpadesū’ ti.
We will train ourselves, having undertaken the training rules, seeing danger in the slightest faults."
能在微细的过失中看见可怕之处，于学处中自我训练”。

Evañhi no sikkhitabbam.
That's how we should train ourselves.
所以，我们应该要这样地学习。

Tāyana Gāthā
The verses of Tayana
多耶那⁷²偈

ตาณะนคากา

คินทะ โสตัง ปะระกัณณะ

Chinda sotam parakkamma kāme paṇūda brāhmaṇa,
Having exerted oneself, cut the stream!
Dispel sensual desires, O Brahmin!
梵行者呀，努力勤奋地切断欲流，摈弃那感官的欲乐吧！

Nappahāya muni kāme nekattamupapajjati.
Without abandoning sensual passions

⁷²多耶那为一天子（devaputta）之名。此偈为其于佛前说出，后为佛陀认可。出自《相应部，天子相应，49》（SN II.8）

a sage encounters no oneness of mind.

若圣人不能摈弃那感官的欲乐，则无法达到心一境性。

Kayirā ce kayirāthenaṃ dalhamenaṃ parakkame,
If one would do what should be done, One should firmly exert oneself.
应当竭尽所能，精进不懈地完成一切所该完成的事务，

Sithilo hi paribbājo bhiyyo ākirate rājaṃ
For a slack wanderer's life, only scatters more dust.
出家若放逸，必将导致欲念的增长。

Akataṃ dukkataṃ seyyo pacchā tappati dukkataṃ,
Better left undone is the misdeed, A deed that later brings repentance.
不造恶业是最好的，因为造了过后必将带来热恼与烦忧，

Katañca sukataṃ seyyo yaṃ katvā nānutappati.
Better done is the good deed which when done is not repented.
积极行善是最好的，因为造了善业必将带来清凉与安乐。

Kuso yathā duggahito hatthamevānukantati,
As Kuso- grass, wrongly grasped, only cuts one's hand,
就好像茅草的叶子，必将割伤那不懂握持之人的手，

Sāmaññaṃ dupparāmatṭhaṃ nirayāyūpakaddhati.
So the ascetic life, wrongly taken up, drags one down to hell.
同样的，假如沙门不好好的修行，也将堕入地狱之中。

Yaṃ kiñci sithilaṃ kammaṃ saṅkiliṭṭhañca yaṃ vataṃ
Any deed that is slackly done, any corrupted vow,
放逸且懈怠，行为不清净，

Saṅkassaraṃ brahmacariyaṃ na taṃ hoti mahapphalanti.
A holy life that breed suspicion, does not yield great fruit.
梵行生怀疑，无法获大果。

Devadhammā

Deva Qualities

天人法

หิริ โอตตัปปะ

Hiri-ottappa-sampannā

Sukka-dhamma-samāhitā

Santo sappurisā loke

Deva-dhammāti vuccare

People of integrity living in the world, consummate in conscience & concern, their minds centred in bright qualities, are said to be devas in terms of their qualities.

具足惭与愧，定静心白净，如此的善人在世间，犹如天人一样。

ปฐมพุทธกถา

Pathamabuddhabhāsita-gāthā

The Buddha's First Verses⁷³

佛陀最初的偈颂

Anekājatisaṁsaram sandhāvisam anibbisam

Through many a birth I wandered in samsara,

Seeking, but not finding the builder of this house

历经多生的轮回、流转，都不能找到那造屋的人，

Gahakāram gavesanto, dukkhā jāti-punappunam.

Sorrowful is it to be born again and again

一再地出生，实是痛苦！

Gahakāraka diṭṭho'si, puna geliam na kāhasi,

O house-builder (craving), you are seen! You will not build this house again.

造屋者(欲望)啊！你被发现了！你不能再建造屋子了！

Sabbā te phāsukā bhaggā, gahakūṭam viṣaṅkhatam,

For you rafter (passion) are broken and your ridgepole (ignorance) shattered.

一切你的椽木(染着)都已折毁，栋梁(无明)也已毁灭！

Viṣaṅkhāragatam cittam, tanhānam khayamajjhagā.

⁷³ 《法句经》Dhammapada 153-154

My mind has reached the Unconditioned; I have attained the destruction of craving!

我的心已离造作，我已灭尽一切贪爱！

ปัจฉิมพจน์

Pacchimabuddhovādapāṭha

The Buddha's Last Words

世尊最后之教诫

Āmantāyāmi vo bhikkhave, Pativedayāmi vo bhikkhave;

I address you, monks, I inform you, monks:

诸位比丘！我要提醒各位：

Khaya-vaya-dhammā saṅkhārā, Appamādena sampādetthāti.

Processes are subject to passing away. Become consummate through heedfulness.

一切因缘和合法必会败坏，当勤精进，证得圆满，慎勿放逸。

The Heart⁷⁴

Mano-pubbaṅgamā dhammā Mano-seṭṭhā mano-mayā,

Phenomena are preceded by the heart, Ruled by the heart, Made of the heart.

诸法意先导，意主意造作：⁷⁵

Manasā ce paduṭṭhena Bhāsati vā karoti vā,

Tato naṃ dukkham-anveti Cakkam va vahato padam.

If one speaks or acts with a corrupted heart, Suffering follows one,

As the wheel of the cart, the foot of the ox that draws it.

若以染污的心念来说话或做事，痛苦将会跟随他，

犹如车轮跟随拉车之牛的足。

Mano-pubbaṅgamā dhammā Mano-seṭṭhā mano-mayā,

Phenomena are preceded by the heart, Ruled by the heart, Made of the heart.

⁷⁴ Dhp 1&2.

⁷⁵ 此句的意思是：心是所有作为（善业、恶业）的前导，心是它们的主人，它们是心所造作的。

诸法意先导，意主意造作；

Manasā ce pasannena Bhāsati vā karoti vā,
Tato naṃ sukham-anveti Chāyā vā anapāyinīti.
*If one speaks or acts with a bright heart, Happiness follows one,
Like a shadow that never leaves.*
若以清净的心念来说话或做事，快乐将会跟随他，如影随形。

ANUMODANĀ

สามัญจะหุโมทนาภาณ Anumodanāvidhī
A way of Rejoicing
随喜功德

常用之祝福文（一）

ยथा วารिवหา **Yathā vārivahā* *paripūrenti sāgaraṃ*
Just as the rivers full of water fill the ocean full,
如充沛的河流，溢满到大海；

Evameva ito dinnam petānam upakappati
Even so does that here given benefit the dead.
就像这样，布施功德圆满从这世界利益到诸亡者。

Icchitaṃ patthitaṃ tumhaṃ khippameva samijjhatu
Whatever by you wished or wanted may it quickly be;
祝福任何你所期望、所欲求的皆能早日实现

Sabbe pūrentu saṅkappā cando paṇṇaroso yathā
Maṇi jotiraso yathā
May all your wishes be fulfilled as the moon upon the fifteenth day, or as the wish-fulfilling gem.
愿你所有的愿望能够达成，犹如十五的月亮一样圆满，或像如意宝的满愿。

สัพพต ๖๗

Sabbītiyo vivajjantu

sabbarogo vinassatu

May all distress be averted, may all diseases be destroyed,

愿一切苦恼远离，愿一切疾病消除，

Mā te bhavatvantarāyo

sukhī dīghāyuko bhava

May no dangers be for you, may you be happy, living long,

愿你远离危难，愿你快乐、长寿。

Abhivādansīlissa

niccam vuddhāpacāyino

He of respectful nature who ever the elders honouring,

时常敬老尊贤的人，

Cattāro dhammā vaddhanti āyu vaṇṇo sukham balaṃ.

Four qualities for him increases: long life and beauty, happiness and strength.

四种法得增长：长寿、庄严、快乐、有力量。

Another way of beginning the Anumodana which is common

常用之祝福文（二）

สัพพะโรคกนิมุตโต

Sabbarogavinimutto

sabbasantāpavajjito

From all diseases freed from all grief escaped

愿你远离一切的疾病，从一切的悲痛中解脱出来。

Sabbaveramatikkanto

nibbuto ca tuvaṃ bhava

Overcome all enmity and liberated may you be.

化解了一切的仇恨，愿您成为解脱的自由者。

Sabbītiyo vivajjantu

sabbarogo vinassatu

May all distress be averted, may all diseases be destroyed,

愿一切苦恼远离，愿一切疾病消除，

Mā te bhavatvantarāyo

sukhī dīghāyuko bhava

May no dangers be for you, may you be happy, living long,

希愿你远离危难，愿你快乐、长寿。

Abhivādansīlissa

niccam vuddhāpacāyino

He of respectful nature who ever the elders honouring,
时常敬老尊贤的人，

Cattāro dhammā vaḍḍhanti āyu vaṇṇo sukhaṃ balaṃ.
Four qualities for him increases: long life and beauty, happiness and strength.

四种法得增长：长寿、庄严、快乐、有力量。

Ratanattayānubhāvādi Gāthā

Verses on the Power of the Triple Gem

มหาดลใจกาวาพหิม ๓๐ 三宝威德力偈

Ratanattayānubhāvena Ratanattayatejasā
By the power of the Triple Gem, by the might of the Triple Gem,
凭藉三宝的力量，仗恃三宝的威德力，

Dukkharogabhayā verā Sokā sattū cupaddavā
Dukkha, disease, danger, enmity, sorrow, perils and distress –
痛苦、疾病、恐惧、仇恨、悲伤、危险、困扰、

Anekā antarāyāpi Vinassantu asesato
Not only one obstacle - may they be destroyed without remainder,
种种的障碍皆被摧毁无余，

Jayasiddhi dhanam lābham Sotthi bhāgyam sukhaṃ balaṃ
Triumph, success, wealth and safety, luck, happiness, strength,
胜利、成功、财富、利得、平安、吉祥、快乐、健康、

Siri āyu ca vaṇṇo ca Bhogam vuddhī ca yasavā
Fortune, long life and beauty, prosperity and fame, may they increase;
幸福、长寿、美丽、富贵以及名望，愿它们增长，

Satavassā ca āyū ca Jīvasiddhī bhavantu te.
And a hundred years of life, and successful in livelihood, may you be.
愿你长命百岁，生活中事事如意。

Bhavatu sabbamaṅgalam Rakkhantu sabbadevatā

May there be for you all blessings, may all the Devas guard you well,
愿你一切吉祥，愿所有天神守护你，

Sabbabuddhānubhāvena Sadā sotthī bhavantu te
By the power of all the Buddhas, ever in safety may you be.
仗恃诸佛的威德力，愿您获得长恒的幸福。

Bhavatu sabbamaṅgalam Rakkhantu sabbadevatā
May there be for you all blessings, may all the Devas guard you well,
愿你一切吉祥，愿所有天神守护你，

Sabbadhammānubhāvena Sadā sotthī bhavantu te
By the power of all the Dhammas, ever in safety may you be.
仗恃诸法的威德力，愿您获得长恒的幸福。

Bhavatu sabbamaṅgalam Rakkhantu sabbadevatā
May there be for you all blessings, may all the Devas guard you well,
愿你一切吉祥，愿所有天神守护你，

Sabbasaṅghanubhāvena Sadā sotthī bhavantu te
By the power of all the Sanghas, ever in safety may you be.
仗恃僧伽的威德力，愿您获得长恒的幸福。

โถษะนะทานา

Bhojanadānānumodanā Gāthā⁷⁶

Verses of Benediction towards offering of food:

食施随喜偈

อายุโศ

Āyudo balado dhīro vaṇṇado paṭibhāṇado
For him who is wise may there be long life, strength, good birth and ready wit.
贤者施寿命、力量、美貌、辩才；

Sukhassa dātā medhāvī sukham so adhigacchati
From him to others goes happiness so to him happiness reciprocates.
施与他人快乐，同样会得到快乐的回报。

⁷⁶ A.V. 37

Āyuniṃ datvā balaṃ vaṇṇaṃ sukhañca paṭibhāṇado
To him who wishes in others long life, strength, good birth and ready wit.
若人施寿、力、貌、乐、辩才

Dīghāyu yasavā hoti yattha yatthūpapajjati.
Will rebound wherever he is likewise, long life, honour and other good things.
不论去到哪里，此人也同样会获得长寿与荣誉等所有的善报。

อัถฐปปะสาทะสุตตะคาถา

Aggappasādasutta Gāthā⁷⁷

Verses from the Discourse on the Supreme (Objects of) Faith

无上净信偈

Aggato ve pasannānaṃ aggaṃ dhammaṃ vijānataṃ
For those with faith supreme indeed the Dhamma supreme is known:
具有至上信心者，了知至上的法⁷⁸：

Agge buddhe pasannānaṃ dakkhiṇeyye anuttare
Having faith in the Buddha supreme - worthy of offerings, unexcelled;
净信佛陀是殊胜的，因佛陀是无上的应供者。

Agge dhamme pasannānaṃ virāgūpasame sukhe
Having faith in the Dhamma supreme - passionless, quietening, full of bliss;
净信佛法是殊胜的，因法带来离欲寂静之乐。

Agge saṅhe pasannānaṃ puññakkhette anuttare
Having faith in the Sangha supreme - the field of Punna unexcelled.
净信僧伽是殊胜的，因僧伽是无上之福田。

Aggasmiṃ dānaṃ dadataṃ aggaṃ puññaṃ pavaddhati
Having given of gifts supreme Punna supreme increases then.⁷⁹

⁷⁷ A.V. 32

⁷⁸ 至上的法：最好、珍贵的事物

⁷⁹ In this sutta, the Buddha explains: whoever put their trust in the Buddha, Dhamma, Sangha, put their trust in

供养殊胜者，殊胜的福田必增胜—

Aggaṃ āyu ca vaṇṇo ca yaso kitti sukhaṃ balam
Long your life, most beautiful with honour, fame, strength, happiness.
长寿、美貌、称誉、声望、力量及快乐。

Aggassa dātā medhāvī aggadhammasamāhito
The wise man of his best doth give thus attaining Dhamma supreme,
智者无上施，必获无上的法益。

Devabhūto manusso vā aggappatto pamodatīti.
And whether becoming god or man does attain fully the Supreme Joy.
无论在天上人间，皆获无上的喜悦。

กาลามหะสูตรตถคาถา Kāladānasutta Gāthā⁸⁰

Verses of Discourse on Seasonable Gifts

应时施偈

Kāle dadanti sapaññā vadaññū vītamaccharā
Those with discernment, responsive, free from stinginess, give in the proper season.

智者应时施⁸¹，富慈而慷慨：

Kālena dinnam ariyesu ujubhūtesu tādisu
Having given in the proper season, With hearts inspired by the Noble Ones
— straightened, Such —
应时施圣者，生起如圣者般的正直，

Vipprasannamanā tassa vipulā hoti dakkhiṇā

the best (Agga-tip, top, first, chief, supreme), and unto them is the best reward. 在经中佛陀解释道：谁人能对佛、法、僧生起信心，因此，他们得到的将是最殊胜的功德。

⁸⁰ A.V. 36 增支部。五集。36

⁸¹ 五种应时（适当的时候）施：施具戒者，施远来之人，施远去之人，施病人，施饥荒时。
proper seasons: One gives to the new-comer, to one going away, to the sick, when food is hard to get, and the first-fruits of field and orchard he first sets before the virtuous.

Their offering bears an abundance.

心意若广大清静，这样的供养是广大殊胜的。

Ye tattha anumodanti veyyāvaccam karonti vā

若人心随喜，或助成就布施，

Those who rejoice in that gift, or give assistance,

Na tena dakkhiṇā onā tepi puññassa bhāgino

Their offering bears an abundance.

They too have a share of the merit, and the offering is not depleted by that.

其福报不小，皆能共享此福德，

Tasmā dade appatīvānacetto

yattha dinnam mahapphalam

Therefore, with an unhesitant mind,

one should give where the gift bears great fruit.

布施心无悔不动摇，这样的供养将带来广大的果报。

Puññāni paralokasmim patitthā honti pāṇinanti.

Merit is what establishes living beings in the next life.

福德是众生后世的依怙。

มงคลจักรวาลน้อย Cullamaṅgalacakkavāla

The Lesser Sphere of Blessings

Sabba-buddhā-nubhāvena, sabba-dhammā-nubhāvena,

By the power of all the Buddhas, by the power of all the Dhammas,

以一切佛的威神力，以一切法的威神力，

Sabba-saṅghā-nubhāvena, buddha-ratanam,

By the power of all the Sangha, the buddha's jewel

以一切僧伽的威神力。佛宝，

Dhamma-ratanam, saṅgha-ratanam, tiṇṇam ratanā-nam

The Dhamma jewel, the Sangha jewel, triple gem, by their power

法宝，僧宝--这三种宝，

Ānubhāvena, catura-sīti-sahassa-dhammakkhandhā-
By the power of the 84,000 sections of Dhamma
以他们的威德力，结合八万四千法门，

Nubhāvena, piṭakattayā-nubhāvena, jina-sāvakā-
By the power of the three pitakas, by the power of the conqueror's disciples
加上经律论藏，及佛弟子的威德力，

Nubhāvena, sabbe te rogā, sabbe te bhayā
May all your diseases, all your dangers
愿你所有的疾病，所有的恐惧

Sabbe te antarāyā, sabbe te upaddavā
All your obstacles, all your distress
所有的障碍，所有的困扰

Sabbe te dunnimittā, sabbe te avamaṅgalā
All your unlucky signs, all your inauspiciousness
所有不祥之兆，所有不吉利的事件，

Vinassantu *āyuvad-dhako, dhanavad-dhako
All be destroyed. Long-life increasing, wealth increasing
皆被摧毁。（愿你的）寿命增长，财富增扎，

Sirivad-dhako, yasavad-dhako, balavad-dhako,
Fortune increasing, fame increasing, power increasing,
幸福增胜，名誉远扬，力量增强

Vannavad-dhako, sukhavad-dhako hotu sabbadā
Beauty increasing, happiness increasing, may they ever be
肤色增胜，快乐增进，一切皆成就。

Dukkha-roga-bhayā verā Sokā sattū cupaddavā
Dukkha or suffering, disease, danger, enmity, sorrow, perils and distress, not
only one obstacle
痛苦、疾病、恐惧、仇怨、忧伤、危险及困扰、

Anekā antarāyāpi Vinassantu ca tejasā

May they be destroyed by this power

无一构成障碍，在众威德力下皆被摧毁。

Jayasiddhi dhanam lābham Sotthi bhāgyam sukham balam

Triumph, success, wealth and gain, safety, luck, happiness, strength,

胜利、成功、财富、利得、平安、吉祥、快乐、健康、

Siri āyu ca vaṇṇo ca

Bhogam vuḍḍhī ca yasavā

Fortune, long-life and beauty, prosperity and fame

幸福、长寿、美丽、富贵及名望

Satavassā ca āyū ca

Jīvasiddhī bhavantu te.

May they increase and a hundred years of life and successful in livelihood may you be

样样增胜，长命百岁。愿你生活中事事获得成就。

Bhavatu sabbamaṅgalam

Rakkhantu sabbadevatā

May there be for you all blessings, may all the Devas guard you well,

愿你一切吉祥，愿所有天神守护你，

Sabbabuddhānubhāvena

Sadā sotthī bhavantu te

By the power of all the Buddhas, ever in safety may you be.

仗恃诸佛的威德力，愿您获得长恒的幸福。

Bhavatu sabbamaṅgalam

Rakkhantu sabbadevatā

May there be for you all blessings, may all the Devas guard you well,

愿你一切吉祥，愿所有天神守护你，

Sabbadhammānubhāvena

Sadā sotthī bhavantu te

By the power of all the Dhammas, ever in safety may you be.

仗恃诸法的威德力，愿您获得长恒的幸福。

Bhavatu sabbamaṅgalam

Rakkhantu sabbadevatā

May there be for you all blessings, may all the Devas guard you well,

愿你一切吉祥，愿所有天神守护你，

Sabbasaṅghanubhāvena Sadā sotthī bhavantu te
By the power of all the Sanghas, ever in safety may you be.
仗恃僧伽的威德力，愿您获得长恒的幸福。

เกณียานุโมทนา Kenīyānumodanā Gāthā⁸²
Verses of Benediction to Keniya
吉尼耶随喜偈

อัถฺติหุตตัง มุขํ ปญฺญา
Aggihuttam makhā yaññā Sāvitti chandaso mukham
Burnt offering are the glory of fires, Savitri the glory of Vedic hymns,
祭祀中,以火祭为首;韵律中,以萨维蒂为首;

Rājā mukham manussānam Nadīnam sāgaro mukham
A king is chief of men; the ocean chief of rivers,
人群中,以国王为首;河流中,以海洋为首。

Nakkhattānam mukham cando Ādicco tapatam mukham
The moon is the glory of the stars; the sun is the glory of all the shine;
星宿中,以月亮为首;发光体中,以太阳为首;

Punnamākaṇhamānānam Saṅgho ve yajatan mukham
For those giving alms, desiring merit, the Order is indeed the chief.
于诸供养希求福德者中，以僧团为最。

Bhaṇissāma mayam gāthā Kāladānappadīpikā
Therefore, we hereby say these verses. Telling of merits befitting time and place;
诵此祝福偈，宣说应时施功德；

Etā suṇantu sakkaccam Dāyakā punnakāmino
Asking all Dayakas seeking Punna on these verses to put their mind.
欲求福德的护持者啊！你们应当恭敬谛听。

⁸² M.92 Sela Sutta 中部 92 经。谢拉经 (Sela Sutta)，最后二句除外。Mv.VI.35.8 (The Book of the Discipline, Vol IV – Mahavagga, pg 340)

ကောဇဂါရိယသန္တတိယဂါထာ *Verses for Sharing of Merit with Devas*

ယံလိမ္မ ပဒေကေ ကပ္ပပေတိ

Yasmim padese kappeti Vāsam paṇḍitajātiyo

In whatever place a wise person makes his dwelling,

不论智者选择在何处住下来，

Sīlavantettha bhojetvā

Saṇṇate brahmacārino

there providing food for the virtuous, the restrained, leaders of the holy life

应当供养饮食于具戒德、自制的梵行者。

Yā tattha devatā āsum

tāsam dakkhiṇamādise

He should dedicate that offering to the devas there.

此外，应当将功德回向于住在那儿的天神。

Tā pūjitā pūjayanti

Mānitā mānayaṇti naṃ

They, receiving honor, will honor him; Being respected, will show him respect.

天神们受到人们的尊重，他们也会尊重人们。

Tato naṃ anukampanti

mātā puttā va orasā

As a result, they will feel sympathy for him, like that of a mother for her child.

由此，得诸天慈愍，犹如慈母对她的孩子一样，

Devatānukampito poso

sadā bhadrāni passati.

A person with whom the devas sympathize always sees things go auspiciously

若得到天神们的慈愍，此人将常见善福临。

⁸³ D.16 Mahaparinibbana Sutta 长部 16 经。大般涅槃经 Mv.VI.28.11 (The Book of the Discipline, Vol IV – Mahavagga, pg 313)